# Mizan Excellence Criteria

213 criteria · tier: better

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## Compassion, Welfare & Environment

### Community Welfare & Relief

| Code | Title | Description | Outcome |
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| CWE-CWR-01 | **Weekly Dignified Food Support Service (Food Bank, Pantry, or Hot Meals)** | Assesses the consistent provision of food aid, combining operational excellence (Iḥsān) with strict regulatory compliance and human dignity. This criterion covers food banks, community pantries, fridges, or hot meal services. Definitions: 'Weekly' implies at least 4 service events per month. 'Choice-based' implies models where beneficiaries select items (e.g., pantry style) to preserve agency and reduce stigma. The service must uphold the dignity of beneficiaries (Karāmah) while meeting UK food safety and data protection laws. | Excellence |
| 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 (Ḥifẓ 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 |

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| 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-09 | **Needs-assessment with stakeholders** | Assesses whether the organization conducts systematic, mixed-method needs and assets assessments with community stakeholders (including marginalised groups) to ensure its welfare and health services are relevant, safe, accessible, effective, and co-designed where appropriate. This collaborative approach embodies the Islamic principle of shura (mutual consultation), ensuring interventions address the community's true maslahah (public interest). Engaging vulnerable populations helps fulfill the Maqasid al-Shariah (objectives of Islamic law) aimed at hifz al-nafs (preservation of life) and upholding human dignity. | 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-11 | **Free/Subsidised Health Clinic or Care Access Program** | Assesses the commitment to community health through accessible, subsidized healthcare. This operationalizes *Iḥsān* by upholding the Maqasid of preserving life (*hifz al-nafs*), intellect (*hifz al-ʿaql*), and dignity (*karamah*). Services are delivered without discrimination, preserving confidentiality (amanah) and modesty (haya/satr al-ʿawrah). It honors tawakkul with asbāb through evidence-based care, while adhering to the prohibition of harm (*lā ḍarar wa lā ḍirār*) and self-destruction (Q 2:195). Spiritual support is optional, patient-led, and delivered with explicit consent, clear boundaries, and without delaying or substituting clinically indicated care. | Excellence |
| CWE-CWR-12 | **Transparent zakāt and sadaqah distribution** | Evaluates the organization's transparent systems for zakāt and sadaqah management. Upholding this sacred trust (amānah) is vital for institutional excellence, building donor confidence and ensuring that aid is distributed with integrity and accountability to verified recipients. The system must ensure zakat is allocated only to the Qur'anic asnāf (9:60) with a defined ʿāmil policy, and that sadaqah is treated as restricted where donor-imposed purposes apply under SORP fund accounting. | Excellence |
| CWE-CWR-13 | **Disaster-relief readiness plan** | Assesses whether the organization has a comprehensive plan for responding to local emergencies and disasters. The scope includes (1) on-site incident response for premises-based emergencies and (2) community relief mobilization where the charity deploys resources externally. It evaluates preparedness, defined activation thresholds, rapid mobilization, safeguarding, and effective coordination with business continuity arrangements. | 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-15 | **Confidential listening service: safe, accessible, and well-governed.** | Evaluating a confidential listening service that operationalizes Raḥmah (compassion) and Amānah (trust). This vital service provides a safe, non-judgmental space for community members, directly impacting their emotional well-being and building profound organizational trust and stakeholder loyalty. By upholding Sitr (concealment of private matters) and offering Naṣīḥah (sincere counsel), the organization fulfills the Maqāṣid (higher objectives) of preserving human dignity and mental well-being (Ḥifẓ al-ʿAql), ensuring vulnerable individuals receive empathetic support. | Excellence |
| CWE-CWR-16 | **Bereavement support available** | Evaluates the provision of religiously sensitive bereavement support, a core expression of Islamic *raḥmah* (mercy) and *mu'āzarah* (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 |

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| CWE-CWR-18 | **Mental health awareness training for staff/volunteers** | Assesses whether the organization provides mental health awareness training for its staff and volunteers to equip them to recognize and respond appropriately to mental health concerns in the community, supported by robust internal governance, data protection, and support systems. Rooted in the Maqasid (higher objectives) of hifz al-aql (preservation of intellect) and hifz al-nafs (preservation of life), this training fosters rahmah (compassion). It ensures personnel embody takaful (mutual solidarity) when assisting vulnerable individuals facing psychological hardships. | 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 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-22 | **EDI strategy & demographic monitoring** | Measures the practical application of ʿAdl (justice), Musāwāt (equality), and Iḥsān (excellence) through a documented EDI strategy and lawful, voluntary, anonymised monitoring of representation, access, experience, and outcomes. Rooted in the Maqāṣid al-Sharīʿah (objectives of Islamic law), this approach upholds Karāmah (human dignity) and ensures equitable care for the diverse Ummah (community). Regular analysis with EqIAs and board review drives corrective action, closes equity gaps, builds trust, and improves service equity. | 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-ʻAql (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 Taʿāwun (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 |

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| 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-31 | **Zakat Education & Facilitation (Organisational Context)** | Assesses if the organization provides clear, structured information to stakeholders about its Zakat policy and educates the community on Zakat as a communal institution for purification (tazkiyah) and social welfare. It ensures Zakat is treated as a restricted fund (amānah) with clear asnaf/geographic allocations, supported by independent assurance. Applicability varies by role: 'Collectors' must meet strict financial/assurance controls; 'Facilitators' (calculators/platforms) focus on accuracy and data privacy; 'Educators' focus on content governance. | 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 |
| CWE-CWR-34 | **Formal Staff & Volunteer Wellbeing Program** | Measures the implementation of a formal, risk-based wellbeing program for all personnel. This reflects the leadership's duty of Ri'āyah (care) and Raḥmah (mercy), and the obligation of Amānah (trust) to safeguard people. The program integrates safeguarding and people risk management, addressing psychosocial hazards (e.g., burnout, trauma) to prevent harm (Lā ḍarar wa lā ḍirār). It advances the maqāṣid by protecting life (Hifz al-nafs) and intellect (Hifz al-'aql), ensuring workloads align with the Qur'anic principle of ease (Qur'an 2:185) and operational resilience. | 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-02 | **ESG-screened supplier list public** | Assesses whether the organization maintains a supplier register screened against environmental, social, and governance (ESG) criteria and publicly discloses a list of key/strategic suppliers (or an aggregated view for sensitive contexts). It evaluates the commitment to an ethical supply chain while managing security, commercial confidentiality, and GDPR compliance through a 'maximum transparency, minimum necessary data' approach. | Excellence |

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| 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 |
| CWE-ES-09 | **Net-Zero roadmap & carbon disclosure** | This criterion assesses an organization's strategic commitment to climate action by evaluating the development, implementation, and transparency of its Net-Zero roadmap and associated carbon disclosures. It examines whether the organization has measured its greenhouse gas (GHG) emissions (Scopes 1, 2, and progressively 3), established a credible, time-bound plan to reduce these emissions to net-zero, and is transparently reporting its progress to stakeholders. From an Islamic perspective, this is a direct manifestation of the principles of stewardship (*khilāfah*) over the Earth and upholding the sacred trust (*amānah*) that Allah has bestowed upon humanity. The Qur'an explicitly links environmental degradation to human action: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned" (Qur'an 30:41). Climate change is a profound disruption of the natural balance (*al-mīzān*) and a form of corruption (*fasād*), disproportionately harming the world's most vulnerable communities. The practical implications of this criterion are significant, moving an organization from passive environmental awareness to active, strategic climate responsibility. It requires a systematic approach to understanding and managing environmental impact, grounded in the Maqāṣid al-Sharīʿah (objectives of Islamic law) to preserve life (*ḥifẓ al-nafs*) and wealth (*ḥifẓ al-māl*) by mitigating climate risks. A robust Net-Zero roadmap serves as a strategic guide for long-term sustainability, enhances operational efficiency by reducing waste (*isrāf*), strengthens reputation, and builds resilience. For an Islamic organization, it is a powerful demonstration of *Iḥsān* (excellence and compassion), aligning its operational footprint with its ethical and spiritual mission to preserve and protect Allah's creation for future generations. | Excellence |

## Family & Social Harmony

| Code | Title | Description | Outcome |
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| 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-03 | **Community mediation service for disputes** | Assesses the establishment of a formal mediation service to uphold community well-being. By offering a just (ʿAdl) and reconciliatory (Sulḥ) path to resolve conflicts, the organization actively prevents discord, strengthens the social fabric, and reduces strain on external legal systems. Crucially, this service prioritizes safety and justice, ensuring that reconciliation is never pursued at the expense of protecting vulnerable individuals from harm (Maqāṣid al-Sharīʿah). | 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 |
| CWE-FSH-06 | **Marriage Partner Finding Service Available** | Assesses if the organization provides a structured, ethical, and Shariah-compliant service for individuals seeking marriage partners, ensuring robust safeguarding, data privacy, and adherence to Islamic etiquette (adab) to facilitate lawful family formation. By facilitating zawaj (marriage), the institution actively supports Hifz al-Nasl (preservation of lineage), a fundamental goal of Maqasid al-Shariah (objectives of Islamic law). This approach fosters unions grounded in mawaddah (affection) and rahmah (mercy), strengthening community bonds through dignified, faith-centered matchmaking. | Excellence |

## Housing & Tenancy Excellence

| Code | Title | Description | Outcome |
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| CWE-HTE-01 | **Adherence to Housing Quality Standards** | Adherence to housing standards serves as a direct expression of iḥsān (excellence) and fulfills the vital duty of riʿāyah (stewardship). Providing a secure dwelling (maskan) is fundamental to cultivating tranquility (sakīnah) for residents. This commitment extends beyond mere legal compliance to profoundly impact tenant well-being and safety. By ensuring high-quality living conditions, organizations fulfill the higher objectives of Islamic law (maqāṣid al-sharīʿah), actively safeguarding life (ḥifẓ al-nafs), protecting assets (ḥifẓ al-māl), and upholding human dignity (ḥifẓ al-ʿird). | Excellence |
| CWE-HTE-02 | **Fair & Transparent Tenancy Management** | Assesses whether the processes for allocating housing, managing tenancies, handling rent, and resolving disputes are fair, transparent, and legally compliant. The approach must reflect Islamic principles of justice (ʿAdl), compassion (Raḥmah), and the balance of benefit and liability (Al-Kharāj bi al-Ḍamān), ensuring statutory repair duties are met and eviction is a strictly governed last resort. | Excellence |

## People & Culture

| Code | Title | Description | Outcome |
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| CWE-PAC-01 | **Formal Performance Management System** | Assesses if a structured, fair, and regular process for performance reviews, objective setting, and feedback for all staff is in place. The system must reflect Justice (ʿAdl) through bias mitigation and due process, and Excellence (Iḥsān) by integrating wellbeing checks, sincere counsel (Naṣīḥah), and development support. Upholding these values fulfills the leadership trust (Amānah) and aligns with the Maqāṣid al-Sharīʿah (objectives of Islamic law) by preserving human dignity (Karāmah) and fostering a culture of continuous mutual growth. | Excellence |

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| CWE-PAC-02 | **Staff Engagement & Satisfaction Measurement** | Measures how the organization embodies Shūrā (mutual consultation) and Raḥmah (compassion) by anonymously surveying staff satisfaction. By actively seeking employee feedback, leadership fulfills the Islamic mandate of collaborative decision-making and honors the Amanah (trust) placed in them by their workforce. Rooted in the higher objectives (Maqasid) of preserving human dignity, this consultative process fosters Ukhuwwah (brotherhood) and drives Iḥsān (excellence), leading to a healthier culture, improved retention, and enhanced service delivery for all stakeholders. | Excellence |
| 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), *Riʿāyah* (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 *Kafāʾah* (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 |
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| 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-02 | **Educator competence & safer recruitment (qualifications, vetting, SCR)** | This criterion assesses educator competence (Kafāʾah) and trustworthiness (Amānah) through rigorous safer recruitment, qualification verification, and ongoing suitability checks. It applies to all individuals who teach, instruct, or lead learning activities, whether paid, volunteer, or third-party. Ensuring teachers are skilled, verified, and legally cleared is fundamental to safeguarding learners (Riʿāyah) and preserving the integrity of knowledge transmission. | 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 |

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| EG-EK-06 | **Compassionate pedagogy projects** | Assesses pedagogical projects and institutional culture rooted in Prophetic compassion (Raḥmah), forbearance (Ḥilm), and gentleness (Rifq). This approach operationalizes moral-spiritual refinement (Tazkiyah) by preventing harm, ensuring psychological safety, and prioritizing restorative over punitive measures, thereby cultivating a positive environment for all stakeholders. Aligning with Maqāṣid al-Sharīʿah (higher objectives of Islamic law), this methodology reflects the Prophetic ethos of Taysīr (facilitation) rather than Taʿsīr (hardship). By embodying these virtues, educational spaces actively preserve Karāmah (human dignity). | 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-09 | **Teacher-learner ratio maintained** | Assesses the commitment to a low teacher-learner ratio, embodying the principles of Iḥsān (excellence), Riʿāyah (care), and Amānah (trust). This ensures each learner receives personalized attention for deeper understanding and holistic development, enabling teachers to effectively fulfill their educational trust without being overburdened. Such balanced proportions facilitate authentic Tarbiyah (holistic nurturing) and Tazkiyah (spiritual purification). Furthermore, it aligns with the Maqāṣid (objectives) of preserving the intellect by guaranteeing that knowledge is transmitted through meaningful, individualized mentorship. | Excellence |
| EG-EK-10 | **Educator CPD hours** | Assesses whether educators meet a minimum target for Continuing Professional Development (CPD) hours annually, ensuring they remain up-to-date with best practices in teaching, safeguarding, and subject knowledge. The system includes a 'Role Competency & Training Matrix' to manage risk-based requirements (e.g., DSL, SENCO, EYFS), a specific 'Volunteer Educator Pathway' for non-employed staff, and mandatory induction modules before unsupervised delivery. | 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-12 | **Female-scholar events hosted** | Evaluates the proactive, safe, and equitable hosting of female scholars to uphold Islamic principles of ʿAdl (justice) and Musāwāt (equality). Rooted in the rich legacy of Muhaddithat (female scholars), this advances the Maqasid (higher objectives) of preserving comprehensive religious literacy. This practice enriches community Tarbiyah (development) by providing diverse role models, ensuring women's voices are integral to the collective pursuit of ʿIlm (knowledge), and operationalizing high standards of governance, safeguarding, and speaker care. | 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-ʿaql (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-15 | **Staff/volunteer CPD hours logged; average ≥ 20 h / yr with cohort coverage** | This criterion assesses the organization's commitment to continuous learning for all personnel, operationalizing ʿIlm (knowledge), Kafā'ah (competence), and Amānah (trust). It requires a systematic approach where CPD is not just an average figure but a widely distributed culture of growth. It mandates a minimum average of 20 hours annually, supported by cohort-specific coverage targets to ensure equity. CPD is defined as structured learning (1 hour = 60 mins learning time) including courses, accredited modules, mentoring, and assessed self-study (capped). To ensure Iḥsān (excellence), all non-mandatory learning must include a reflective component (ʿniyyah check' and application), and mandatory compliance training acts as a gateway to service. | Excellence |

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| EG-EK-16 | **Accredited imām / khatīb CPD** | Evaluates accredited CPD for religious leaders to ensure they uphold their Amānah (trust) with Kafā'ah (competence). Accredited CPD and supervision are mechanisms to 'render the amānāt' properly (Qur'an 4:58) by ensuring competence and just, safe decision-making in pastoral matters. This commitment demonstrates Iḥsān (excellence) in serving the congregation's contemporary needs while blocking means to harm (sadd al-dharā'i') through robust safeguarding. | Excellence |
| EG-EK-17 | **SEND-inclusive curriculum & access** | Measures the practical application of ʿAdl (justice), Raḥmah (mercy), and Riʿāyah (stewardship) in creating an inclusive curriculum and accessible environment. This fulfills the Maqāṣid al-Sharīʿah by preserving intellect (hifz al-ʿaql) through access, safety (hifz al-nafs) through harm removal, and dignity (hifz al-karāmah) through respectful adjustments. Furthermore, it reflects the Farḍ Kifāyah (communal obligation) to provide equitable education for all abilities, embodying the prophetic tradition of removing educational barriers so every learner can thrive. | 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 |
| EG-EK-19 | **Curriculum/Content on Foundational Islamic Societal Concepts** | Assesses if the curriculum systematically includes content on foundational Islamic societal concepts (e.g., Maqāṣid, Shūrā, ʿAdl, Khilāfah) using a defined scope-and-sequence. Rooted in the pursuit of Maṣlaḥah (public interest), this framework cultivates Istikhlāf (stewardship) by nurturing ethical citizens who actively contribute to societal flourishing. It ensures individual learning connects to broader community and civic responsibility through practical application, while maintaining strict adherence to non-partisanship and safeguarding standards. | Excellence |
| EG-EK-20 | **Fiqh of Social Engagement** | Assesses if educational offerings systematically include the jurisprudence (fiqh) of social and civic engagement—covering pluralism, interfaith relations, and community service—integrated with robust governance, safeguarding, and local legal contextualization. Rooted in the Qur'anic mandate for ta'aruf (mutual acquaintance) and the maqasid (higher objectives) of preserving societal harmony, these programs should cultivate fiqh al-ta'ayush (jurisprudence of coexistence). By advancing maslahah (public interest), such education empowers learners to navigate diverse societies ethically. | Excellence |

### Youth Empowerment

| Code | Title | Description | Outcome |
|---|---|---|---|
| EG-YE-01 | **Existence of dedicated youth programs (educational, social, recreational)** | Assesses whether the organization provides a diverse range of regular, dedicated programs that cater to the holistic development of young people, covering their educational, social, and recreational needs. This criterion emphasizes a balanced approach (Wasatīyyah) integrating spiritual growth (Tarbiyah), safety (Riʿāyah), and skills for life, aligned with the Maqāṣid al-Sharīʿah (preservation of faith, life, intellect, lineage, and property). | Excellence |
| 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 |
| EG-YE-03 | **Youth representation in organisation decision-making** | Assesses the extent to which young people have a meaningful voice and formal representation in the organization's governance and decision-making processes. It ensures their perspectives shape direction through defined voting rights or decision privileges, a tiered devolved budget, time-bound board responses to youth recommendations, and public reporting on impact. The approach is grounded in *Shūrā* (consultation) and *Adab al-Ikhtilāf* (ethics of disagreement), ensuring participation is genuine, safe, and influential. | Excellence |
| EG-YE-04 | **Mentoring programs specifically for youth** | Grounded in Amānah (trust) and the duty to protect from harm (La ḍarar wa la ḍirār), the program provides safe, structured ṣuḥbah with clear boundaries, supervision, and accountability. Assesses the structured program connecting youth with vetted role models for holistic nurturing (Tarbiyah). This is vital for excellence, operationalizing the duty of sincere counsel (Naṣīḥah) while preventing spiritual or positional abuse. It directly impacts community resilience and Ukhuwwah by developing confident, values-driven future leaders. | Excellence |

## Justice, Trade & Work

### Justice & Market Ethics

| Code | Title | Description | Outcome |
|---|---|---|---|
| JTW-JME-01 | **Independent Maẓālim panel active** | This criterion assesses whether the organization has established and maintains an active independent panel based on the Islamic Maẓālim tradition to address grievances, particularly those involving power imbalances. It evaluates the organization's commitment to just conflict resolution through a mechanism that provides impartial review of complaints against leadership or the organization itself. The panel interfaces with HR grievances, safeguarding, and whistleblowing frameworks through a documented triage protocol that establishes strict primacy for statutory safeguarding and criminal investigations to prevent interference, while ensuring accountability and redress for those who might otherwise lack voice or power. | Excellence |
| JTW-JME-02 | **Dispute resolution timeliness** | Assesses whether the organization resolves disputes and conflicts in a timely manner. It evaluates commitment to timely resolution, recognizing that prolonged disputes cause ongoing harm. Definitions: Dispute includes formal complaints, employee grievances, beneficiary/customer complaints, supplier/partner disputes, and internal conflicts. Resolution means a documented outcome communicated to all parties with any remedy initiated, or mutual settlement recorded. The metric applies to cases closed in the period. Taxonomy & Routes: To ensure appropriate handling, disputes must be routed via: (A) HR/Employment (ACAS); (B) Safeguarding (statutory/CC); (C) Whistleblowing (PIDA/ISO 37002); (D) Beneficiary/Service (ISO 10002); (E) Fundraising (Fundraising Regulator); (F) Financial (FCA/FOS); (G) Supplier/Commercial. Each route requires specific owners, independence rules, and statutory timelines that override the 30-day median. | Excellence |
| JTW-JME-03 | **Restorative-justice policy** | This criterion assesses whether the organization has developed and implements a formal restorative justice (RJ) policy for addressing harms and conflicts. It evaluates the organization's commitment to justice approaches that focus on healing relationships, repairing harm, and addressing root causes rather than merely punishing offenders. Restorative processes are supplementary and never override safeguarding duties, statutory reporting, disciplinary action, or contractual/HR requirements. Where allegations meet safeguarding or serious incident thresholds, the organization prioritises protection, reporting, and investigation before considering restorative options. | Excellence |
| JTW-JME-04 | **Whistleblowing protection tested (Speak-Up)** | Verifies the annual testing of whistleblower protections to uphold justice (‘adl), trust (amānah), and the duty of enjoining right and forbidding wrong (Qur’an 3:104). This ensures employees and volunteers can safely report misconduct as a form of sincere counsel (naṣīḥah), safeguarding organizational integrity by proactively addressing ethical risks before they harm stakeholders. | Excellence |
| JTW-JME-05 | **Staff awareness of grievance mechanism** | This criterion assesses whether at least 90% of staff and volunteers demonstrate awareness of the organization's justice and dispute resolution mechanisms when surveyed. It evaluates the organization's commitment to ensuring that all team members understand how to access support when conflicts arise or ethical concerns need to be raised. The maxim ‘No harm and no reciprocating harm’ (La darar wa la dirar) and the principle of blocking means to evil (Sadd al-dhara’i) oblige leadership to provide safe, accessible channels and protect from retaliation. This mechanism is linked to the Hisbah tradition of public accountability and the Prophetic command to 'help the oppressor' by stopping them from oppression (Sahih al-Bukhari 2444), making explicit the institutional lineage of speaking up for justice. | Excellence |
| JTW-JME-06 | **Code-compliant complaints policy; learning log published** | Assesses whether the organization has a complaints policy compliant with recognized codes (e.g., ISO 10002; Housing Ombudsman Code; Charity Commission guidance) and publishes a log of lessons learned. The policy must include a triage decision tree distinguishing: (1) service complaints, (2) safeguarding/SEA/PSEA allegations (immediate referral to DSL), and (3) whistleblowing/protected disclosures. The public learning log must be aggregate and anonymised to demonstrate transparency while protecting privacy. Where legal or safeguarding constraints apply, publish aggregated thematic learning only. | Excellence |
| JTW-JME-07 | **Annual independent fair-trade/ethical trade and AML assurance outcome** | Assesses whether the organization undergoes an annual independent assurance review of its ethical trade (including modern slavery and supplier due diligence) and AML framework aligned to a risk-based approach, with documented remediation and board oversight. Annual independent assurance is delivered either as (i) an ISAE 3000 (Revised) limited assurance report over the AML control framework and ethical trade due diligence controls, or (ii) an Agreed-Upon Procedures (AUP) report with pre-agreed tests and sampling, approved by the board/audit committee. | Excellence |
| JTW-JME-08 | **Published fundraising cost allocation, fee disclosure, and solicitation statement policy** | This criterion assesses whether the organization has developed and publicly disclosed a comprehensive policy serving three objectives: (1) Donor-facing transparency (raf‘ al-jahālah), (2) SORP-consistent accounting and cost allocation, and (3) legally compliant solicitation statements and third-party fundraiser controls. It evaluates the organization's commitment to ethical fundraising by openly communicating how costs are calculated, allocated, and reported. The policy defines ‘fundraising costs’ (direct, third-party/agency fees, payment processing, platform fees), explains gross vs net recognition, and sets channel-specific disclosure rules. It clarifies that ‘pricing’ refers to ticket/entry fees and suggested donation amounts, ensuring no hidden surcharges or coercive fee coverage options are applied. | Excellence |

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| JTW-JME-09 | **Procurement spot-checks conducted** | Assesses the implementation of regular, unannounced procurement spot-checks. This practice embodies ḥisbah (accountability) and safeguards amānah (trust) by verifying compliance, preventing waste, and assuring stakeholders that resources are managed ethically. Rooted in the Maqāṣid (higher objectives) principle of ḥifẓ al-māl (preservation of wealth), such rigorous oversight prevents khiyānah (betrayal of trust) in financial dealings. Spot-checks explicitly cover procurement cards, staff expenses, petty cash, and low-value purchases due to elevated misuse risk. | Excellence |
| JTW-JME-10 | **Accuracy of weights/measures** | Evaluating the organization's commitment to upholding ʿAdl (justice), Mīzān (balance), and Wafāʾ (fulfillment), this standard focuses on precise weights, measures, and time-keeping. It ensures fair dealings with all stakeholders by preventing fraud, ensuring contractual accuracy in services, and building the trust (Amānah) essential to Islamic market ethics. Rooted in the strict prohibition of Taṭfīf (shortchanging), this exactitude protects Ḥifẓ al-Māl (preservation of wealth) within the Maqāṣid al-Sharīʿah (objectives of Islamic law), framing commercial accuracy as a profound moral obligation. | Excellence |
| 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 |
| JTW-JME-13 | **Consultation (Shura) in Organisational Practices** | Assesses the integration of meaningful consultation (Shura) in decision-making, a core leadership duty (amānah). This ensures decisions reflect the public interest (maṣlaḥah) and uphold justice (ʿadl), building stakeholder trust and improving organizational effectiveness and accountability. Note: Shura is a consultative governance mechanism and does not override the legal decision-making rights of trustees/directors, but informs them; for membership bodies, it complements voting rights, while for service charities, it prioritises beneficiary voice. | Excellence |

## Work & Enterprise Support

| Code | Title | Description | Outcome |
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| 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-dharāʾiʿ (blocking means to harm) to prevent boundary violations. Career guidance serves maqāṣid by developing skills (ḥifẓ al-ʿaql) and lawful earning (ḥifẓ al-māl). | Excellence |
| JTW-WES-03 | **Entrepreneurship workshops and advisory support (Sharīʿah-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 taʿāwun (mutual cooperation) and ensuring commerce remains rooted in kasb ṭayyib (pure earning) for broader societal welfare. | Excellence |

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| 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 |
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| 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-Sharīʿah. 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-02 | **Eid Prayer Facilities & Logistics: Comprehensive Planning** | This criterion assesses the comprehensiveness, safety, and spiritual quality of the organization's planning and execution for Eid prayer facilities. It evaluates the extent to which the organization proactively anticipates needs, mitigates risks, and creates a safe, accessible, and dignified environment for all attendees. Key elements include trustee-level governance, safeguarding, protective security (CT/HVM), medical provision aligned with industry standards (e.g., The Purple Guide), and equitable facilities for women and families. It requires strict adherence to legal obligations regarding traffic management, waste duty of care, and data protection. The criterion emphasizes the Islamic principles of removing hardship (Raf' al-Haraj), consultation (Shura), and neighborly rights, ensuring the event reflects the spirit of Eid through seamless organization and continuous improvement. | 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 |

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| M1-Pra-05 | **Prayer Space Hygiene & Accessibility Excellence** | This criterion assesses the organization's commitment to providing a clean, well-maintained, safe, and accessible prayer space. It evaluates the systematic processes for hygiene (taharah), safety, and inclusivity, ensuring the environment fosters spiritual focus (khushu') and dignity for all worshippers. Key elements include a tiered cleaning regime, a planned preventive maintenance (PPM) schedule, and a robust accessibility strategy that includes a 'Reasonable Adjustments' feasibility framework. The criterion mandates clear governance with named responsible persons for Fire, Health & Safety, and Accessibility. It requires operational controls for environmental health (Legionella, COSHH, IAQ) and fire safety (including inclusive evacuation via GEEPs). Furthermore, it enforces equitable standards for women's spaces and culturally sensitive amenities. The approach embodies the Islamic values of removing harm (izalat al-darar) and perfecting one's work (itqan), ensuring the 'House of Allah' is purified and welcoming for every segment of the community. | Excellence |
| M1-Pra-06 | **Imam Competency Framework & Development Plan** | This criterion assesses the existence and effectiveness of a comprehensive framework for Imam qualifications, training, and ongoing professional development. It ensures Imams possess the necessary knowledge, skills, and ethical qualities to lead prayer, provide spiritual guidance, and serve as positive role models (Qudwah Hasanah). The framework utilizes a weighted competency rubric covering theological understanding, Quranic recitation (Tajwid), Islamic jurisprudence (Fiqh), pastoral care, safeguarding, communication skills, and contemporary challenges. It distinguishes vetting and development pathways for employed Imams, volunteer Khateebs, and visiting speakers. The criterion evaluates the organization's commitment to continuous learning (CPD), pastoral supervision, and wellbeing measures to prevent burnout. It establishes clear pastoral boundaries with standard operating procedures (SOPs) for referrals and strictly prohibits counseling beyond competency limits. Performance is managed through an ACAS-aligned system involving self-assessment, peer review, and community feedback, underpinned by rigorous GDPR data controls and a culture of Amanah (trustworthiness). | 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 qirāʾāt/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 |

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| M1-Pra-10 | **Observance of Islamic Calendar & Special Prayer Provision** | This criterion evaluates the organization's commitment to accurately observing the Islamic calendar (Hijri) and providing high-quality, safe, and inclusive facilities for special prayers (Eid, Tarawih, Eclipse, Istisqa). It requires a documented 'Madhhab/Authority Alignment Statement' to manage fiqh variations and an 'Adab al-Ikhtilaf' (ethics of disagreement) policy to ensure communal harmony. The organization must implement a robust 'Event Pack' methodology for high-attendance gatherings, covering capacity modelling, crowd flow, and specific statutory compliance with UK safety laws (Fire Safety Order 2005, HASAWA 1974). It assesses the provision of accessible spaces with parity for women (monitored by a Female Services Lead) and specific adjustments for disabilities. Effective communication is governed by a strict SLA for announcements and full UK GDPR/PECR compliance (including RoPA and DPIA triggers). Environmental stewardship is operationalized through measurable waste and resource targets. | Excellence |

## Recreation, Arts & Culture

| Code | Title | Description | Outcome |
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| M7-Rec-01 | **Gender-Appropriate Sports & Fitness Programs** | This criterion assesses the organization's provision of sports and fitness programs tailored to the specific needs and sensitivities of men and women, adhering to Islamic guidelines and UK law. It examines the availability, accessibility, and cultural appropriateness of these programs, ensuring equal opportunities for physical well-being while respecting Islamic values of modesty, privacy, and dignity. The assessment evaluates program design, facilities, instruction, and governance to ensure they cater to diverse community needs. It specifically addresses the removal of barriers (childcare, transport, cost), disability inclusion, and the lawful application of single-sex service exemptions under the Equality Act 2010. Rigorous compliance with safeguarding (DBS), health and safety (HSE), and data protection (GDPR) is integrated into the delivery model. | Excellence |
| M7-Rec-02 | **Impactful Islamic Arts & Culture Engagement** | This criterion assesses the organization's effectiveness in providing engaging and impactful Islamic arts and cultural activities that promote understanding, appreciation, and positive community building. It focuses on the quality, accessibility, and inclusivity of arts programs, evaluating how well they contribute to the organization's overall mission of community welfare and empowerment. The criterion emphasizes the concept of *Jamal* (beauty) as an act of *Iḥsān*, ensuring activities foster creativity, cross-cultural dialogue, and spiritual enrichment while adhering to Islamic ethical guidelines. Programs are governed by a formal Ethical Review SOP that operationalizes scholar consultation, respects legitimate juristic differences (*adab al-ikhtilaf*), and applies the principle of *La darar wa la dirar* (no harm) to prevent psychological or social harm. Further assessment considers how activities align with *Maqasid al-Shari'ah* (preservation of faith, intellect, life, lineage/dignity, and property), promote social cohesion, and ensure responsible representation. Examples include nasheed/performance arts, digital/interactive media, textiles/ceramics, heritage crafts, architectural heritage tours, photography/film, culinary heritage, and interfaith/cross-cultural co-creation. | Excellence |
| 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 |

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| 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-07 | **Inclusive Cultural Programs & Representation** | This criterion evaluates the organization's commitment to fostering an inclusive environment through its cultural programs, ensuring representation and accessibility for diverse community members. It assesses the extent to which the organization actively promotes intercultural understanding, celebrates diversity, and provides opportunities for individuals from various backgrounds to participate in and contribute to its recreational, artistic, and cultural activities. The focus is on eliminating barriers to participation (physical, digital, financial, sensory), addressing biases, and proactively creating a welcoming and equitable space. Furthermore, this criterion considers the organization's efforts to promote cultural sensitivity, respect, and understanding among its staff, volunteers, and participants, thereby enriching the overall community experience and strengthening social cohesion. The criterion also evaluates efforts to preserve and promote Islamic heritage and values within the cultural offerings while remaining sensitive to the diverse interpretations and expressions of faith (Adab al-Ikhtilaf) and compliant with data protection laws regarding special category data. | 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 |
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| M8-Pro-01 | **Halal Integrity & Traceability System Implementation** | This criterion assesses the organization's commitment to establishing and maintaining a robust Halal Integrity and Traceability System (HITS) for its food products. It evaluates the system's comprehensiveness, covering all stages of the supply chain from sourcing raw materials to final distribution. The HITS must ensure compliance with Halal standards, regulatory requirements (including UK Food Safety Act and Trading Standards), and customer expectations. This includes documenting Halal procedures, verifying suppliers with recognized certification, implementing traceability mechanisms (one-up/one-down plus internal genealogy), managing non-conformities, and conducting regular audits. A well-implemented HITS guarantees Halal integrity, enhances consumer trust, and promotes ethical business practices. The system incorporates food fraud and vulnerability controls (VACCP/TACCP), logo/artwork governance for halal claims, and contractual controls with suppliers to prevent misrepresentation. For manufacturers, this requires full batch genealogy; for food service (restaurants/catering), this requires dish-level traceability linking ingredients to menu items. | Excellence |

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| M8-Pro-02 | **Independent Quality Audit & Certification (Halal & Safety)** | This criterion assesses the extent to which the organization utilizes independent third-party audits and certifications to ensure the quality, safety, and Halal compliance of its products and services. It mandates a rigorous 'Halal Policy Baseline' to define specific standards (e.g., stunning, enzymes, alcohol) and requires a robust 'Certifier Due Diligence' process to verify accreditation (UKAS/IAF) and Shari'ah governance. The criterion examines the scope and frequency of audits, the credibility of certifying bodies, the implementation of corrective actions (CAPA) with effectiveness verification, and the transparency of reporting. It includes strict controls for high-risk inputs (e.g., gelatine, meat derivatives) and a responsive stop-use/stop-sale protocol. This aligns with the Qur'anic injunction against deceit (83:1-3) and the principle of *Tathabbut* (verification), ensuring products meet *Hifz al-nafs* (safety) and *Hifz al-din* (Halal integrity). The organization must maintain a due diligence defense file to substantiate claims and prevent consumer deception. | Excellence |
| M8-Pro-06 | **Ethical Marketing & Honest Representation** | This criterion assesses the organization's commitment to ethical marketing practices, grounded in the Islamic principles of Sidq (truthfulness) and Nasiha (sincere advice). It evaluates whether marketing materials, advertising campaigns, and sales interactions accurately reflect the true nature, quality, and value of offerings, strictly avoiding Gharar (deceptive uncertainty) and Tatfif (short-changing/misrepresentation). The criterion mandates compliance with relevant regulations (e.g., UK CAP Code, CPUTR 2008, UK GDPR/PECR) to ensure transparency in pricing, data privacy, and claims substantiation. It requires robust internal controls, including a Claims Register, vulnerability safeguards, and a formal complaint resolution process, ensuring that customers—especially the vulnerable—are treated with Ihsan (excellence) and fairness. | Excellence |
| 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 |
| M8-Pro-08 | **Effective Complaint Handling & Product Recall Protocol** | This criterion assesses the organization's effectiveness in handling customer complaints and managing product recalls in a just, transparent, and welfare-oriented manner. It evaluates the existence of a clearly defined and documented protocol for addressing customer grievances, investigating product defects, and executing recalls when necessary. The protocol must include a mandatory 'Complaint-to-Safety Signal' decision tree and risk matrix (severity × likelihood × detectability) with clear triggers for stop-sale, regulator notification, and public recall. It requires a written Delegation of Authority (DoA) empowering coordinators to enact immediate stop-sale/quarantine measures to minimize harm (la ḍarar). The system must ensure end-to-end traceability (batch/lot level) capable of identifying affected stock/customers within 4 hours (2 hours for food). It mandates a 'Vulnerability Support SOP' to identify and assist vulnerable customers, ensuring equitable access to remedies. The organization must uphold the prohibition of deception (ghish) through transparent disclosure and prohibit internal concealment via a protected speak-up route. The process includes a formal two-stage complaint resolution pathway with ADR signposting, periodic mock recall drills with specific performance metrics, and strict adherence to data protection (UK GDPR) and statutory duties (GPSR, Food Safety Act, CRA 2015). | Excellence |
| M8-Pro-09 | **Shariah Compliance Audit & Traceability** | This criterion assesses the organization's commitment to ensuring that all ingredients, processes, and products/services are fully compliant with Shariah principles. It evaluates the robustness of the audit and traceability systems implemented to verify compliance throughout the supply chain. The system must ensure 'Tayyib' (wholesome, safe, ethical) standards, integrating safety and harm prevention (La darar wa la dirar) alongside Halal compliance. For non-food categories, this requires a defined 'Halal High-Risk Materials List' (e.g., leather, tallow derivatives, collagen, shellac, carmine, ethanol/IPA solvents). The audit process includes regular reviews of sourcing, production, handling, and labeling. Traceability must align with legal standards (e.g., UK/EU Article 18 'one-step-back, one-step-forward') and enable complete mapping of material provenance and BOMs to the component level. Compliance also covers ethical sourcing, screening high-risk suppliers for forced labor (Modern Slavery Act) as part of the Tayyib mandate. The objective is to provide assurance that products meet the highest standards of Islamic integrity, fostering trust and preventing fraud. | Excellence |

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| M8-PSA-03 | **Ethical & Halal Sourcing Verification System** | This criterion evaluates the robustness and effectiveness of the organization's system for verifying the ethical and Halal compliance of its supply chain. It assesses the organization's commitment to ensuring that all products and services are sourced and produced in accordance with Islamic principles and ethical standards, encompassing fair labor practices, animal welfare (where applicable), environmental sustainability, and the avoidance of haram (forbidden) elements. The evaluation covers the entire supply chain, from raw materials to finished products, and includes processes for supplier selection, auditing, traceability, and continuous improvement. Crucially, this criterion distinguishes between general ethical sourcing (applicable to all archetypes) and specific Halal integrity controls for consumables (food, cosmetics, pharmaceuticals). It mandates due diligence to prevent fraud, mislabelling, and exploitation, ensuring the organization acts as a truthful merchant. Governance mechanisms, including Board/Trustee oversight and defined accountability (RACI), ensure that these standards are upheld to block the means (Sadd al-Dhara'i) of corruption or prohibited consumption. | Excellence |

## Fiduciary & Professional Services

| Code | Title | Description | Outcome |
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| 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-FPS-09 | **Fee Transparency & Ethical Justification** | This criterion assesses the organization's commitment to transparency and ethical justification in its fee structures and billing practices. It evaluates whether the organization clearly communicates all fees, charges, and potential costs to clients before services are rendered using standardized 'Key Facts' disclosures. It ensures that clients fully understand the basis for fees, including any performance-based incentives or potential conflicts of interest, through mandatory comprehension checks. The criterion evaluates the ethical justification for fee structures, ensuring they are fair, reasonable, and proportionate (Al-Kharaj bi al-Daman), avoiding excessive or hidden charges (Sadd al-dharā'i). It mandates a formal governance structure (RACI) for fee setting, waivers, and inducements. Dispute resolution mechanisms must adhere to strict SLAs and signpost to ADR entities. Fee policies must prevent exploitation, prohibiting hidden add-ons, drip pricing, or steering driven by commissions. Where performance-based fees are used, a decision tree must ensure Shariah permissibility (avoiding Gharar/Maysir) and sectoral compliance (e.g., FRC/ICAEW rules). Late payment charges must be strictly cost-recovery based to avoid Ribā. This criterion aims to align commercial practices with ethical considerations and promote socially responsible financial services. | 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 |

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| M9-Pro-03 | **Ethical Compliance & Whistleblowing Framework** | This criterion assesses the robustness, operational effectiveness, and spiritual integrity of the organization's ethical compliance and whistleblowing framework. It evaluates the existence of a comprehensive policy suite (Code of Ethics, Speak-Up Policy, Investigation SOP, Retaliation Prevention Standard) that aligns with regulatory mandates (PIDA, FCA, SRA, Charity Commission) and Islamic principles of Justice (`Adl`), Trustworthiness (`Amanah`), and God-consciousness (`Taqwa`). The framework must ensure accessible, multi-channel reporting (including anonymous digital and non-digital routes) for all 'workers' and external stakeholders (suppliers, clients, patients). Crucially, it requires rigorous operational controls: defined Service Level Agreements (SLAs) for triage and investigation, strict independence and conflict-of-interest management, and a formal 'Anti-Retaliation Protocol' that actively monitors reporter welfare. The system must map internal concerns to external regulatory notifications (e.g., Serious Incident Reporting, SARs, ICO breaches) via a clear decision matrix. Islamic ethics are embedded not just in intent but in process—viewing reporting as `Nasiha` (sincere counsel) and `Shahada` (testimony) that must not be concealed (Q2:283), while ensuring investigations uphold `Adl` (due process) and avoid `Zulm` (injustice/harm). Effectiveness is measured through a composite scorecard of timeliness, substantiation, and reporter trust, ensuring the organization proactively blocks means to corruption (`Sadd al-Dharā'i'`). | Excellence |
| M9-Pro-04 | **Conflict Disclosure Policy & Practices** | This criterion evaluates the comprehensiveness and effectiveness of an organization's conflict of interest (COI) management system. It assesses whether the organization has a clearly defined policy, procedures, and practices for identifying, disclosing, and managing potential, actual, or perceived conflicts of interest across all levels (Board, management, employees, volunteers, contractors). The system must define a clear governance RACI (Board owns policy; Audit/Ethics Committee decides high-risk conflicts; Compliance administers; Line Management implements mitigations). The policy shall address specific categories including: related-party transactions (RPTs); gifts, hospitality, and inducements; outside business interests (OBI); personal account dealing (PAD); procurement; referral fees; research independence; and remuneration-linked conflicts. It must align with Shariah principles, specifically prohibiting activities where conflicts cannot be effectively mitigated to prevent injustice (Zulm) or betrayal of trust (Amanah). The framework must integrate with HR lifecycles (joiners/movers/leavers), procurement cycles, and data protection (GDPR) standards. For charities, it must explicitly align with Charity Commission guidance (CC29) and trustee duties. | 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-06 | **Independent Ethical Audit & Whistleblower Protection** | This criterion assesses the organization's commitment to ethical conduct and integrity through independent ethical audits and whistleblower protection mechanisms. It evaluates the implementation of robust systems that enable the identification, reporting, and resolution of ethical breaches, conflicts of interest, and violations of professional standards. The audit must be conducted by an independent, qualified third party focusing on ethical conduct, conflict of interest management, and adherence to the organization's code of conduct and relevant Islamic principles. Whistleblower protection policies must encourage reporting without fear of reprisal, providing confidential channels for raising concerns. This includes the establishment of clear reporting procedures, thorough investigations, and appropriate corrective actions. The criterion examines the frequency and scope of ethical audits, the effectiveness of whistleblower protection mechanisms, and the demonstrable impact of these measures on fostering a culture of ethical behavior and accountability within the organization. The system operationalizes Hisbah through Nasiha (sincere counsel) and Muhasabah (accountability), ensuring verification and fairness (per Qur'an 49:6 and principles of la darar wa la dirar) while protecting whistleblowers from harm. This aligns with Qur'an 16:90, emphasizing the dual imperative of justice and excellence in conduct and oversight. It specifically integrates UK Public Interest Disclosure Act (PIDA) standards, Charity Commission Serious Incident Reporting (SIR) protocols, and UK GDPR controls to ensure regulatory compliance alongside spiritual excellence. | Excellence |

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| M9-Pro-07 | **CPD aligned with Shariah & professional standards** | This criterion assesses the extent to which the organization implements and maintains a robust Continuing Professional Development (CPD) program for its workforce. The scope includes all relevant employees, contractors, volunteers, and outsourced service providers impacting Shariah compliance or regulated outcomes. The program must meet the requirements of relevant professional bodies and regulatory standards while aligning with Shariah principles, ethical considerations, and the specific needs of the organization's Islamic finance and regulated professional services (e.g., legal, accountancy, insurance, healthcare, counselling). The program maps role-based competencies to regulators/professional bodies, embeds Shariah ethics across disciplines, and ensures accessibility for all staff. It evaluates the comprehensiveness of the CPD program, its effectiveness in enhancing knowledge and skills, and its impact on high-quality, Shariah-compliant service delivery. The criterion encompasses needs assessment, learning objectives, content governance, delivery methods, rigorous performance evaluation, and ongoing improvement, emphasizing the incorporation of ethical considerations (Amanah, Adl) to promote integrity and accountability. | 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 |
| M9-Pro-10 | **Proactive Remediation Framework for Negligence** | This criterion assesses the extent to which the organization has established and implemented a proactive and comprehensive framework for preventing and remediating professional negligence. It emphasizes a commitment to `Ihsan` (excellence), `Adl` (justice), and client welfare, going beyond compliance to foster a culture of accountability. The framework must encompass robust risk assessment, preventative controls, timely detection, effective corrective actions, and transparent reporting. Central to this is the principle of `La darar wa la dirar` (no harm and no reciprocating harm), ensuring remediation prioritizes harm removal and rectification. Compensation must follow a structured playbook based on `Dhaman` (guarantee) and `Al-Kharaj bi al-Daman` (entitlement by liability), prioritising `ta'widh` (actual, evidenced loss) while avoiding riba-based calculations, though complying with legal requirements for interest through Shariah-compliant handling where necessary. Amicable settlement (`sulh`) and arbitration (`tahkim`) should be offered in line with Islamic ethics and UK legal guidelines (e.g., Arbitration Act 1996). The framework must include clearly defined escalation pathways, independence safeguards for sensitive cases, and strict adherence to data protection laws (GDPR). Additionally, it requires specific regulatory mapping (e.g., FCA, SRA, CQC) to ensure all statutory rights and timelines are embedded. | Excellence |

## Outreach & Social Impact

### Outreach & Social Action

| Code | Title | Description | Outcome |
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| OSI-OSA-01 | **Published dawah strategy** | This criterion assesses whether the organization has a documented, publicly available strategy for its dawah (outreach) activities. It requires a two-layer documentation approach: a Public Summary (outlining objectives, values, and complaints routes) and an Internal Annex (containing sensitive risk, security, and operational details). The strategy must define the scope of dawah activities, ensuring alignment with Islamic ethics (non-coercion, wisdom) and UK regulatory standards (safeguarding, GDPR, governance). | Excellence |
| 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 |

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| OSI-OSA-03 | **Convert-care pathway active** | Evaluates the formal convert-care program, a key indicator of excellence. A structured pathway for new Muslims (converts/reverts) and seekers with mentorship and education fulfills the duty of supporting *mu'allafah qulūbuhum*, ensuring they are integrated and nurtured. It defines clear eligibility (e.g., 0–24 months post-shahada), handles under-18s with strict safeguards, and may be supported via zakat where appropriate (with strict separation of duties between mentors and financial assessors to preserve *amanah*). | 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-05 | **Event feedback average score** | Assesses whether the organization collects feedback on its public events and achieves an average satisfaction rating, evaluating program quality from the attendee's perspective. This commitment to continuous improvement reflects the Islamic principle of Ihsan (excellence) in community service. Furthermore, actively gathering attendee insights embodies a practical form of Shura (consultation), ensuring the organization fulfills its Amanah (trust) to the public by delivering impactful, high-quality social action initiatives that genuinely benefit society. | Excellence |
| OSI-OSA-06 | **Mentoring programs (youth or adult)** | Assesses the availability, structure, and safety of mentoring programs for youth or adults. It evaluates the organization's operating model, commitment to safeguarding (children and adults), individual development (tarbiyah), and social connection, ensuring compliance with UK law and Islamic ethical standards. Rooted in the prophetic tradition of nasiha (sincere advice) and suhba (righteous companionship), these initiatives actively facilitate tazkiyah (spiritual purification). Such structured guidance strengthens communal bonds and nurtures lifelong moral excellence. | Excellence |
| OSI-OSA-07 | **Structured support for vulnerable groups** | Assesses systematic support for vulnerable groups, moving from ad-hoc relief to rights-based, dignified care. This operationalizes Khidmah (service), Raḥmah (mercy), and Amanah (trust), ensuring safeguarding, data privacy, and Shariah-compliant governance (Zakat) are embedded to protect the dignity (hifz al-ʿird) and safety (hifz al-nafs) of beneficiaries. Rooted in Takaful (mutual solidarity) and Ihsan (excellence), this structured approach fulfills the communal obligation (Fard Kifayah) to uplift the marginalized, ensuring Islamic social justice actively empowers those in need. | 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 (Daʿwah) and clarity (Bayān), while strictly adhering to truthfulness (Sidq) and trust (Amānah). Rooted in Maqāṣid al-Sharīʿah (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-13 | **Policy Research & Thought Leadership** | Evaluates whether the organization contributes to public discourse and policy-making by producing and disseminating well-researched, ethically governed, and compliant reports or thought leadership that address community needs and strategic objectives. Rooted in the Islamic duty of Nasiha (sincere advice) to society and its leaders, this effort aims to advance Maslahah Mursalah (public interest). By offering evidence-based insights, the organization exercises Hikmah (wisdom) to guide equitable societal progress, ensuring that intellectual contributions actively foster collective well-being. | Excellence |

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| OSI-OSA-14 | **Social Contribution & Witness (Da'wah bi'l-ḥāl) Strategy** | Assesses if the organization strategically frames its services and social action as its primary means of demonstrating Islamic values (like compassion, justice, excellence) to the wider community, embodying the principle of "witness through action". Witness is expressed through unconditional, needs-based service without coercion or making access contingent on religious adherence, in line with UK public benefit and humanitarian principles. | 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 |
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| 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-03 | **Ethical investment policy** | This criterion assesses whether the organization has established and implements a comprehensive policy governing ethical investment of its funds in accordance with Islamic principles. It evaluates the organization's commitment to ensuring that all investments, particularly those of waqf (endowment) assets, avoid prohibited elements while promoting positive social and environmental impact alongside financial returns. Ground policy in Qur'an 4:58 (trusteeship), Qur'an 4:29 (prohibition of unjust consumption), and the preservation of wealth (ḥifẓ al-māl), demanding prudent, transparent, and Shariah-compliant investment. It ensures donor expectations are met per the Code of Fundraising Practice. | 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-05 | **Allocation of Waqf Surplus Income to Welfare** | This criterion assesses whether the organization directs surplus income from its waqf (endowment) assets to community welfare initiatives after covering necessary maintenance and operational costs. For this criterion, 'waqf surplus' means net distributable income from waqf assets for the reporting period after (i) direct property/asset running costs, (ii) planned maintenance provision, and (iii) any deed-required retentions/capital maintenance/inflation-proofing, while ring-fencing permanent endowment capital. Surplus is calculated fund-by-fund and may be 'income yield' or 'total return' only where the deed and trustee resolution permit a total-return approach under applicable law and SORP disclosures. This aligns with the principle of preserving waqf capital (ḥifẓ al-māl) while addressing essential welfare needs (ḥifẓ al-nafs), ensuring that the asset remains intact and its yield is spent on beneficiaries, as exemplified by Umar's waqf of Khaybar. It also embodies *Birr* (righteousness, Q2:177) and prevents wealth concentration (Q59:7). | Excellence |

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| 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-07 | **Endowment ESG & Sharīʿah screening review annually** | Assesses whether the organization conducts an annual, look-through review of all endowment holdings against defined Sharīʿah and ESG screening criteria, with quarterly monitoring for breaches. The goal is zero high-risk assets held at the reporting date, or a managed remediation plan for illiquid exceptions. High-risk means holdings that (a) breach Sharīʿah sector/ratio screens (e.g., AAOIFI SS 21) or (b) meet the charity's excluded ESG sectors or severe controversy thresholds. | 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-11 | **Safety drills and emergency preparedness** | Evaluates an institutionalised emergency preparedness programme rooted in Amānah (trust) and Ḥifẓ al-Nafs (preserving life): risk-based drills (evacuation and lockdown), trained roles, inclusive procedures (including PEEPs), equipment readiness, and continuous improvement that safeguard worshippers, learners, staff, and volunteers. Applies especially to waqf-owned/managed premises as part of stewardship of endowed assets and protection of beneficiaries. Programme is owned by the Responsible Person (Fire Safety) and reviewed by trustees/board at least annually; drill outcomes, overdue actions, and material risks are reported via a standard Safety Assurance Pack. | Excellence |
| TS-AWM-12 | **Service user / congregant satisfaction** | Measures the effectiveness of fulfilling the community trust (Amānah) through active oversight (ḥisbah), consultation (shūrā), and sincere counsel (naṣīḥah). It assesses satisfaction across programs, services, and facilities using statistically valid methods. Consistently high scores reflect a dedication to service excellence (iḥsān) and inform continuous improvement, ensuring the rights of people (ḥuqūq al-ʿibād) are upheld with dignity and justice. | 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-15 | **Statutory H&S Compliance Register & Assurance** | Evaluates the diligent maintenance of statutory health and safety logs, the appointment of competent dutyholders, and the timely closure of remedial actions. This fulfills the *Amānah* of safeguarding stakeholders by proactively protecting life (*Ḥifẓ al-Nafs*) and ensuring a secure operational environment. It distinguishes between *Tafrīṭ* (negligence) and *Itqān* (perfection) in governance, preventing physical harm, disruption, and legal liability. | Excellence |

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| 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 |
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| 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-03 | **Trustees meet statutory reporting** | This criterion evaluates whether the organization fulfills all its statutory reporting obligations in a timely, accurate, and complete manner across all applicable jurisdictions. This includes filing annual returns, financial statements, and regulatory documents with the Charity Commission (E&W), OSCR (Scotland), CCNI (Northern Ireland), Companies House (if a company), HMRC (CT/VAT/PAYE/Gift Aid), and the ICO (data protection). It requires maintaining accurate statutory registers, reporting 'event-driven' changes (e.g., trustee changes, address changes) promptly, and managing Serious Incident Reporting (SIR) effectively. In Islamic terms, this manifests Amānah (trust) through the preservation of accurate records (Qur'an 2:282) and Mas'uliyyah (accountability), ensuring transparent stewardship of community resources. | 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-05 | **Annual board and executive skills-gap analysis conducted and actioned** | Evaluating whether the organization regularly assesses the skills of its board and executive team using a structured, evidence-based approach ensures leadership possesses the necessary capabilities—including safeguarding, finance, and risk management—to govern effectively. This protects the public interest (maṣlaḥah) and fulfills the trust (Amānah) inherent in their roles. In Islamic governance, prioritizing Kafā'ah (competence) alongside moral integrity is a fundamental obligation. Continuously addressing skill gaps upholds the Maqāṣid al-Sharīʿah (objectives of Islamic law) by ensuring qualified stewardship. | Compliance |
| TS-BGS-06 | **Public remuneration & expense disclosure for senior staff** | This criterion assesses whether the organization publicly discloses the remuneration and expenses for senior staff and board members in line with relevant standards (SORP FRS 102) and Islamic principles of transparency. It requires individual disclosure for the CEO (or highest-paid individual) and any remunerated trustees, alongside KMP totals and pay bands. Where local law or security risks apply, aggregated/banded data is permitted only under a strictly governed, board-approved exception policy with a public rationale. | Compliance |
| TS-BGS-07 | **Board diversity threshold** | Assesses whether the board meets specific, measurable targets for diversity in key areas such as gender and age, ensuring a breadth of perspectives and representation in the highest level of governance. Within Islamic governance, embracing diversity reflects the principle of Ta'aruf (mutual understanding) and enriches the process of Shura (mutual consultation). By incorporating varied life experiences, the board upholds Adl (justice) and prevents insular decision-making, ultimately fostering a more equitable, comprehensive, and resilient approach to corporate stewardship. | Compliance |

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| 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-09 | **Board/staff diversity** | This criterion assesses whether the organization's leadership and governance structures include the Board of Trustees, its voting committees, and the Senior Management Team (SMT). The charity sets **targets (not quotas)** for representation and monitors progress. Compliance is assessed using the **composite rule**: across each leadership body (Board, voting committees, SMT), at least **2 of 3 dimensions** (gender, age-bands, optional convert-status) meet the target thresholds and **none fall below 15%**, subject to small-n/privacy safeguards. Convert-status data is collected **only** if: (i) there is a stated purpose linked to inclusion outcomes, (ii) DPIA concludes low risk with safeguards, and (iii) n is sufficient to avoid identifiability; otherwise use proxy measures (e.g., years in Muslim community) or omit the dimension. Appointments must uphold amānah and kifā'ah (competence)—"Indeed, the best one you can hire is the strong and the trustworthy" (Q 28:26). Inclusion must not lead to token roles or compromise on merit; the Prophet warned that when affairs are entrusted to the unfit, corruption follows (Bukhari 6496). Diverse talent is proactively developed to meet role competencies. Reflect the Prophetic teaching of equality in the Farewell Sermon—no superiority of any ethnicity except by taqwā—by monitoring ethnic representation where appropriate and lawful. | 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-14 | **Compassion Impact Lens applied** | Evaluates the formal application of a Compassion Impact Lens in decision-making, operationalizing the principle of *raḥmah* as a core governance duty. This ensures strategic choices consistently uphold the dignity and wellbeing of all stakeholders, fulfilling the organization's *amānah* (trust). The Lens includes escalation to safeguarding, whistleblowing, and Serious Incident Reporting where high-risk harms are identified, and commits to transparent communication of trade-offs and redress mechanisms. Crucially, the CIA complements (not replaces) risk assessments, Equality Impact Assessments, DPIAs, and H&S assessments, acting as a screening step that routes to these specialist processes when triggers are met. | Compliance |

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| 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-17 | **Value-for-Money (VfM) framework and public reporting** | This criterion assesses whether the organization measures, analyzes, and publicly reports on its value-for-money metrics. Value-for-money (VfM) metrics demonstrate how efficiently and effectively the organization uses its resources to achieve outcomes, encompassing economy, efficiency, effectiveness, and equity (the 4Es). In line with Trustees' duty to report on public benefit (Charities Act 2011), the essential trustee duty to manage resources responsibly (CC3), and the Islamic principle of Amānah (stewardship), VfM reporting should evidence prudent use of entrusted funds to maximise outcomes fairly and transparently. | Compliance |
| TS-BGS-18 | **Stakeholders supported to influence major changes** | Assesses whether the organization actively supports stakeholders to influence major decisions and changes through structured, inclusive consultation and participation. This aligns with UK governance expectations (e.g., Charity Commission CC3, UK Corporate Governance Code Provision 5) and sector standards. For this criterion, 'major change' is defined by a Board-approved threshold (reviewed annually) and includes: changes to mission/strategy; service closures/launches; location moves; restructures/redundancies; policy shifts affecting rights/access; data processing changes of high risk (requiring DPIA); mergers/partnerships; governance changes (reserved matters); and financial triggers (e.g., unbudgeted capital spend >£25k or >5% of annual expenditure, whichever is lower). In emergencies requiring immediate action, a 'rapid consultation' or retrospective review within 30 days is expected. | Compliance |
| TS-BGS-19 | **Mission Alignment with Higher Islamic Objectives (Maqasid al-Shari'ah & Prophetic Model)** | Assesses the explicit alignment of the mission with Maqāṣid al-Shari'ah and the Prophetic model. By prioritizing Jalb al-Maṣlaḥah (achieving public interest) and Dar' al-Mafsadah (preventing harm), the mission reflects an Uswah Ḥasanah (beautiful pattern of conduct). This foundation ensures the organization's work is spiritually purposeful, guides ethical decision-making across all operations, and builds profound trust with the community it serves, embedding divine objectives into its core strategy. | 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-Sharī'ah (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-'ird) 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-Sharī'ah (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 |

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| TS-BGS-24 | **Community-led Leader Selection Process** | This criterion assesses the extent to which an organization has established and implemented a formal, transparent, and meaningful process for its community or membership to select its governing body. It moves beyond self-appointing boards to a model where leadership is chosen by, and accountable to, the stakeholders it serves. This embeds the principle of consultation (*Shūrā*) and ensures the board reflects the diversity of its community, aligning with the Qur'anic ethic of knowing one another (Qur'an 49:13). For an Islamic organization, this is a manifestation of *Amānah* (Trust). Leadership is a sacred trust delegated by the community, not a right of ownership. This process ensures the trust is formally conferred and mitigates "founder's syndrome." It aligns with the Fiqh maxim: *"Tasarruf al-imam 'ala al-ra'iyyah manūtun bil-maslahah"* (The actions of the leader regarding the subjects are conditioned on the public interest), ensuring candidates are selected based on their ability to serve the mission, not factional loyalty. Practically, this requires clear constitutional clauses defining the electorate (who is a member vs. beneficiary), robust election integrity controls (quorum, ballot secrecy), and eligibility checks (legal, safeguarding, conflicts). It transforms the AGM into a substantive exercise in accountability (*Muḥāsabah*). **Note on Applicability:** For organizations with fixed legal structures (e.g., certain Waqfs) that prevent member elections, this criterion is satisfied by implementing a formal Community Shūrā Council with published consultation rights on appointments. | Compliance |
| TS-BGS-25 | **Leadership Code of Conduct & Ethics** | This criterion assesses the existence, quality, and implementation of a formal Code of Conduct & Ethics specifically for the organization's board and senior leadership. It evaluates whether there is a clear, documented framework that sets the standard for ethical behaviour, integrity, and professional conduct at the highest level. This Code serves as the ethical compass for decision-making, ensuring that leaders act in the best interests of the organization and its beneficiaries, free from personal bias or conflicts of interest. It is a foundational document that publicly declares the organization's commitment to principled leadership and good governance. From an Islamic perspective, this criterion is a direct manifestation of the pillar of *Amānah* (Trust & Stewardship). Leaders in an Islamic organization are not merely executives; they are trustees (*umanā'*) entrusted by Allah and the community with resources, reputation, and a mission. A Code of Conduct operationalizes this sacred trust by translating abstract principles like *Taqwa* (God-consciousness), *'Adl* (Justice), and *Iḥsān* (Excellence) into concrete behavioural expectations. It provides a mechanism for holding leadership accountable, protecting the organization from reputational damage, and ensuring that its actions consistently reflect its Islamic values. The practical implications of a robust Leadership Code of Conduct are profound. It provides clear guidance for navigating complex ethical dilemmas, such as conflicts of interest, the acceptance of gifts, or the use of confidential information. It strengthens the "tone at the top," fostering a culture of integrity that permeates the entire organization. For stakeholders, including donors, beneficiaries, and regulators, a well-implemented Code of Conduct is a powerful signal of a trustworthy, transparent, and professionally managed organization, thereby reinforcing its legitimacy and social license to operate. The Code affirms a zero-tolerance stance on bribery (UK Bribery Act 2010) and improper influence, commits leaders to dignity, respect, and non-discrimination consistent with Islamic ethics and the Equality Act 2010, and requires lawful handling of information under UK GDPR/Data Protection Act 2018. It also explicitly covers modern governance risks including safeguarding, political neutrality, and fundraising ethics. | 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 |
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| 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 |

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| 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-05 | **Fundraising costs fairly reported** | This criterion assesses whether the organization transparently and accurately reports the costs associated with its fundraising activities. Fair reporting of fundraising costs is essential for donor trust, regulatory compliance, and effective resource management. It specifically requires avoiding selective netting or exclusions that create a misleading impression that fundraising is 'free' or that all donations reach beneficiaries without explaining how fundraising and core operations are funded. | 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-09 | **Adequate employment contracts** | Evaluating whether the organization provides comprehensive, legally compliant employment contracts to all staff is the primary focus. Adequate employment contracts are essential for establishing clear expectations, protecting both employer and employee rights, and ensuring compliance with employment law. In Islamic jurisprudence, employment is governed by Ijarah (leasing of services), which requires transparent terms to prevent Gharar (uncertainty). Fulfilling these documented agreements upholds the core principle of Adl (justice) and honors the sacred duty to fulfill contractual obligations. | 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 |

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| 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-12 | **Project feedback reviewed and acted upon** | Systematically reviews project feedback as a practice of muḥāsabah (self-audit) to fulfill its Amānah. This process demonstrates hisbah (accountability) by using stakeholder insights to drive continuous improvement, enhance program effectiveness, and build trust. It distinguishes between routine feedback, complaints, and whistleblowing, ensuring ethical conduct (consent, privacy, do-no-harm), safe channels, and a formal close-the-loop practice (“you said, we did”). It applies the principle of Sadd al-dharā'i‘ (blocking means to harm) by turning reactive complaints into preventative system changes. | 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-01 | **Multi-scenario financial stress-testing documented** | Assesses whether the organization regularly conducts financial stress-testing to evaluate its resilience to adverse scenarios. This helps identify vulnerabilities, prepare contingency plans, and ensure sustainability. It quantifies liquidity runway under severe but plausible and reverse scenarios over a multi-year horizon and informs reserves policy, going concern assessment, and a board-approved viability view. | Compliance |
| 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 |
| TS-RDC-04 | **Serious-incident reporting & escalation** | Assesses whether the organization has a clear, documented process for identifying, reporting, and escalating serious incidents to the board and all relevant regulatory bodies in a timely manner. The organization must maintain an ‘Applicable Regulators Matrix’ mapping its activities (e.g., children’s work, healthcare, housing, overseas operations) to relevant notification regimes (e.g., Charity Commission/OSCR/CCNI, ICO, HSE/RIDDOR, LADO/police, OfS, CQC/Ofsted/RSH, HMRC, Fundraising Regulator) to ensure precise compliance. | Compliance |
| TS-RDC-05 | **Cyber-security baseline (NCSC Cyber Essentials – UK)** | Assesses the implementation of foundational cyber security controls, fulfilling the Amānah (trust) to safeguard stakeholder data. This protects against common threats, ensures operational continuity, and upholds the principles of Ḥifẓ al-Māl (protection of wealth) and Ḥifẓ al-‘Ird (protection of dignity/reputation). It operationalizes GDPR/DPA 2018 integrity and confidentiality duties (Art. 5(1)(f), Art. 32), prevents ḍarar (harm), and enables trustee oversight of material internal controls. | Compliance |
| TS-RDC-06 | **GDPR accountability & DPIA log** | Assesses a systematic approach to GDPR compliance, ensuring all new or changed data processing activities are screened for risk, full Data Protection Impact Assessments (DPIAs) are conducted where required, and a formal log is maintained to demonstrate accountability. This rigorous oversight embodies the Islamic principle of muhasabah (accountability) and the imperative of sadd al-dhara'i (blocking the means to harm) by proactively identifying and mitigating risks to safeguard privacy. | Compliance |
| TS-RDC-07 | **On-site security governance** | Evaluates the framework for managing physical security risks, fulfilling the Amānah to protect life (Ḥifẓ al-Nafs) and property. This proactive governance builds stakeholder confidence, ensures operational resilience, and safeguards all individuals and assets within the organization's premises. Scope includes all premises under the charity’s control (including entrances/exits, prayer halls, classrooms, offices, car parks, storage rooms, and any on-site events/peak services), and interfaces with safeguarding, H&S, and data protection (CCTV/access logs). | Compliance |

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| TS-RDC-08 | **Digital-safety & online-reputation mgmt.** | Assesses the management of the organization's digital presence for safety and reputation. Scope includes all official channels (website, email newsletters, social media, messaging apps like WhatsApp/Telegram, and fundraising platforms). It covers digital safety (account security, impersonation, safeguarding disclosures, data protection) and reputation management (content verification, sentiment monitoring, complaints handling), ensuring ethical online conduct and timely response to issues. | Compliance |
| TS-RDC-09 | **Digital Ethics & AI Policy** | Assesses whether the organization has a forward-looking policy on the ethical use of digital technologies, data analytics, and Artificial Intelligence (AI) to ensure fairness, transparency, and prevent bias. This includes defining the scope of 'digital ethics' to cover targeted fundraising/advertising, profiling, recommender systems, biometric analytics, and design practices that may manipulate behaviour (dark patterns), ensuring moral implications are addressed alongside data protection. | Compliance |

## Strategic Fundraising & Development

| Code | Title | Description | Outcome |
|---|---|---|---|
| TS-SFD-01 | **Documented Fundraising Strategy** | Evaluates the formal, board-approved fundraising strategy as a key instrument of Amānah (stewardship). This plan guides sustainable growth, ensures operational clarity, and builds trust. As a minimum, the strategy includes: context/SWOT, fundraising portfolio & target audiences, 1–3 year financial model (restricted/unrestricted), channel plan, KPIs, resourcing, governance, and referenced policies. The strategy must be proportionate to the charity's size, income, and risk profile. | Excellence |
| 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 *Kafā'ah* (competence) and *Ri'āyah* (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 |
| TS-SFD-04 | **Legacy & Major Gift Program** | Assesses the formal program for legacy and major gifts, which operationalizes *Sadaqa Jāriyah*. This secures long-term sustainability, deepens donor trust through stewardship, and ensures enduring community benefit, fulfilling the organization's *Amānah* (trust) to its stakeholders. The program includes robust restricted-fund governance, conflict-of-interest controls, and risk-based due diligence to protect the charity's reputation and ensure donor stipulations are honoured lawfully and Islamically. | Excellence |

## Technology & Digital Transformation

| Code | Title | Description | Outcome |
|---|---|---|---|
| TS-TDT-01 | **Digital Transformation Roadmap** | Assesses if the organization has a strategic, board-approved plan for using technology to improve efficiency, scale impact, and better serve beneficiaries. It ensures digital initiatives are governed effectively, deliver value for money (avoiding isrāf), and manage risks (data, cyber, exclusion) proactively. Embracing innovation aligns with maslahah mursalah (unrestricted public interest) to maximize societal benefit. Furthermore, safeguarding digital assets and beneficiary data fulfills the duty of amanah (trust) and hifz al-mal (preservation of wealth) within the maqasid (higher objectives) framework. | Excellence |
| 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 |