

MASJID AMAANA

Governance Model & Organisational Framework

Officers of the Charity. Officers of the Masjid.

A new governance model that separates back office from front of house — and gives every person their rightful role.

Broadfield Masjid, Crawley — Pilot Community

May 2026 · Version 2.0 · Confidential

1. The Central Idea

"Officers of the Charity. Officers of the Masjid. Two distinct roles. Two distinct arenas. One community served well."

Every governance failure in UK masjids — every Charity Commission inquiry, every election dispute, every trustee conflict — traces back to one root cause: the confusion of two fundamentally different roles. The person who chairs a board meeting behaves as though they lead the community. The person elected to govern the charity uses that position to control the masjid's daily life. The roles collapse into one, and the result is the weaponization of a single position.

Masjid Amaana's governance model is built on a single, clear distinction:

Officers of the Charity Chairman · Treasurer · Secretary	Officers of the Masjid Amir · Service Council Leads
Back office. Invisible to the average musallee. Accountable to the Charity Commission, the constitution and the law. Their arena is the boardroom, the accounts and the governance record.	Front of house. Visible to the community. Accountable to the musallees and to Allah. Their arena is the prayer hall, the khutbah, the madrasa and the welfare of the people.

This distinction — simple to state, profound in its implications — changes everything. When it is embedded in the constitution and enforced by the Masjid Amaana app, it becomes structurally impossible for any one person to accumulate the kind of unchecked authority that has brought masjid after masjid into Charity Commission inquiry.

2. The Problem We Are Solving

2.1 The knowledge and time problem

UK masjids face a consistent paradox: the people who have the knowledge to govern well do not have the time. The people who have the time do not always have the knowledge. The result is that governance falls to whoever is available — and that person, however well-intentioned, may lack the legal, financial or constitutional understanding to govern a registered charity properly.

The consequences are predictable and documented. Trustees overstay their terms. Elections are called incorrectly. Financial decisions are made without proper authorisation. The Charity Commission intervenes. Communities fracture.

Masjid Amaana resolves this not by finding perfect people — but by embedding the knowledge into the platform itself. The workflows, the constitutional checks, the quorum calculations, the election timelines — all of it happens automatically. The trustee follows the process. The app carries the knowledge. As long as no one deviates from the platform, it is very difficult to go wrong.

"Light touch governance. The app does the work. The trustees follow the process. The community is protected."

2.2 The weaponized role problem

When one person controls governance, communications and community relationships simultaneously, that role becomes a weapon. We have seen this in practice. The chairman controls the WhatsApp announcements. The chairman decides which resolutions are tabled. The chairman

determines what the community hears and when. Dissenting trustees find themselves isolated, overruled or ignored.

The new model makes this structurally impossible. The chairman chairs the board — and nothing else. Communications are managed by teams and published by the Masjid Amaana app under team names, never individual names. Financial decisions require blind trustee votes. No single person controls the narrative.

2.3 The recognition problem

Human nature matters. People need recognition. The current model concentrates visible authority in the chairman role — and so ambitious community members compete for that role, regardless of whether their skills are suited to governance. The people who should be leading services, running the madrasa, organising welfare programmes — they chase a boardroom role instead.

The new model redirects recognition where it belongs. The Amir and service council leads stand at the Friday khutbah. They present their work. They receive the community's acknowledgement. The trustees present quarterly reports on the Amir and councils' behalf — reporting their performance to the community, not their own. The recognition flows to the people doing the visible work.

3. The Two Structures in Detail

3.1 Structure One — The Charity (Back Office)

The charity is the legal entity registered with the Charity Commission. Its officers are the Chairman, Treasurer and Secretary — three elected trustees who hold constitutional roles. These are governance roles. They are not community leadership roles.

Role	Responsibilities
Chairman	Chairs trustee meetings. Ensures constitutional compliance. Represents the charity to the Charity Commission and external bodies. Signs governance documents. Has no authority over the daily life of the masjid.
Treasurer	Oversees financial management. Ensures accounts are filed on time. Authorises spend within approved governance framework. Presents quarterly financial summary. Manages the live bank feed and reconciliation.
Secretary	Manages all administrative functions — meeting notices, minutes, requisitions, trustee records and correspondence. Ensures the Masjid Amaana platform is used correctly for all governance processes.
All Trustees	Collectively responsible for safeguarding, employment compliance, Imam contracts, charity law compliance and the welfare of the institution. Accountable to the Charity Commission. Elected by eligible members for fixed terms per the constitution.

The charity structure operates largely in the background. Its meetings are minuted and published. Its decisions are transparent. But its people are not the face of the community. They are the backbone.

3.2 Structure Two — The Masjid (Front of House)

The masjid's operational life is led by the Amir and the Masjid Service Councils. These are the people the community sees, knows and works with day to day. They deliver the services. They earn the recognition.

The Amir

The Amir is the Islamic leader of the masjid's operational life. Not a political chairman. Not a governance officer. An Islamic servant-leader, chosen by the community through a structured shura process, serving for a fixed term with a clear expectation of rotation.

Election process	Term & rotation
<ol style="list-style-type: none"> 1. Elected by secret blind ballot of all serving Service Council Leads within 7 days of the general election result. The Amir retains their Service Council Lead position and tower responsibility. 2. Elected by secret blind ballot of all serving Service Council Leads within 7 days of the general election result. The Amir retains their Service Council Lead position and tower responsibility. 3. Musallees cast a blind vote through the Masjid Amaana app 4. Highest vote wins — trustees confirm constitutional eligibility only 	<p>One year, renewable once</p> <p>Maximum two consecutive years in post</p> <p>Must sit out a minimum of one full two-year cycle before standing again</p> <p>No person may accumulate the role permanently. Rotation is the principle.</p>

Masjid Service Councils

Each service area of the masjid is led by a Service Council Lead — one person, clearly accountable, with a defined role and a defined term. Service council leads are the operational heartbeat of the community.

Service council	Example responsibilities
Education & Madrasa	Children's Quran classes, women's Islamic studies, men's Halaqa, Imam coordination
Welfare & Community	Funeral services, sick visits, family support, community outreach
Youth	Youth programmes, mentoring, sports, community engagement for younger members
Facilities & Maintenance	Building upkeep, cleaning, maintenance requests, contractor liaison
Events & Ramadan	Eid arrangements, Ramadan programme, community events, Iftar coordination
Finance Support	Supporting the Treasurer with collections, cash handling, Sadaqah coordination

Each service council lead is elected annually by eligible musallees, with a maximum of two consecutive years in post. The same rotation principle applies throughout — fresh leadership, fresh energy, no entrenchment.

4. How It Works in Practice

4.1 The quarterly report — trustees reporting on behalf of the community

Every quarter, the trustees stand before the musallees and deliver a formal report. But this report is not about the trustees. It is about the Amir and the service councils. The trustees present:

- What each service council has delivered in the quarter
- The financial position of the masjid — income, expenditure, balance
- Any governance matters arising — constitutional compliance, trustee actions
- Plans and commitments from the Amir and councils for the quarter ahead

"The trustees present. The Amir and councils receive the recognition. The community judges the performance of those who serve them."

This quarterly report is not written by the trustees. It is generated automatically by the Masjid Amaana platform from live data — meeting minutes, resolutions, financial transactions, attendance records, service council activity. The trustees stand behind the data. They do not curate it. They cannot spin it. The platform speaks; the trustees present it.

This is modelled on the principle of the King's Speech — the constitutional figurehead reads the government's agenda, not their own. The trustees fulfil their constitutional role of accountability while directing all recognition toward the people doing the visible work.

4.2 The Jumu'ah Community Address

The Friday khutbah is the most visible platform in the masjid. In the current model, it is frequently dominated by one or two individuals — which concentrates community influence in the same hands that hold governance power. This must end.

Under the new model, the Jumu'ah community address rotates. The Imam leads on Islamic scholarship and religious guidance. The Amir leads on community vision and direction. Service council leads present their work — what their team has delivered, what they are planning, what the community can expect. Every person with a leadership role gets the platform. Every person gets the recognition.

The Masjid Amaana app manages the community address schedule, publishes it four weeks in advance, and records it. No individual can monopolise the platform. No Officer of the Masjid can be permanently excluded from it.

4.3 Raising concerns — the private escalation route

If a service council lead has a concern about the Amir — or about another lead — they can raise it privately through the Masjid Amaana app. The concern is logged, encrypted and visible only to the trustee body. The trustees investigate, mediate and, if necessary, trigger a re-election of the Amir or lead in question.

This process is documented, fair, and proportionate. The grounds for removal are defined in the constitution. The evidence trail is held in the platform. No WhatsApp accusations. No public disputes. No community fractures. A clean, private, constitutionally grounded process.

5. How the App Makes It Simple

The most common concern about this model is complexity. Two structures. Multiple roles. Fixed terms. Rotation schedules. Election processes. Quarterly reports. It sounds like a lot.

It is not a lot. Because none of it requires anyone to remember the rules.

The full platform experience described in this document — hybrid meetings, virtual voting, geolocation membership verification, platform-primary notifications and the digital governance record — is available to masjids that adopt the App-Primary variant of the Masjid Amaana Model Constitution v0.2. All tenants on the Masjid Amaana platform operate under the App-Primary constitution (v0.3). Where the platform is unavailable for any reason, governance continues under the Operational Playbook — a policy document that carries constitutional authority under clause L7A of the constitution. The Operational Playbook covers membership, elections, trustee meetings, SGMs and financial authorisations. No separate constitution variant is required. The Operational Playbook and the Governance Variables Register together provide complete manual fallback coverage.

"The app carries the knowledge. The people follow the process. As long as no one deviates from the platform, it is very difficult to go wrong."

5.1 For trustees — light touch governance

Trustees with knowledge but limited time will find the platform straightforward. Every action they need to take is prompted by the system. Meeting notices go out automatically. Quorum is calculated automatically. Resolutions are voted on through blind voting. Minutes are auto-drafted. The quarterly report is auto-generated. The constitutional deadline tracker keeps them ahead of every obligation.

A trustee does not need to know charity law chapter and verse. They need to follow the workflow. The workflow knows the law.

5.2 For service council leads — structured delivery

Service council leads are operational people. They want to deliver — run the madrasa, organise Eid, coordinate welfare visits. They do not want to be stopped by bureaucracy. The platform gives them the workflows they need to document their work, raise spend requests, communicate with their teams and report to the Amir — without becoming administrators.

When they need to raise a spend request, the app walks them through it. When they need to communicate with the community, the app publishes it under the team name. When they need to report to the quarterly session, the app has already compiled the data. They lead. The platform records.

5.3 For the community — transparency without complexity

The average musallee does not need to understand governance. They need to trust that governance is happening properly. The Masjid Amaana app gives them that trust through transparency — published resolutions, published financials, published service council activity, published quarterly reports. Everything is visible. Nothing is hidden. No one controls the narrative.

6. The Islamic and Legal Foundation

6.1 Islamic foundation — Amanah and Shura

Amanah — trust, faithfulness, integrity — is the organising principle of this entire model. Every role is a trust. Every term limit is a recognition that authority belongs to the community, not the individual. Every rotation is an act of humility — serving, and then stepping back to let another serve.

The election of the Amir by shura — the service council leads electing from amongst themselves by secret blind ballot — reflects the Islamic principle of collective consultation. No single voice determines leadership. The community, through a structured and transparent process, chooses its own Amir.

The Jumu'ah Community Address rotation, the term limits, the private escalation routes — all of these reflect the Islamic understanding that leadership is stewardship, not ownership. Those who serve the community are accountable to it. Those who misuse their position can be returned to it.

6.2 Legal foundation — Charity Commission alignment

The model aligns directly with Charity Commission guidance CC3 (The Essential Trustee), CC29 (Conflicts of Interest) and CC36 (Charities and Meetings). Specifically:

- Clear separation of governance and operational functions — CC3 §3
- Fixed trustee terms with election by members — CC3 §6
- Documented decision-making with audit trail — CC3 §5
- Conflict of interest management built into every vote — CC29
- Proper notice, quorum and minuting of all meetings — CC36
- Financial transparency with independent oversight — CC3 §7

A masjid operating under this model — with the Masjid Amaana platform enforcing every constitutional requirement — presents the Charity Commission with exactly what it wants to see: governance that works, documented, automatically, with no dependence on any individual's goodwill or knowledge.

7. Summary — The Model at a Glance

Element	Officers of the Charity	Officers of the Masjid
Roles	Chairman, Treasurer, Secretary	Amir, Service Council Leads
Arena	Boardroom, accounts, governance	Prayer hall, madrasa, community
Visibility	Back office — largely invisible	Front of house — community facing
Accountability	Charity Commission, constitution	Musallees, community, Allah
Term	Per constitution (three years default — two consecutive terms maximum)	Amir: 1 year, max 2. Leads: 1 year, max 2
Election	By eligible members at AGM	Amir: elected by secret blind ballot of serving Service Council Leads within 7 days. Leads: elected by eligible members at general election
Recognition	Institutional — governance quality	Community — visible delivery
App role	Enforces constitutional workflows	Provides delivery workflows & comms

This is not a complicated model.

It is the right model — made simple by the right platform.

Officers of the Charity serve the institution. Officers of the Masjid serve the community. Both serve Allah.

Masjid Amaana — Broadfield Masjid, Crawley

This document is confidential. Not for wider distribution without trustee approval.