



Australian National Imams Council (ANIC)

IMAMS' CODE OF HONOUR

Islamic Ethics and Professional Conduct

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)

“And hold firmly to the rope of Allah all together and do not become divided.”

Surah Āl ‘Imrān, 3:103

The Qur'an, the Book of Allah, and the Sunnah of His Messenger Muhammad ﷺ emphasise:

- a) The importance of unity within the Muslim Ummah.
- b) The condemnation of division, hostility and conduct that causes unnecessary harm or discord among Muslims.
- c) The honoured status and responsibility of scholars and Imams as inheritors of the Prophets, custodians of sacred knowledge, religious leaders and role models within the Muslim community.
- d) The obligation to uphold sincerity, justice, wisdom, humility, integrity, mercy, compassion, good character, service and mutual respect.
- e) The importance of maintaining brotherhood and cooperation while recognising legitimate scholarly differences within the recognised Islamic tradition.
- f) The responsibility of Imams and Muslim scholars to provide guidance, reassurance and leadership during periods of religious, social, intellectual, cultural, political and economic challenge.
- g) The responsibility to preserve the mainstream and traditional Islamic teachings of Ahl al-Sunnah wa al-Jamā'ah, in accordance with the Qur'an and Sunnah and the understanding and guidance of recognised and prominent Muslim scholars, past and present, while strengthening Islamic identity for current and future generations with integrity and dignity, without compromising the core values and principles of our faith.

Imams and Muslim scholars carry a profound responsibility to guide, support, and give hope to the Muslim community, and to respond to contemporary challenges with wisdom, integrity, humility, compassion, courage, and good character.

ANIC recognises that Imams and Muslim scholars may come from different recognised jurisprudential, scholarly, cultural and institutional backgrounds. Such





differences should not prevent cooperation on matters of common benefit or undermine unity of purpose.

Unity does not require uniformity of every scholarly opinion, methodology or practice. Rather, it requires sincere cooperation based on agreed Islamic principles, mutual respect, proper Islamic etiquette, and commitment to the greater interests of Islam and the Muslim community.

The Australian Muslim community is diverse in culture, schools of Islamic thought, organisations, backgrounds and religious opinions. Mutual respect, brotherhood and unity remain fundamental responsibilities despite legitimate differences.

This Code is grounded in the Qur'an, the Sunnah of the Messenger of Allah ﷺ, and the guidance and scholarly tradition of the righteous predecessors and recognised Muslim scholars.

This Imams' Code of Honour establishes the principles and standards governing the religious, scholarly, professional, ethical and fraternal relationships between Imams and Muslim scholars within the Australian National Imams Council, its State Imams Councils and its members.

1. Purpose

The purpose of this Code is to:

- a) Seek the pleasure of Allah Almighty in the fulfilment of Islamic religious leadership.
- b) Preserve the dignity, honour and integrity of the role of the Imams and Muslim scholars.
- c) Strengthen unity, brotherhood and cooperation among Australian Imams and Muslim scholars.
- d) Preserve the mainstream and traditional Islamic teachings of Ahl al-Sunnah wa al-Jamā'ah and strengthen Islamic identity for current and future generations.
- e) Respect legitimate scholarly diversity and promote Islamic etiquette in disagreement.
- f) Establish appropriate expectations concerning religious, professional and ethical conduct.
- g) Encourage sincere counsel, reconciliation and fair dispute resolution.
- h) Maintain appropriate accountability and protect individuals and communities from harm.
- i) Strengthen public confidence in Australian Islamic religious leadership.
- j) Promote the legitimate interests and wellbeing of Australian Muslims.
- k) Promote unity, brotherhood and institutional integrity while upholding transparency, accountability and appropriate responses to serious misconduct.





This Code should be read together with the ANIC Constitution, applicable State Imams Council governance documents, Australian Fatwa Council Terms of Reference, ANIC policies and applicable Australian law.

Nothing in this Code overrides any legal, safeguarding or mandatory reporting obligation.

2. Shared Commitments

As Imams and Islamic religious leaders, we commit ourselves to:

- a) Serve Allah Almighty, Islam and the Muslim community with sincerity.
- b) Follow the guidance and noble character of the Messenger of Allah Muhammad ﷺ.
- c) Preserve mainstream and traditional Islamic teachings and Islamic identity.
- d) Maintain unity and brotherhood while respecting legitimate scholarly differences.
- e) Treat fellow Imams, Muslim scholars and leaders with dignity, respect and fairness.
- f) Resolve disagreements according to Islamic ethics, sincere counsel and proper processes.
- g) Protect the integrity, dignity and accurate representation of Islam and Muslims.
- h) Support fellow Imams and Muslim leaders who are subjected to unjust attacks, while maintaining proper accountability for genuine misconduct.
- i) Exercise humility and recognise the limits of our knowledge and authority.
- j) Maintain independence and integrity in Islamic religious leadership.
- k) Support justice, fairness, accountability and the common good.
- l) Work collectively for the wellbeing of Australian Muslims and the wider Ummah.
- m) Contribute positively to Australian society and to the advancement, wellbeing and safety of Australia and the Australian people.
- n) Strengthen Australian Muslims' sense of belonging to Australia and encourage them to recognise themselves as an integral part of Australian society while confidently maintaining their Islamic faith and identity without compromise.
- o) Maintain the dignity, honour and trust associated with the role of the Imam.

3. Preservation of Islam, Islamic Identity and Australian Belonging

ANIC Members Should:

- a) Fulfil the trust that Allah has entrusted to scholars and Imams and lead by example through exemplary Islamic character and conduct.
- b) Uphold the Qur'an, Sunnah and the recognised mainstream Islamic scholarly tradition of Ahl al-Sunnah wa al-Jamā'ah, past and present.



- c) Preserve Islam and Islamic identity without compromising the established and agreed fundamental principles and teachings of Islam.
- d) Recognise and respect legitimate diversity within mainstream Islamic scholarship, including recognised schools of Islamic jurisprudence and legitimate scholarly methodologies.
- e) Distinguish between established matters of Islam and legitimate matters of scholarly disagreement.
- f) Support Islamic institutions, education, programs and initiatives that preserve Islamic faith, knowledge, values and identity.
- g) Encourage Muslim families, young people and communities to remain confidently connected to Islam.
- h) Encourage Australian Muslims to maintain confidence in their Islamic faith and identity, develop a strong sense of belonging to Australia, recognise themselves as an integral part of Australian society and contribute positively to the wellbeing, advancement, safety and prosperity of Australia and the Australian people.
- i) Work to preserve Islam and Islamic identity for future generations of Australian Muslims.

4. Sincerity, Brotherhood, Unity and Professional Solidarity

ANIC Members Should:

- a) Act sincerely, seeking the pleasure of Allah Almighty.
- b) Maintain sincerity in religious leadership, teaching, counselling and community service.
- c) Advise and counsel fellow Imams and ANIC members sincerely, respectfully and in good faith.
- d) Where appropriate, provide sincere advice privately before raising concerns publicly.
- e) Be mindful of Allah Almighty, practise self-accountability and be willing to accept sincere advice.
- f) Distinguish between sincere Naṣīḥah and criticism motivated by rivalry, hostility, factionalism, reputation or organisational competition.
- g) Seek reconciliation and improvement rather than humiliation or personal victory.
- h) Treat fellow Imams and ANIC members with the same dignity, respect and consideration that they would expect for themselves.
- i) Use appropriate and respectful words and titles when addressing fellow Imams, particularly in public.
- j) Refrain from ridicule, humiliation, intimidation, harassment, hostility and other disrespectful or vindictive conduct towards fellow Imams and ANIC members.
- k) Avoid encouraging students, supporters or community members to attack, shame or campaign against fellow Imams, ANIC members or Muslim community leaders.





- l) Avoid using personal influence, religious authority, mosque congregations or community platforms to intimidate other Imams and ANIC members.
- m) Maintain brotherhood even where serious scholarly or personal differences exist.
- n) Stand in solidarity with fellow Imams, scholars and Muslim leaders who are unfairly attacked, threatened, defamed, intimidated or subjected to unjust pressure.
- o) Cooperate with fellow Imams and Muslim leaders on matters of common good and on major religious, social and community challenges affecting Australian Muslims.
- p) Recognise that differences in ethnicity, culture, mosque affiliation, organisation, institution, school of jurisprudence or scholarly methodology should not prevent legitimate cooperation.
- q) Recognise that brotherhood and professional solidarity must never be used to conceal, excuse or defend proven misconduct, abuse or unlawful behaviour.

5. Scholarly Integrity and Ethics of Disagreement

ANIC affirms unity of purpose among Imams and Muslim scholars without requiring uniformity of every scholarly opinion, methodology or practice.

ANIC Members Should:

- a) Respect legitimate differences arising from recognised schools of Islamic jurisprudence and scholarly methodology within Ahl al-Sunnah wa al-Jamā'ah.
- b) Respect fellow scholars whose positions are grounded in recognised Islamic scholarship, even when disagreeing with their conclusions.
- c) Uphold the highest standards of Islamic etiquette, Adab al-Ikhtilāf, in scholarly and juristic disagreements.
- d) Seek clarification and properly understand the position of another Imam or ANIC member before criticising it.
- e) Distinguish between disagreement with an opinion and judgment of the person holding that opinion.
- f) Avoid allowing legitimate scholarly differences to become a cause of hostility, personal animosity or community division.
- g) Avoid pressuring others to adopt a debatable opinion or particular school of thought in a manner that creates intolerance towards recognised legitimate differences.
- h) Avoid deliberately seeking out, exaggerating, publicising or exploiting the faults or mistakes of fellow Imams or any ANIC member for the purpose of humiliation or bringing them into disrepute.
- i) Avoid attributing statements or positions to another Imam or ANIC member without reasonable verification.
- j) Avoid questioning another Imam's or ANIC member's sincerity, intentions or faith merely because of differences in scholarly opinion, methodology, school of thought or institutional affiliation.



- k) Distinguish clearly between established and agreed matters of Islam and secondary matters of legitimate juristic disagreement.
- l) Avoid converting legitimate scholarly differences into personal or organisational conflicts or tests of loyalty.
- m) Avoid unnecessarily involving students, young Muslims and non-specialists in internal disputes between Imams and Muslim scholars or complex scholarly polemics.
- n) Demonstrate and teach the Islamic etiquette of disagreement to students and the wider Muslim community.
- o) Recognise legitimate areas of Ijtihād and scholarly research.
- p) Avoid hostile or unnecessarily divisive exchanges that undermine the unity of ANIC, the wider Muslim community or the dignity of Islamic scholarship.
- q) Recognise the limits of personal knowledge and expertise and refer complex matters to appropriately qualified scholars or specialist bodies where required.
- r) Allow qualified scholars reasonable intellectual space to research complex and unprecedented matters affecting Muslims without fear of inappropriate personal attacks or labelling.
- s) Accept respectfully that the scholarly opinion of an individual Imam or Muslim scholar may not always be accepted or adopted by fellow Imams, ANIC or the relevant State Imams Council.
- t) Correct a material scholarly or factual error when credible evidence demonstrates that a correction is required.

6. Serious Accusations Concerning Faith

Matters concerning another Muslim's faith require the highest degree of caution.

ANIC Members Should:

- a) Avoid recklessly accusing another Muslim, Imam or scholar of disbelief, departure from Islam, serious deviation or corruption in faith.
- b) Avoid using sermons, media, social media, public forums or other communication platforms to make unjustified accusations concerning another Muslim's faith.
- c) Avoid questioning another Muslim's faith merely because of legitimate scholarly disagreement.
- d) Avoid encouraging students, followers or community members to make reckless accusations concerning another Muslim's faith or engage in inappropriate theological labelling.
- e) Ensure that serious theological concerns are dealt with according to established Islamic scholarly principles and with appropriately qualified scholars.
- f) Refer matters requiring authoritative collective Islamic consideration to the Australian Fatwa Council where appropriate and within its mandate.



7. Professional Conduct, Competence and Organisational Responsibility

ANIC Members Should:

- a) Maintain honesty, integrity, responsibility, accountability and exemplary Islamic character.
- b) Maintain appropriate religious, ethical and professional boundaries in dealing with community members.
- c) Avoid exploiting religious authority for improper personal, financial, political or organisational advantage.
- d) Avoid conduct that seriously brings an Imam, ANIC member or the broader Islamic religious leadership into disrepute.
- e) Maintain appropriate professionalism in meetings, correspondence, counselling, teaching, public engagement and community service.
- f) Recognise the limits of personal knowledge, training and professional expertise.
- g) Refer matters requiring specialist Islamic, legal, medical, psychological, family violence, financial or other professional expertise to appropriately qualified persons where necessary.
- h) Maintain appropriate independence in Islamic religious leadership and avoid allowing political, financial or organisational pressure to influence religious advice or rulings improperly.
- i) Avoid accepting improper benefits in exchange for religious endorsement.
- j) Disclose relevant conflicts of interest where they may affect religious judgment or decision-making.
- k) Respect and abide by duly adopted organisational resolutions and collective decisions of ANIC and the relevant State Imams Council where those decisions fall within their proper authority, while recognising the right of Imams and ANIC members to respectfully maintain and appropriately express legitimate scholarly opinions where differences exist.
- l) Clearly distinguish personal scholarly views from official ANIC, Australian Fatwa Council or State Imams Council positions.
- m) Where acting as an authorised representative, communicate the adopted position of ANIC or the relevant body accurately and responsibly.

8. Public Communications, Media and Social Media

These responsibilities apply to all public, media, electronic and digital communications, including social media and messaging platforms.

ANIC Members Should:

- a) Communicate respectfully, responsibly and with dignity.
- b) Verify serious allegations before accepting them as true or repeating them.
- c) Avoid personal attacks, ridicule, inflammatory language and unnecessary public escalation.



- d) Avoid publishing confidential information without proper justification.
- e) Avoid encouraging followers, students, mosque congregations or community networks to harass, shame or conduct coordinated campaigns against another Imam or ANIC member.
- f) Maintain dignity and respect when responding to criticism or clarification.
- g) Recognise that digital communications may have significant and lasting consequences for ANIC, its members and the wider Muslim community.
- h) Correct material misinformation where appropriate.
- i) Where serious public criticism or a response concerning another Imam or ANIC member is contemplated, and there is no urgent safeguarding, legal or public-interest reason requiring immediate action, consult where appropriate with the relevant State Imams Council, ANIC Executive Committee or suitably qualified senior Imams or scholars before publicly escalating the matter.

9. Dispute Resolution and Reconciliation

ANIC Members Should:

- a) Make genuine efforts to resolve disputes or disagreements Islamically, respectfully and constructively, while upholding the highest standards of Islamic ethics and etiquette.
- b) Where appropriate, first seek direct and private communication with the relevant Imam, ANIC member or other party involved.
- c) Seek clarification, listen respectfully and attempt sincere reconciliation.
- d) Where direct resolution is unsuccessful, consider mediation by mutually respected Imams or scholars.
- e) Where a dispute cannot be resolved through direct communication or mediation, refer the matter, as appropriate, to the relevant State Imams Council, the ANIC Executive Committee, the Australian Fatwa Council, where the matter falls within its religious or scholarly mandate, an ANIC dispute-resolution mechanism, or another authorised process.
- f) Participate sincerely and in good faith.
- g) Avoid unnecessary public escalation while a legitimate internal process is underway, unless disclosure is reasonably required.
- h) Observe appropriate procedural fairness, confidentiality and conflict-of-interest requirements.
- i) Valid final determinations made within the proper authority of the relevant process should be respected and complied with, subject to any applicable review or appeal rights.
- j) Following resolution, parties should make reasonable efforts to restore brotherhood, professional cooperation and community confidence.
- k) Where an Imam or ANIC member has made a material factual error, unjust accusation, or inappropriate public statement, the Imam or ANIC member should be prepared, where appropriate, to correct the record, withdraw the statement or apologise.





Criminal conduct, safeguarding matters and mandatory reporting obligations must be addressed in accordance with Australian law and are not dependent on the completion of ANIC's internal dispute-resolution processes.

10. Review and Amendment

This Code should be reviewed periodically to ensure that it remains appropriate to the religious, scholarly, professional, legal and community responsibilities of Australian Imams.

The Code may be amended in accordance with ANIC's Constitution and applicable governance processes.

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