

IIFA mourns H.H. Sheikh Nawaf Al-Jaber Al-Sabah, may Allah shower him with mercy



“O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants And enter My Paradise.”
Surat Al-Fajr 89-30.

With hearts full of faith in Allah's destiny, and with great sadness and sorrow, the Secretariat General of the International Islamic Fiqh Academy received the news of the death of His Highness Sheikh Nawaf Al-Ahmad Al-Jaber Al-Sabah, Emir of the State of Kuwait. May Allah have mercy on him.

On this tragic occasion, the International Islamic Fiqh Academy, its presidency, secretariat general, members, experts, and associates, expresses to Kuwait's people and government of Kuwait their sincere condolences and sympathy, praying to Allah The Almighty, to shower the deceased with His immense mercy, to forgive him and to welcome him into His spacious Paradise, in the company of the prophets, the truthful, the martyrs and the righteous, who are the best of companions. We also ask

Almighty Allah to inspire H.E. Sheikh Mishal Al-Ahmad Al-Jaber Al-Sabah, the current Amir of the State of Kuwait, as well as the deceased's loved ones, family, and admirers, with patience and comfort, and contentment with Allah's destiny. To Allah we belong and to Him we shall return.

**His Excellency Professor Emeritus Dato Dr Koutoub Moustapha Sano
Secretary General of the International Islamic Fiqh Academy**

Her Majesty Queen Consort of Malaysia confers the title of Emeritus Professor on Secretary General



Her Majesty Queen Consort **Tunku Hajah Azizah Aminah Maimunah Iskandariah binti Almarhum Al-Mutawakkil Alallah Sultan Iskandar Al-Haj**, Constitutional Head of the International Islamic University of Malaysia (IIUM), conferred the title of Emeritus Professor on H.E Professor Dato Dr. Koutoub Moustapha SANO, Secretary General of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation (OIC). The conferment ceremony took place during the 39th IIUM convocation on Saturday, 11 Jumada Al-Ula, 1445, corresponding to 25 November 2023, in Kuala Lumpur, Malaysia. It was in recognition of the distinguished contributions and appreciated efforts of His Excellency Professor SANO in promoting quality education in Malaysia in particular and the Muslim world in general. The title is considered to be the highest distinction awarded in the field of higher education in

Malaysian universities, and IIUM justified the award to His Excellency by stating: “His Excellency Professor Dato Dr. Koutoub Moustapha SANO is known as an eminent Islamic thinker and statesman, whose illustrious intellectual and professional career spans academic circles, research fields, and public services, as well as judicious diplomacy at the highest level. His Excellency graduated with honors from King Saud University in Saudi Arabia, where he earned



a master’s degree in Islamic jurisprudence and its principles, then he went on to obtain a PhD in Laws from the International Islamic University of Malaysia and a State Doctorate in Islamic Finance with distinction from El Zaitouna University in Tunisia. He began his academic career at the IIUM as a lecturer in the Department of Islamic Revealed Knowledge and Islamic Heritage, serving as associate professor and then full professor. Yet, he became a full professor at the age of thirty-five, thus becoming the

youngest professor in the university’s history. His Excellency is fluent in several languages, which has enabled him to write twenty-six outstanding works in Arabic, English, and French. On his return to his homeland, the Republic of Guinea, His Excellency held several ministerial posts, first as Minister of Religious Affairs, then as Minister of International Cooperation, Minister Designate for Diplomatic Affairs at the Presidency of the Republic, and finally as Diplomatic Advisor to the President of the Republic”. His Excellency holds the post of the Secretary General of the International Islamic Fiqh Academy (Organization of Islamic Cooperation) since 2020. Today, the Academy is considered the Muslim world’s largest and most eminent contemporary and international reference in Fiqh and collective ijthad, as its members and experts are among the Ummah’s most eminent scholars in various fields of knowledge and thought. These are some important reasons for the decision of the IIUM to confer upon him the title of Emeritus Professor in appreciation and recognition of his lasting efforts and contributions to IIUM, to Malaysia, to the Ummah and to the humanity at large.



Prime Minister of Malaysia welcomes Secretary General of the Academy

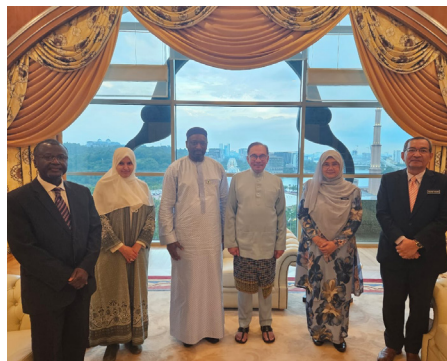


The Honourable Prime Minister of Malaysia, Dato Sri Anwar Ibrahim, warmly welcomed His Excellency Professor Emeritus Dato Dr. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy of the OIC, and his delegation, on Friday 24 jumaadah al ulah 1445, corresponding to December 8, 2023, at the



Prime Minister's office in Putrajaya, Malaysia. He praised the efforts of the Academy in the field of moderation and tolerance, hoping that the meetings that the Professor and his delegation held with Malaysian officials were fruitful, enabling greater cooperation and strategic partnership between the Academy and various Malaysian scientific and religious institutions particularly the Department of the Islamic Development (JAKIM). He particularly praised the efforts of the Academy regarding girls' education in Afghanistan, allowing them to continue their studies in all specializations at all levels of education, as well as allowing women to participate in development efforts of their country, hoping that this problem will find a rapid solution soon. In this regard, he reaffirmed Malaysia's readiness to provide all necessary support to the Academy

in particular and all OIC agencies in general in order to strengthen joint Islamic action and sustain the ties of brotherhood among Muslims. For his part, the Secretary General expressed to the Honorable Prime Minister his sincere thanks and those of his delegation for the warm welcome and for having given this opportunity to meet him despite his very tight and busy schedule. He also expressed the thankfulness of the Academy for the tireless efforts of The PM and his government in supporting and strengthening cooperation among OIC Member States. He particularly expressed his profound gratitude for the great support and attention that the Academy in particular and the OIC in general have received from the government and people of Malaysia since its inception until today. He then thanked the government of Malaysia for the participation of a high delegation from Malaysia in the delegation of Umma scholars who visited Kabul last September, while expressing optimism about the possibility of finding in the near future an appropriate and urgent solution to the issue of girls' education and women's work

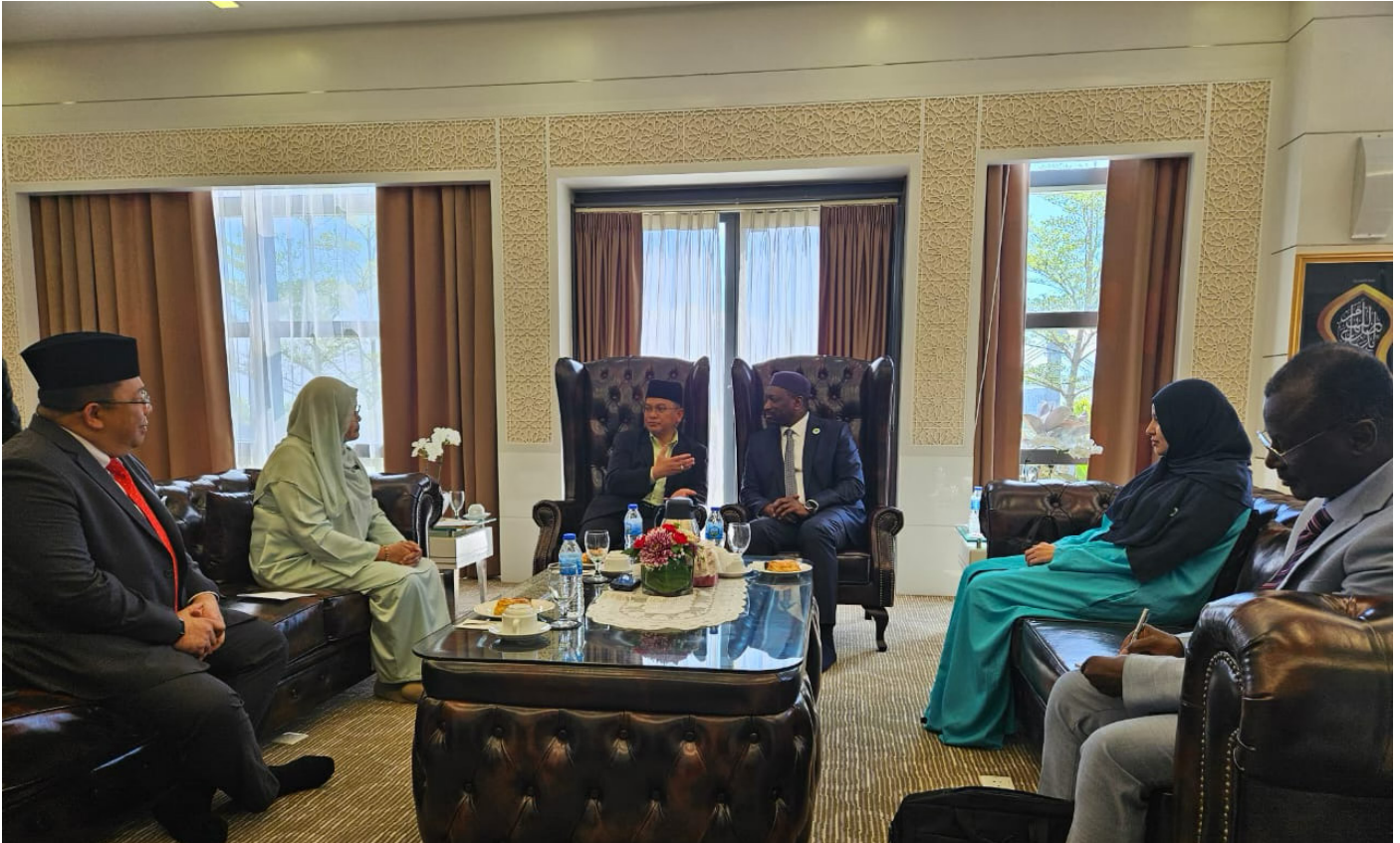


in Afghanistan inshaa Allah. He also expressed the deep gratitude of the Ummah scholars for his sustained and continuous efforts in defending the Palestinian cause, which the Ummah scholars consider to be a sacred issue, a religious issue and a human rights issue, seeking further integration of its efforts with the efforts of his brothers, Their Majesties, Highnesses, Excellencies, leaders of the Islamic world, in order to force the Zionist occupying government in Israel to immediately stop killing innocent civilians, including women, children and the elderly, and destroying infrastructure such as hospitals, universities, schools, places of worship, streets and facilities, as well as the unjust and aggressive destruction of homes on the heads of their inhabitants, boldly defying all traditions and international and humanitarian laws. He also conveyed to His Honourable the aspiration of the Ummah scholars to provide more support and care to the Palestinian people, especially the displaced, by providing opportunities for education and decent living. Finally, he renewed his thanks to His Honorable for conferring on his humble person



the title of Professor Emeritus by Her Majesty the Queen of Malaysia, in recognition of his remarkable contributions to the advancement of quality education in Malaysia, praying to God to preserve His Honorable, grant him good health and bless him and the people of Malaysia. At the end of the meeting, His Honorable made this wonderful statement: "This afternoon in Putrajaya, I received a visit from the Secretary General of the International Academy of Islamic Jurisprudence (AIFI), Professor Emeritus Dato' Dr. Koutoub Moustapha Sano. JAKIM Director General Datuk Hajah Hakimah Mohd Yusoff was also present. I express my appreciation of the initiative implemented by the emeritus professor, which aims to elevate the dignity of women through the culture of knowledge and a system of systematic studies in several Islamic countries. I also shared the aspect of educational aid to Palestine, which was praised by the professor emeritus.

Malaysian Minister of Religious Affairs receives Secretary General in Putrajaya



H.E. Dr. Dato' Muhammad Naeem bin Mukhtar, Malaysian Minister for Religious Affairs in the Prime Minister's Office, received H.E. Prof. Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy (IIFA), on Monday, 20 Jumada al-Ula 1445, corresponding to 04 December 2023, in Putrajaya, the administrative capital of Malaysia. His Excellency the Minister welcomed the Secretary General and thanked him and the accompanying delegation for the visit, and took the opportunity to congratulate him for being honoured by H.E. the Queen of Malaysia with an Emeritus Medal at the International Islamic University in Malaysia in appreciation of his efforts in promoting education in Malaysia in particular and in the Islamic world in general. He added: "This honor and appreciation indicates the high academic level of Your Excellency. It also indicates your recognized excellence and dedication to serving science, knowledge, and students of knowledge, as well as your great contribution to improving quality education in Malaysia. Our heartfelt congratulations to you from our Ministry." His Excellency then praised IIFA, its resolutions and recommendations, which have today become a reference for the Ummah in various fields, noting in this regard the desire of the Malaysian scientific and religious institutions in general and the Malaysian Islamic Development Administration (JAKIM) in particular, to strengthen and enhance cooperation and partnership with the Academy in various fields, including the exchange of

expertise and competencies, and signing of an MoU in the coming days. For his part, the Secretary-General expressed his sincere thanks and utmost appreciation to the Minister for the hospitality and warm welcome, congratulating him on his appointment as Minister of Religious Affairs in the new government. His Excellency then welcomed the desire of the Malaysian scientific and fatwa institutions, especially the Malaysian Islamic Development Department in the Prime Minister's Office, to enhance



cooperation, communication and coordination with IIFAA, praising the great support and constant care that the Academy has received from the government and people of Malaysia, since its establishment to the present day. His Excellency concluded his speech by saying: "We welcome and look forward to all aspects of cooperation, coordination and communication with scientific and religious institutions in Malaysia, and we

especially welcome strategic cooperation with the Malaysian Islamic Development Department, in the areas of coordinating efforts and harmonizing fatwas on current issues and developments through joint organization of specialized seminars and conferences to consolidate the bonds of cooperation, integration and solidarity. On the Malaysian side, the meeting was attended by H.E. Datuk Hajja Hakima Yusof, Director-General of the Malaysian Islamic Development Department, and her deputy, Mr. Dato Sirajuddin, and was also attended by Mrs. Sarah bint Amjad Bediwi, Director of Family, Women and Children, and Dr. Haji Manta Dramah, Head of the International Cooperation and Foreign Relations Department at IIFA.



Director General of JAKIM meets IIFA Delegation in Putrajaya



Datuk Hakimah Yusuf, Director-General of the Islamic Development Administration (JAKIM) at the Prime Minister's Office in Putrajaya, held a meeting with the IIFA delegation visiting Malaysia on Monday, 20 Jumada al-Ula 1445, corresponding to December 4, 2023. The Delegation was headed by H.E. Prof. Koutoub Moustapha Sano, IIFA's Secretary-General. Datuk Hakimah Yusuf expressed her great pleasure and appreciation for meeting with H.E. Prof. Koutoub Moustapha Sano and his accompanying delegation, congratulating His Excellency on receiving the Emeritus Honor from the hands of H.M. Queen of Malaysia and IIUM's Chancellor. She added: "We believe that this recognition and honour is, in fact, recognition of Your Excellency's extensive knowledge and your great contributions to education. We hope that this will encourage Your Excellency to make further contributions and efforts in education and knowledge as a brilliant and proficient scholar in the sciences of Islamic law." Her Excellency

then spoke about the aspiration of the Islamic Development Department to build a strategic partnership and close cooperation with the Academy in all fields, especially in the areas of examining current issues and developments that occur in reality, through coordinating fatwas and organizing specialized seminars and conferences on some issues and matters of common interest.



For his part, the Secretary-General expressed, on behalf of IIFA, his sincere thanks and gratitude for the warm welcome and generous hospitality to the delegation since its arrival to Malaysia,

noting the distinguished central role and active presence of Malaysia in the Organization of Islamic Cooperation and within its various organs, praising the unlimited support that IIFA enjoys from Malaysia as a government and people, from its inception to the present day. His Excellency added: "We are looking forward to strengthening cooperation, partnership and coordination with the Islamic Development Department, and we are also studying the possibility of opening an office of IIFA in Malaysia to coordinate the projects, programs and activities that IIFA may plan to conduct in OIC's member states that fall under the Asian group." The meeting discussed several issues, including the recent amendments to the draft of the MoU that the two parties will sign in the coming days. The meeting also discussed starting preparations for holding joint scientific seminars in the fields of facilitating jurisprudence, the halal industry, the rights of people with special needs, and other topics of common interest. The Deputy Director-General and a number of her staff attended the meeting. The delegation was composed of Mrs. Sarah bint Amjad Bediwi, Director of Family, Women and Children Affairs, and Dr. Hajj Manta Drammeh, Head of the International Cooperation and Foreign Relations Department at the Academy.



IIFA participates in Roundtable on Drafting Guidance Document to improve Moral Well-being of Women and Children



A delegation from the International Islamic Fiqh Academy, including Mrs Sarah Bint Amjad, Director of Family, Women and Children Affairs, and Dr Alhaji Manta Drammeh, Head of the International Cooperation and Foreign Relations Division at the Academy, participated in a roundtable meeting to draft an executive guidance document on Islamic values and ethics to improve the moral welfare of women, children, and the family in OIC member states. The meeting was held in Kuala Lumpur, Malaysia, from 20 to 22 Jumada al-Ula 1445, corresponding to 4 to 6 December 2023. At the beginning of the meeting, H.E. Prof. Abdul Aziz Barghouth, Director of

the IIUM's International Institute of Thought and Civilisation welcomed the participants to the roundtable, and then presented the objectives and priorities of the policy paper submitted to the participants, noting that the efforts made by the various OIC bodies will improve the document with greater depth and precision, before finally submitting it to the OIC General Secretariat for further deliberations. She also expressed her gratitude to the participants from the OIC bodies and hoped that their contributions would be important in improving the policy document. In her speech, Mrs Sarah Bint Amjad Bedewi, Director of Family, Women and Children, stressed the importance of the family and its central position in IIFA's activities and programmes, pointing out that "IIFA's Secretariat General has recently created an independent Department for Family, Women, Children and Elderly Affairs to focus on issues and problems related to the family, women, children and people with special needs. This department has been involved in many activities since its inception, organising joint seminars on issues of particular interest to the family and women from an Islamic

perspective. It has also organized meetings and conferences with local organisations and institutions on relevant international issues of common interest". It is worth mentioning that this roundtable aimed to clarify the important role of Islamic values in the family, in building a balanced Islamic personality capable of facing the challenges of misconceptions and stereotyped caricatures of Islam through scientific and academic discussion, and its organisation is the result of OIC Council Resolution No. 4, Resolution No. 48-C. Therefore, The round table was organised by the OIC General Secretariat in partnership with the International Institute of Islamic Thought and Civilisation at the International Islamic University Malaysia.



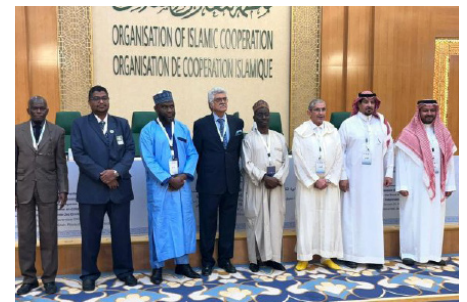
Dr. Abdulfatah Abnauf: Racism is a major crime and attack against the Creator



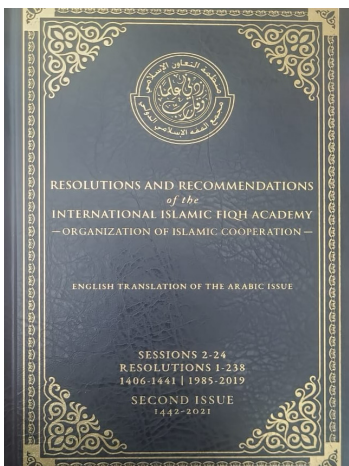
Dr. Abdel Fattah Mahmoud Abnauf, Director of the Planning and International Cooperation Department at the Academy, delivered a speech at the International Conference on: “Elimination of Racial Discrimination from an Islamic and Human Rights Perspective”, on Sunday, 12 Jumada Al-Awwal 1445 AH corresponding to 26 November 2023 AD in Jeddah. He spoke about three pillars of Islamic normative and institutional frameworks to eliminate racial discrimination, saying: “The first pillar: on some Islamic principles and guidelines in eliminating racial discrimination, the second pillar: institutional aspects by focusing on the efforts made by the International Islamic Fiqh Academy in this context through its seminars, scientific conferences and decisions issued by it, and the third pillar: proposals on some treatments and solutions to eliminate racial discrimination.” Referring to the definition of racial discrimination, he said: “Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis in the political, economic, social, cultural or any other field of public life”. He then spoke about racism as one of the social diseases that Islam fought, saying: “Islam considered racism a major crime and a blatant attack on the Creator of the universe, and the divine legislation He made. And that Islam from the very beginning of the mission of the Prophet (peace and blessings of Allah be upon him) closed all doors leading to racial discrimination, by preserving rights and making many religious slogans a reason for achieving unity in society. Praying close to each other and in straight rows, pilgrimage in one

uniform, fasting at the same time, and other acts of worship in order to preserve the cohesion of society from disintegration and from the shield of hatred among human beings. He also fought racism, fanaticism, violence and extremism and legislated universal teachings and sound legislation that, if we apply it well to our reality, can help in eliminating slavery, domination and racial discrimination.” Islam has recognized the principle of equality for all people, regardless of their differences, and the Qur’anic and Hadith evidence is abundant. Equality exists in rights and duties, rulings, worship and beliefs, but disparity and restriction for the administration of justice for both sexes, and for what each one improves and suits his instinct and creation, and people are differentiated according to their deeds: (and for all degrees of what they have done). He then referred to the second principle of treating racism, saying: “Second: The principle of justice: The individual has the right to defend himself whenever he is wronged. He also has the right to resort to an independent legitimate authority that can protect and do justice to him and defend him from the injustice he has suffered, as well as several rights. He then spoke about the third principle to treat racism, saying: “Third: the principle of human dignity: respect for human dignity regardless of religion, sex, colour or race, respect for the feelings of others who have different religions and not ridicule and mock their beliefs. “We have honoured the children of Adam.” He then referred to the fourth principle of treating racism, he said: “Fourth: fanaticism: It is the fanaticism of a person in his belief, and in what he sees of words or deeds and his claim of perfection for himself according to his whim, and racism blamed in our Islamic law. It is worth mentioning here that one of the most important objectives of the International Islamic Fiqh Academy is to renounce sectarian fanaticism and exaggeration in religion and to accuse sects and their followers of infidelity by spreading the spirit of moderation, and tolerance among the followers of different Islamic sects and groups.” He then went on to talk about the second pillar, the institutional effort through the International

Islamic Fiqh Academy in the treatment of racism, he said: “The Academy has dealt with some aspects related to the subject, whether directly or indirectly, through its scientific conferences, and I refer here to some resolutions and recommendations on the subject, and that it can be referred to in detail through the Academy’s website, including its resolution on human rights and international violence in the 14th session 2003. He concluded his speech with the third pillar of proposals to treat racism, saying: “Calling on educational and scientific institutions in Member States to highlight the tolerance of Islam in its bright image, which calls for the values of tolerance, love, communication with others and cooperation for good, by intensifying educational programmes and focusing on the younger generations in introducing tolerant Islamic principles, correcting many misconceptions about understanding legal texts by holding scientific courses and workshops, activating the role of scientists from preachers and specialists in the various houses of science, activating the role of the media of all kinds in introducing and enlightening the seriousness of racial discrimination, calling for racism, adopting its ideas and addressing this by all possible means, enacting legislation and laws that criminalize racial discrimination and adopt its ideas, applying deterrent laws, To eradicate racism and enslavement, and to call on countries and societies to benefit from successful experiences in ways to confront extremism, terrorism and intolerance of all kinds.” The session was attended by a group of representatives of the Commission’s member states, observer states, national institutions and organizations concerned with human rights.



An Brief Introduction to the Resolutions of the International Islamic Fiqh Academy



For four decades, the Council of the International Islamic Fiqh Academy has from time to time issued clear, effective, and compelling Sharia-based resolutions in response to the issues and developments that continue to affect contemporary life and preoccupy Muslims in the East and the West. The number of resolutions issued by the Council of the Academy has reached two hundred and sixty (260) resolutions on intellectual, educational, social, economic, and halal issues. Thanks to Allah, these resolutions have become the scientific reference to which many countries turn, societies take refuge, and many peoples prefer to follow. They have also evolved into fatwas that serve as the foundation for current Islamic financial

applications and industries. Many Sharia courts, health organizations, and scientific educational institutions around the world adhere to them, and they have become solid scientific foundations and Sharia standards approved and recognized by the scholars, experts, and intellectuals of the Ummah. The Secretariat General of the Academy has chosen to devote the last few pages of its monthly bulletin to publishing them consecutively in order to present their sober contents and to remind of their utmost importance, while praying to Almighty Allah to reward the honorable scholars and experts who participated in their formulation and publication in a manner beneficial to humanity that will remain forever on earth.



In the name of Allah,

The Entirely Merciful, The Especially
Merciful

Praise is due to Allah, Lord of the worlds,
may the blessings and peace be upon our
master Muhammad, the seal of Prophets,
on his family, and all his companions.

Resolution No. 1

The International Islamic Fiqh Academy, holding its first session, in Makkah al-Mukarramah, on 26-29 Safar 1405 H (19 to 22 November 1984), Having reviewed the report of the Studies and Research Division, its main themes and recommendations, namely:

- The Research of current issues and facts based on an analysis that relies on legitimate evidence and the realization of the intended objectives of the Sharia and aims at facilitating and removing hardships from the Sharia provisions and its general rules.
- Using the findings of serious research and studies relating to all fiqh schools and documenting the different schools' opinions from their reliable sources and its renowned books.
- Conducting studies and research under the following standards and criteria:
 - Accuracy and actuality.
 - An Ijtihad based on Islamic foundations and that takes into account the objectives and interests of the Shariah.
 - Following comparative jurisprudence approach in the research and study on different issues.
 - Commitment to objectivity and impartiality.
- Endorsing respect where there is disagreement and formulating resolutions based on the majority opinion while mentioning the different opinions.
- Providing opinions and research with correct evidence based on the foundations of Islam and heritage sources and tracing ahadith according to the accepted standards of takhrij (analysis of transmission) and documenting the quotes based on approved criteria.

Resolutions and Recommendations of the 1st Session of the Council of the International Islamic Fiqh Academy

Resolution No. 2

The International Islamic Fiqh Academy, holding its first session, in Makkah al-Mukarramah, on 26-29 Safar 1405 H (19 to 22 November 1984), Having reviewed the report of the Studies and Research Division, its main themes and recommendations, Resolves,

- Monitoring existing Sharia-based codifications and draft codifications and legislation of Sharia rulings in any Muslim country and collecting them to codify Sharia and document them in easily accessible ways.
- Prioritize research and studies in the following areas:
 - Curricula of Islamic jurisprudence and its methodologies.
 - Ijtihad in contemporary Muslim society
 - Judicial and legal systems in Islam
 - Contemporary business corporations and their points of interest.

Resolution No. 3

The International Islamic Fiqh Academy, holding its first session, in Makkah al-Mukarramah, on 26-29 Safar 1405 H (19 to 22 November 1984), Having reviewed the report of the Ifta Division, its main themes and recommendations, Resolves, The Ifta in our work refers to the opinions that are issued on the issues that concern the Islamic Ummah, such as the contemporary problems and present them to the Academy to issue appropriate resolutions. Facilitate and improve the knowledge of Fiqh by the following means:

- A – Fiqh Terms: Leveraging and contributing to the terminology by reviewing and adding to what exists.
- B – Fiqh Encyclopedias: Examining the existing, correcting what needs to be corrected and completing what needs to be completed, working to advance their projects, and enriching it with proofs.
- C – Publication of books on Fiqh: Editing manuscripts from world libraries, identifying each of them and acquiring, if necessary, their images in order to print them, and reprinting the known books of jurisprudence that have a shortage in printing.

D-Indexation of Fiqh books by underlining the subjects that will facilitate their use.

- The issuance of fatwas on important issues is based on the examination of the relevant division specializing in a fatwa on various general issues in which Shariah-based solutions are sought to provide solutions emanating from the Islamic Shariah that help foster the growth and development of Muslim societies in the right direction.

Resolution No. 4

The International Islamic Fiqh Academy, holding its first session, in Makkah al-Mukarramah, on 26-29 Safar 1405 H (19 to 22 November 1984), Issued the following organizational resolutions:

- The Secretary General of the Academy shall be responsible for selecting researchers and experts for a period of one year, based on lists of scientific personalities provided and distributed to the Council's members.
- Include the following persons, scientific bodies and organizations that share some of the Academy's activities; in addition, a representative of the Muslim communities in non-Muslim countries, in accordance with Article VII, paragraph II of the Statute of the Academy
 1. Sheikh Mustafa Al-Zarqa
 2. Sheikh Dr. Al-Siddiq Al-Dharir.
 3. Dr. Mohammed Salam Madkour.
 4. Sheikh Abdul Razzaq Affy.
 5. The Fiqh Council of the World Islamic League in Makkah.
 6. Encyclopedia of Fiqh in Kuwait.
 7. The Islamic Research Academy at Al-Azhar, Cairo.
 8. Research Academy for Islamic Civilization and the Ahlu al-Bayt Foundation in Jordan.
 9. Islamic Educational, Scientific and Cultural Organization.
 10. Council of Islamic Ideology in Islamabad, Pakistan.
 11. Sheikh Jaber Al-Alwani, proposed by the International Institute of Islamic Thought of the United States of America.
- The Meeting of Divisions shall be held every three months, one after the other, at the Academy's headquarters in Jeddah, and concludes with the Council's meeting at its ordinary session.
- The Bureau of the Council shall meet twice a year, once a year, and again before the ordinary session.



In the name of Allah,

The Entirely Merciful, The Especially
Merciful

Praise is due to Allah, Lord of the worlds,
may the blessings and peace be upon our
master Muhammad, the seal of Prophets,
on his family, and all his companions.

Resolution No. 1 (1/2) Zakāh on Debts

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabī' al-Ākhir 1406H (22–28 December January 1985),

HAVING EXAMINED the research papers submitted to the Academy concerning Zakāh on Debts, HAVING LISTENED to the in-depth discussions on the subject from different perspectives, IT BECAME EVIDENT THAT:

1. There is no apparent reference in the Quran or the Sunnah elaborating in detail the rulings concerning Zakāh on debts.

2. Several opinions of the Companions and their Followers (Ṣaḥābah and Tabi'ūn) (RA) have been reported on the method of paying Zakāh on debts.

3. The Islamic schools of jurisprudence have differed clearly on the subject.

4. The difference in legal opinion regarding this subject is, in turn, caused by their differing opinions regarding the fundamental principle of whether receivable assets can actually be classified as received. Resolves

1. Zakāh of debt is due on the owner of the debt, for each year, if the debtor is solvent and giver.

Resolutions and Recommendations of the 2nd Session of the Council of the International Islamic Fiqh Academy

2. Zakāh of debt is due on the owner of the debt, after the lapse of one year from the day of receipt if the debtor is insolvent or procrastinating. Indeed, Allāh is All-Knowing.

Resolution No. 2 (2/2) Zakāh on Real Estates and Leased Non-Agricultural Lands

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabī' al-Ākhir 1406H (22–28 December January 1985),

HAVING LISTENED to the research papers submitted to the Academy concerning Zakāh on Real estates and Leased Non-Agricultural Lands, HAVING DISCUSSED the subject in-depth and in all aspects, IT BECAME EVIDENT THAT:

1. There is no clear Islamic text has been reported that mandates Zakāh on real estate and leased lands.

2. Likewise, there is no Islamic text has been reported that mandates immediate Zakāh on the yield of real estate and non-agricultural leased lands. Resolves

1. Zakāh is not due on real estate assets and leased lands.

2. Zakāh is due and payable on its yield, which is one-fourth of the one-tenth (2.5%), after the elapsing of the one-year period from the date of its actual receipt if all other conditions are met and no impediments exist. Indeed, Allāh is All-Knowing.

Resolution No. 3 (3/2) Answering the Questions of the International Institute of Islamic Thought (IIIT) in Washington, D.C., USA

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabī' al-Ākhir 1406H (22–28 December January 1985),

HAVING FORMED a committee comprising the members of the Academy to examine the questions received from the International Institute of Islamic Thought (IIIT) in Washington, D.C., USA, HAVING REVIEWED the answers prepared in this regard, IT BECAME EVIDENT THAT:

1. The answers have been concisely worded and are not convincing enough to eliminate dissension or rejection.
2. The Academy should endeavor to resolve difficulties facing our Muslim brothers and sisters living in the West. Resolves

1. Commissioning the Secretariat General of the Academy to prepare detailed answers to these questions to whomsoever it deems suitable from among its members or experts. These should be substantiated by Shariah proofs and texts of earlier Muslim jurists and presented to the Council in a convincing and clear form.

2. Commissioning the Secretariat General to report its findings to the third session of the Academy. In the Name of Allāh, the Entirely Merciful, the Especially Merciful Praise is due to Allāh, Lord of the worlds, may the blessings and peace be upon our master Muḥammad, the last of prophets, on his family, and all his companions.

Resolution No. 4 (4/2) Qadiyanism

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING CONSIDERED the fatwā inquiry submitted by the Islamic Fiqh Council of Cape Town, South Africa, requesting the Shariah ruling concerning Qadiyanism and the group originating from it, called the Lahorites, as to whether to consider them as Muslims or not and whether a non-Muslim can adjudicate on a controversy of this nature, IN THE LIGHT of the research papers and documents presented to the members of the Academy regarding Mirza Ghulam Ahmad al-Qadiyani, who appeared in India in the last century and to whom the Qadiyani and Lahorite sects are attributed, HAVING EXAMINED the facts presented concerning these two sects that verified Mirza Ghulam Ahmad's claim to be a prophet sent and revealed upon, HAVING CONFIRMED the claims established about him through his writings, some of which he claims to be revelations sent to him, and that he continued to proclaim such a status all his life, calling people through his books and speeches to believe in his prophethood, and being a messenger and disbelieving in many of the obvious teachings of Islam such as the Jihād, HAVING RECALLED the resolution issued by the Islamic Fiqh Council of the Muslim World League in Makkah on this very issue,

Resolves

1. The declaration by Mirza Ghulam Ahmad concerning his prophethood and his claim of receiving a Divine Revelation is an open rejection of the obviously and categorically established religious doctrine

concerning the ending of the prophethood with Prophet Muhammad (SAW) and that there is no revelation after him. Therefore, the said declaration from Mirza Ghulam Ahmad makes him, along with all those who accept it, apostates (murtad), who have apostatized from Islam. As far as the Lahorites are concerned, they too, like the Qadiyanis are apostates (murtad) despite their description of Mirza Ghulam Ahmed as the shadow and incarnation of our Prophet Muhammad (SAW).

2. A non-Islamic court and a non-Muslim judge are not entitled to issue a judgment about someone's being Muslim or apostate, particularly when they defy the consensus of Ummah represented by its councils and scholars. This is so because a judgment concerning Islam and apostasy is not recognizable except when it is issued by a Muslim who knows all the prerequisites for entering Islam or parting from it as an apostate and who has the grasp of the essence of Islam and disbelief and knows in depth what has been established by the Quran, Sunnah, and Ijmā' (legal consensus). Therefore, the decision of such a court is void. Indeed, Allāh is All-Knowing.

Resolution No. 5 (5/2) Test-Tube Babies (In-Vitro Fertilization)

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING REVIEWED the studies presented by the learned scholars and physicians concerning the issue of Test-Tube Babies from medical, technical, and jurisprudential perspectives, HAVING DISCUSSED these studies and other issues raised to elucidate the subject, IT BECAME EVIDENT that the subject needs further medical and legal studies and a review of the past studies and research to have a complete understanding of all its aspects, Resolves

FIRST: Postpone the issuance of a resolution on this subject to the next session of the Academy. SECOND: Commission H.E. Sheikh Dr. Bakr bin Abdullah Abu Zayd, President of the Academy, to conduct an in-depth study on the matter covering all its legal and medical aspects. THIRD: Convey his findings to all Academy's members through the Secretariat General of the Academy at least three months before the next session. Indeed, Allāh is the Giver of success.

Resolution No. 6 (6/2) Human Milk Banks

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING REVIEWED the two jurisprudential and medical studies submitted to the Academy, HAVING EXAMINED AND DISCUSSED in-depth the two studies concerning the different aspects of the issue, IT BECAME EVIDENT THAT: FIRST: The concept and experiment of human milk banks are a new phenomenon initiated in the Western nations; however, in its practice, certain scientific and technical adverse effects were detected, thus causing a decline in its use and lack of interest in it. SECOND: To Islam, breastfeeding creates a bond similar to a lineage bond and forbids, according to the consensus of Muslim scholars, precisely the same due to actual lineage relationship. One of the objectives of Shariah is to safeguard the progeny of a person, whereas milk banks lead to confusions and doubts. THIRD: The social structure in the Muslim world is such that it can fulfill the needs of a premature or a weak child who is in lack of natural breastfeeding from human milk (in some exceptional cases), thus eliminating the dependency on human milk banks. Resolves

FIRST: The establishment of milk banks should be prohibited in the Muslim world. SECOND: It is prohibited to feed a Muslim child with milk from these banks. Indeed, Allāh is All-Knowing.

Resolution No. 7 (7/2) Life-Support Equipment

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING EXAMINED the medical and jurisprudential studies presented concerning Life-Support Equipment, HAVING LISTENED to the in-depth discussions and questions raised, particularly in relation to issues of life and death, due to the direct effect of disconnecting the life-support equipment from the patient, HAVING NOTED THAT several aspects of the subject remain to be clarified, HAVING CONSIDERED that the comprehensive study on the subject made by the Islamic Organization for Medical Sciences of Kuwait should be taken as a reference, Resolves

FIRST: To postpone the issuance of a resolution on this subject to the next session of the Academy. SECOND: To entrust the Secretariat General of the Academy to compile all studies and resolutions of the Islamic Organization for Medical Sciences of Kuwait and provide the Academy's members with a clear and specific summary. Indeed, Allāh is the Giver of success.

Resolution No. 7 (7/2) Life-Support Equipment

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING EXAMINED the medical and jurisprudential studies presented concerning Life-Support Equipment, HAVING LISTENED to the in-depth discussions and questions raised, particularly in relation to issues of life and death, due to the direct effect of disconnecting the life-support equipment from the patient, HAVING NOTED THAT several aspects of the subject remain to be clarified, HAVING CONSIDERED that the comprehensive study on the subject made by the Islamic Organization for Medical Sciences of Kuwait should be taken as a reference, Resolves

FIRST: To postpone the issuance of a resolution on this subject to the next session of the Academy. SECOND: To entrust the Secretariat General of the Academy to compile all studies and resolutions of the Islamic Organization for Medical Sciences of Kuwait and provide the Academy's members with a clear and specific summary. Indeed, Allāh is the Giver of success.

Resolution No. 8 (8/2) Questions of the Islamic Development Bank

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING LISTENED to the presentation of the Islamic Development Bank (IDB), which consisted of several questions and queries, HAVING LISTENED to the report of the sub-committee established during this session, composed of members who had submitted their answers to the issues, and to the answers of other participants, HAVING NOTED that the subject needs a more comprehensive and thorough study, requiring further communication and consultation with the IDB through a committee that it will create to discuss these issues, Resolves

1. To postpone this subject to the next session.
2. To request the IDB to submit a report of its Shariah Board. Indeed, Allāh is the Giver of success.

Resolution No. 9 (9/2) Insurance and Reinsurance

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING REVIEWED the presentations of the participating scholars concerning Insurance and Reinsurance, HAVING DISCUSSED the studies presented and examined all the forms, types, and principles on which insurance and reinsurance are based, and their objectives and aims, HAVING CONSIDERED the resolutions of other Fiqh Academies and Islamic Councils in this regard, Resolves

FIRST: The commercial insurance contract with a fixed periodical premium, which commercial insurance companies commonly use, is a contract that contains major elements of deceit that void the contract and is therefore prohibited by Shariah. SECOND: The alternative contract, which is compliant to Shariah, is the contract of cooperative insurance, founded on the basis of charity and cooperation. Similarly, it is a case of reinsurance based on the principle of cooperative insurance. THIRD: Calling on Muslim countries to work towards establishing cooperative insurance institutions and cooperative entities for reinsurance to liberate Islamic economy from exploitation and end violating the system that Allāh has chosen for this Ummah. Indeed, Allāh is All-Knowing.

Resolution No. 10 (10/2) Rulings on Usury-based Bank Transactions and Dealing with Islamic Banks

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING EXAMINED different studies submitted to the Academy concerning contemporary financial transactions, HAVING DISCUSSED in depth all aspects, highlighting that these transactions have a negative impact on the international economic order and stability, especially with regard to third-world countries, HAVING RECALLED the destructive effects of the said system, due to its deviation from directives of the Quran, which clearly prohibits ribā (usury), be it total or partial, commands us to repent from it, permits us to recover only the loan principal, no more and no less, whether it is a large amount or a small one, and warns us of the retributions of Allāh and His Prophet against usurers, Resolves

FIRST: Any increase or interest on a matured debt in exchange for an extension of the maturity date, and in case the borrower is unable to pay and the increase (or interest) on loan at the inception of its agreement are both forms of usury, which are therefore prohibited in Shariah. SECOND: An alternative that ensures cash flow and financial support for economic activities in a form acceptable to Islam is trading with each other in conformity with Shariah provisions. THIRD: The Academy emphasizes the call to the governments of Muslim countries to encourage financial institutions that operate in accordance with the principles of Shariah, in order

to meet the needs of Muslims, so that a Muslim will not have to live in a contradiction between the requirements of his faith and the realities of life. Indeed, Allāh is All-Knowing.

Resolution No. 11 (11/2) Unification of the Beginning of Lunar Months

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985), HAVING EXAMINED the research

papers of the Academy's members and experts concerning the Unification of the Beginning of the Lunar Months, HAVING DISCUSSED the studies presented on the subject, HAVING LISTENED to several opinions concerning the use of astronomical calculations for the beginning of lunar months, Resolves

FIRST: To entrust the Secretariat General of the Academy with providing documented scientific studies and documentation conducted by qualified experts in astronomy and meteorology. SECOND: To include the topic of the "Unification of the Beginning of the Lunar Months" in the next session's agenda, in view to completing research from the two perspectives, namely technical and jurisprudential. THIRD: To Entrust the Secretariat General of the Academy to assign a sufficient number of scientists and experts to cooperate with scholars to comprehensively highlight the various aspects of the subject to enable the

Academy to issue a resolution in this regard. Indeed, Allāh is the Giver of success.

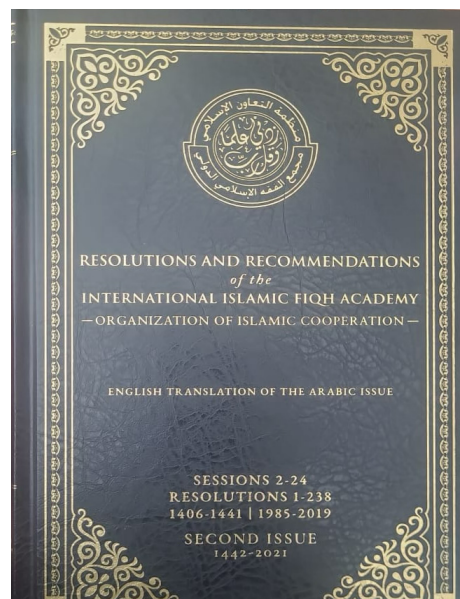
Resolution No. 12 (12/2) The Letter of Guarantee

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 2nd session in Jeddah, Saudi Arabia on 10–16 Rabi' al-Ākhir 1406H (22–28 December January 1985),

HAVING EXAMINED the research papers submitted to the Academy concerning the Letter of Guarantee, HAVING LISTENED to the in-depth discussions on the subject, IT BECAME CLEAR THAT: FIRST: Any letter of guarantee, whether initial or final, is either with or without a covering. If it is without a covering, then the guarantor is considered to have jointly pledged along with the third party, both in performance and financial terms. This type of pledge is, in fact, what is referred to as "guarantee or collateral" in Islamic Fiqh. If, on the other hand, the letter of guarantee has a cover, the relationship between the applicant of the guarantee and its issuer

is that of an agency; and an agency may exist with or without a fee, tied with the bond of surety in favor of the beneficiary in whose benefit the guarantee is issued. SECOND: The guarantee (kafālah) is a benevolent contract motivated by grace and mercy. The jurists have decided against taking a fee for issuing guarantees; the reason is that, in the event of a guarantor's payment of the guaranteed sum, it will akin to a loan-generated profit to the lender, which is forbidden in Shariah. Resolves

FIRST: It is not permissible to charge a fee for the issuance of the letter of guarantee (in which, customarily, the amount and the period of guarantee are considered) whether it is with or without a coverage. SECOND: The administrative expenses for issuing a letter of guarantee of both kinds are permissible by Shariah, provided that they do not exceed the actual costs for the services of the same kind. In the case where a partial or total coverage is presented, it is permissible to take into account – when an estimate of the expenses has been determined – the possible effort that might be required to provide the coverage. Indeed, Allāh is All-Knowing.



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