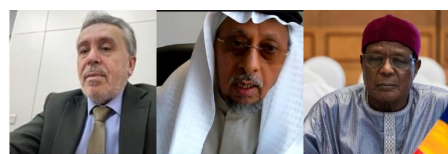
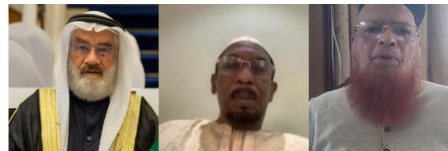


## Secretary General of OIC commends IIFA's Contributions to Jeddah Document on Women in Islam

Chaired by H.E. Mr. Hissein Ibrahim Taha, the Secretary-General of the Organization of Islamic Cooperation and the Chairman of the Academy's Bureau, the second meeting of the Bureau for 2023 was held on Thursday, 15 Jumada Al-Akhira 1445, corresponding to 28 December 2023. The meeting was held via videoconferencing and was attended by esteemed members, including H.E. Sheikh Dr. Saleh bin Abdullah bin Humaid, President of the Academy, and the Deputy Chairman of the Bureau, H.E. Prof. Koutoub Moustapha Sano, the Secretary-General of the Academy and Secretary of the Bureau. In attendance were also members of the Bureau, including prominent figures such as Sheikh Taqi Usmani, Dr. Abu Bakr Doukouri, Prof. Ajil Jassim al-Nashmi, Dr. Ahmed al-Haddad, and Dr. Murtada Badr. During the meeting, the Secretary-General of the OIC extended a warm welcome to the esteemed members of the Bureau, acknowledging the invaluable guidance by the President of the Academy. He commended the President's dedicated efforts to pursue the noble objectives for which the Academy was established. His Excellency also expressed his gratitude and appreciation for the exceptional leadership of the Academy's Secretary-General in advancing the Academy's mission through the implementation of its programs and activities.



Particular praise was given to the Academy's outstanding contribution to the elaboration of the Jeddah Document on the role and rights of women in Islam. This document was formulated during the global conference organized by the OIC with the Ministry of Foreign Affairs of the Kingdom of Saudi Arabia in November 2023, under the gracious patronage of His Majesty King Salman bin Abdulaziz, May Allah bless him. He also expressed his gratitude for the great efforts of the Academy during the visit of



H.E. Dr. Rayan Khalil Tawfiq  
Representative member of the Republic of Iraq



scholars of the Ummah to Afghanistan under the leadership of the Academy to engage the Afghani Authorities on the issue of the education of girls and work of women in the development of their nation. His Excellency expressed his strong desire for the first meeting of the Bureau in 2024 to be held in person, aiming to reunite and engage with the esteemed members of the Bureau once again. Accordingly, His Eminence Sheikh Dr. Saleh bin Humaid, President of the Academy, extended a warm welcome to the Secretary-General of the OIC and the participating members, expressing gratitude for their continuous participation and unwavering support for the Academy. He conveyed the Academy's profound appreciation to the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and His Royal Highness Crown Prince Mohammed bin Salman bin Abdulaziz Al Saud, the Prime Minister. May Allah protect them for their generous care and unwavering support to the Academy since its inception. The President of the Academy also acknowledged the Moroccan government's request to postpone hosting the 26th Academy session in Rabat due to a recent earthquake and assured that the session would be hosted in the following year, praying for the wellness of the Kingdom of Morocco, its king, government, and people. Concluding his remarks, the President acknowledged the remarkable success of the Secretariat General in collecting mandatory



H.E. Dr. Abdellatif Elmor  
Appointed member representing the Islamic Organization for Medical Sciences



financial contributions and overdue payments from member countries, achieving a collection rate of 72%, the highest in the Academy's history since its establishment. The President also renewed his gratitude to Morocco for its willingness to host one of the upcoming Academy sessions. On his part, the Secretary-General of the Academy conveyed his utmost thanks to the host country, the Kingdom of Saudi Arabia, its leadership, and its people, for their exceptional support and services to the Academy since its establishment. Their support has enabled the Academy to smoothly organize its activities, programs, and projects. His Excellency also expressed profound appreciation to the Secretary-General of the OIC as well as to the President of the Academy for their guidance and relentless efforts in supporting the Academy. The agenda also featured discussions on nominations submitted by some countries for new Academy members, as well as a financial report on member countries' contributions to the Academy's current-year budget. The meeting approved the membership of two new members in the Academy, namely Sheikh Dr. Ahmad Mublaghi, representing the Islamic Republic of Iran, and Sheikh Dr. Tawfiq Riyan, representing the Republic of Iraq. Additionally, the Bureau approved the appointment of Dr. Abdul Latif Al-Mar as a special member representing the Islamic Organization for Medical Sciences.



Sheikh Dr. Ayatollah Ahmad Mobeallegi  
Representative member of the Islamic Republic of Iran

## Secretary General of Academy receives Jordanian Minister of Islamic Affairs



H.E. Dr. Muhammad Ahmad Al-Khalayleh, Minister of Islamic Affairs, Awqaf, and Holy Places of the Hashemite Kingdom of Jordan, and his accompanying delegation, paid a courtesy visit to the IIFA's headquarters in Jeddah on Monday, 26 Jumada al-Akhirah 1445, corresponding to 8 January 2024. They were received by H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy. His Excellency the Minister expressed his sincere thanks to the Secretary General of the Academy for the warm welcome and expressed his honor for visiting the Academy,

which is considered the leading jurisprudential authority for Muslims worldwide, stressing IIFA's enormous efforts, and what has been achieved at all levels since H.E. Prof Sano assumed office, particularly with regard to direct and continuous communication with Member States and their leading scientific institutions, wishing him more success and prosperity. For his part, His Excellency the Secretary General welcomed His Excellency, thanked him for this generous visit and thanked him for his readiness to constantly communicate and coordinate with the Academy on topics and

issues of interest to Muslims, and to strengthen the relations of cooperation, coordination, and communication between the Academy and the Ministry. Additionally, both sides discussed ways of strengthening strategic partnerships between the Academy and Member States, particularly in joint seminars, conferences, and workshops on current issues and developments. The meeting was attended by Ambassador Muhammad Salah Subhi Hamid, Consul General and new Permanent Representative of the Hashemite Kingdom of Jordan to the Organisation of Islamic Cooperation, Mr Ziad Hamdan Al-Baik, Director of the Office of the Jordanian Minister Awqaf, Mr Moez Al-Riahi, Director of Financing and Projects, and Mr Amjad Al-Mansi, head of IIFA's protocol division at the Academy.



## Secretary General of Academy receives Sudanese Minister of Religious Affairs

H.E. Prof. Koutoub Moustapha Sano, Secretary General of IIFA, received H.E. Dr. Osama Hassan Muhammad Ahmed, Minister of Religious Affairs and Awqaf of the Republic of Sudan, and the accompanying delegation, on Tuesday 27 Jumada al-Akhirah 1445, corresponding to 9 January 2024, at IIFA's headquarters of the Academy in Jeddah. At the beginning of the meeting, His Excellency the Minister expressed his deepest appreciation and gratitude to the Secretary General for the warm reception and welcome extended to him, and his honor to visit



the Academy of Islamic Fiqh in Sudan, and the implementation of the memorandum of cooperation signed between the two academies. For his part, the Secretary General welcomed his guest again, thanked him for this visit, and expressed his regret for what is happening in the sisterly country, the Republic of Sudan, in the light of these painful and unfortunate events, praying to Allah to spare blood, and for harmony, reconciliation, and stability to return to the country in the near future. He also expressed his confidence in regional and international mediation efforts to enable Sudan to continue its efforts toward development and prosperity. His Excellency concluded his speech by reiterating the Academy's sincere thanks and great appreciation to the Republic of Sudan for its continuous and ongoing support to the Academy,

since its inception to the present day. His Excellency made special mention of the efforts of the eminent Sudanese academics who have contributed to the advancement of the Academy, starting with H.E. Prof. Ahmed Khaled Babeker, former Secretary General of the Academy, and H.E. Sheikh Dr Al-Siddiq Muhammad Al-Amin Al-Darir, among others. The meeting was attended by Sudan's Ambassador Muhammad Hassan Muhammad Ali, Acting Consul General, Dr. Muhammad Abdel Wahab, Secretary of the Hajj and Umrah Secretariat, and Mr Khaled Abu Bakr, Resident Coordinator for Hajj and Umrah in Saudi Arabia, as well as by Dr. Abdulfatah Abnaouf, Director of Planning and international cooperation, Mr Mohamed Walid Al-Idrisi, Director of Media and Public Relations, and Mr Moez Al-Riahi, Director of Finance, Investments and Projects at the Academy.



this distinguished scientific institution, which is considered the leading jurisprudential reference for Muslims worldwide. He then expressed his satisfaction at the qualitative developments at all levels, particularly regarding strengthening cooperation with scientific institutions, notably





## Minister of Islamic Affairs of the Republic of Maldives visits IIFA



H.E. Dr Muhammad Shaheem Ali Saeed, Minister of Islamic Affairs of the Republic of Maldives, paid a visit to the Secretariat General of IIFA in Jeddah on Tuesday, 27 July 1445, corresponding to 9 January 2024. Upon his arrival, H.E. Prof. Koutoub Moustapha Sano, Secretary General of IIFA, received His Excellency. His Excellency the Minister expressed his thanks to the Secretary General for his warm welcome, and his great pleasure at visiting the Academy, which is the leading jurisprudential reference for the OIC's Member states and Muslim communities outside the Muslim world. His Excellency also expressed his immense pleasure for being one of His Excellency's students while studying for his doctorate at the International Islamic University

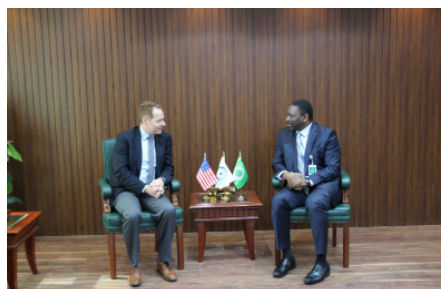
of Malaysia. His Excellency then expressed his firm desire to strengthen the ties of cooperation and communication between the Academy and the scientific and intellectual institutions of the Maldives, under the leadership of the Ministry of Islamic Affairs, in order to spread moderation, combat extremism, and promote moderation, tolerance, and openness within Maldivian society. In response to this desire, His Excellency proposed that the Academy sign a cooperation agreement with the Ministry in order to define the areas of cooperation and coordination between the two parties, particularly with regard to the study of contemporary issues and developments within the Republic of Maldives. His Excellency concluded his speech by expressing the hope that

the Republic of Maldives would host one of the next sessions of the Academy. His Excellency also expressed the IIFA's sincere thanks and gratitude to the Republic of Maldives for its continued support to IIFA since its foundation until today, reassuring his guests that the Academy was fully prepared to provide all forms of intellectual support to all Maldivian scientific and religious institutions active in spreading moderation and tolerance. His Excellency stressed that the Academy wishes that the Republic of Maldives hosts one of the Academy's future sessions and seminars. The meeting was attended by H.E. Mr Ali Ehsan, Undersecretary for Islamic Affairs, H.E. Mr Mohamed Rameez, First Secretary at the Maldivian Consulate in Jeddah, Mr Ahmed Ressim, Political Director and Secretary to the Minister, and Sojo Hameed Edikam, Head of Islamic Affairs at the Ministry. On the side of IIFA, the meeting was attended by Mr. Moez Al-Riyahi, Director of Projects and Investments, and Mr. Muhammad Walid Al-Idrissi, Director of Media and Public Relations.



## Counselor For Political Affairs at the U.S Embassy in Riyadh visits IIFA

H.E. Mr Andrew McDonald, Counselor for Political Affairs at the Embassy of the United States of America in Saudi Arabia, accompanied by Mr. Sayed Rizk, Political Expert at the American Consulate in Jeddah and Mrs. Fatima Martin, Deputy Consul for Political and Economic Affairs at the Consulate General in Jeddah, visited the headquarters of the Secretariat General of IIFA in Jeddah. On Tuesday 27 Jumada al-Akhirah 1445, corresponding to 9 January 2024. The Secretary General welcomed Mr Andrew and his delegation, thanked them for their visit, and gave them an overview of the Academy's vision, mission and efforts in promoting the values of moderation, coexistence and dialogue between followers of religions, as well as its initiatives in defending women's right to education and participation in renaissance and development within the OIC's Member states and in Muslim communities. He also spoke about the scientific symposium that the Academy plans to organize on the theme of the role of the religious leaders in combatting violence against women in the Muslim world,



calling on specialized American associations and institutions to participate in this symposium. He concluded his speech by expressing the OIC's aspiration that the United States fulfills its historic role in forcing the Zionist entity to put an end to its brutal attacks against the Palestinian people in Gaza and all occupied Palestinian cities and to work for the implementation of the United Nations resolutions on the two-states solution. For his part, the U.S. Embassy's Political Affairs Counselor expressed his thanks to the Secretary General for the warm welcome, and for the additional information on IIFA's vision, mission and objectives, which are broadly in

line with the core values of the United States of America. He also stressed the importance of continuing to cooperate in order to spread common values in all areas, including religious freedom, women's education and preserving minority rights. He thanked the Secretary General for his efforts in resolving the crisis of girls' education in Afghanistan, his support in the fight against extremism and fanaticism, and the promotion of human brotherhood in the world. The meeting was attended by Mr Al-Moez Abdel Razzaq Al-Riahi, Director of Finance, Investments and Projects, and Mr Muhammad Walid Al-Idrissi, Director of Media and Public Relations.



## Delegation from Fatwa and Halal Institute of Universiti Sains Islam Malaysia visits



Aiming to enhance cooperation, partnership, and coordination with the scientific and religious institutions of the OIC Member States, a delegation from the Fatwa and Halal Institute of Universiti Sains Islam Malaysia visited the International Islamic Fiqh Academy (IIFA) on Monday 12 Jumada al-Akhira 1445, corresponding to 25 December 2023. The delegation, which included several lecturers from the institute, was received by Mr Mohamed Mondher Chouk, Acting Secretary General of IIFA and Director of the Cabinet and Protocols. Mr Mondher Chouk welcomed and thanked the delegation for their visit, on behalf of the Secretary General of the Academy, H.E. Prof. Koutoub Moustapha Sano, and conveyed to them his best greetings and wishes, stating that this type of visit demonstrates the delegation's willingness to benefit from IIFA and its resolutions. The delegation then watched a short documentary film, which presented an

overview of IIFA's history, vision, mission, objectives, and activities, as well as its central scientific role and its contributions to Islam and Muslims through its scientific conferences and specialized seminars. For his part, H.E. Dr. Irwan Muhammad Sabry, head of the delegation, expressed his thanks for the warm welcome extended to the delegation and for the opportunity to visit this eminent academic institution, regarded as the leading jurisprudential reference in the Muslim world, underlining the reputation and prominence of the IIFA because of the services it renders to the Ummah by issuing resolutions, recommendations and declarations. H.E. Dr. Irwan Sabry also presented the delegation and introduced the Fatwa and Halal Institute, which aims to develop and promote scientific talent in the field of fatwa and halal by encouraging research, innovation and consultation, and strengthening partnership in the development of Islamic products and services, as well as in the education of Muslim societies on fatwa and halal. His Eminence expressed the desire of the delegation to request the Secretary General of IIFA to give them in the near future a lecture on the role of the IIFA and its methodology in issuing fatwas, in order to make the most of

its resolutions and recommendations which guide and respond to general and specific issues of concern to Muslims. Mr Mondher Chouk then gave the floor to delegation members to express their thoughts and submit their questions relating to the IIFA's resolutions and recommendations concerning the halal industry. At the end of the visit, the delegation toured the IIFA's departments and divisions, to know IIFA better and how it works. IIFA's most significant publications were distributed to delegation in order to benefit from its scientific achievements and gain an insight into its various activities and projects. The meeting was also attended by Dr. Ismail Cebeci, Head of Encyclopedias and Glossaries Dept, Mohamed Walid Al-Idrissi, Director of Media and Public Relations Dept, and Mrs. Sarah Hussein Bedewi, Director of Family, Women and Children Dept.



## IIFA mourns Mr. Mahmoud Muhammad Sanad, may Allah shower him with mercy



"O reassured soul \* Return to your Lord, well-pleased and pleasing \* Join with My [righteous] servants \* And enter My Paradise" Al-Fajr, 27-30. It is with great sadness that the Secretariat General of International Islamic Fiqh Academy (IIFA) received the news of the passing away of Mr. Mahmoud Muhammad Sanad, a former employee of the Academy, who left behind a good impression and an example to emulate in the dedication and sincerity of his work during his service at the Academy, which spanned three decades. On this sad occasion, the International

Islamic Fiqh Academy (IIFA), its presidency, Secretariat General and staff, present their sincere condolences and heartfelt sympathy to the family of the deceased, his relatives and beloved, praying Allah to shower him with His mercy, pardon him and welcome him in the Paradise with the prophets, the truthful, the martyrs, the virtuous and good companions. To Allah we belong and to Him we shall return.

Secretariat General of  
the International Islamic Fiqh Academy

## IIFA participates in Celebration of World Arabic Language Day

H.E. Mr. Abdullah bin Omar Al-Tamimi, Director of the Department of Conferences and Seminars at the International Islamic Fiqh Academy (IIFA), represented the Academy at the program, "Celebrating World Arabic Language Day at the Organization of Islamic Cooperation (OIC)," on January 14, 2024, in Jeddah. The event was organized by the OIC in collaboration with the King Salman International Arabic Language Academy. H.E. Mr. Hussein Ibrahim Taha, Secretary General of the OIC, inaugurated

the event with a speech in which he expressed gratitude to the Kingdom of Saudi Arabia for its unwavering support to the OIC. He emphasized the significance of the Arabic language as the language of the Holy Qur'an and its central role in Islamic worship. He also highlighted the importance of celebrating World Arabic Language Day to bolster its presence in regional and international forums. The celebration featured panel discussions, a poetry session featuring poets from OIC member states, and an exhibition



showcasing Arabic poetry. These activities underscored the vital role of the Arabic language in building global civilization.



## 37th Monthly Meeting of Academy's Personnel

H.E. Prof. Koutoub Moustapha Sano, Secretary General of IIFA, chaired the thirty-seventh monthly meeting of the Academy's personnel on Sunday, 25 Jumada al-Akhirah, 1445, corresponding to 7 January 2024. His Excellency began the meeting by welcoming the participants, congratulating everyone on the new year, and expressing his hope that this year would be full of achievements and success for IIFA, as the previous one had been. On this occasion, His Excellency called on everyone to increase their efforts and strive for excellence in their duties so that the new year 2024 will be better than last year. His Excellency then spoke of his recent visit to Malaysia and his meeting with the Honourable Prime Minister, Mr Anwar

Ibrahim, to strengthen joint Islamic action, support the bonds of brotherhood between Islamic peoples, and consider the possibility of Malaysia hosting one of the annual sessions of IIFA. His Excellency also met with the Malaysian Minister of Religious Affairs, Dr Dato Muhammad Mukhtar, who expressed the desire of Malaysian scientific and religious institutions in general, and the Malaysian Islamic Development Authority (JAKIM) in particular, to strengthen cooperative and partnership relationship with IIFA in various fields. His Excellency listened with great interest and focus to their comments and suggestions. The meeting reviewed previous decisions and issued new decisions, namely:

- Process and print IIFA newsletters



in three languages for the last three years and distribute them to all OIC-affiliated delegations.

- Contact the specialized technician to check the entrance door and take all security measures for the IIFA building.

## 117th Weekly Meeting of Departments



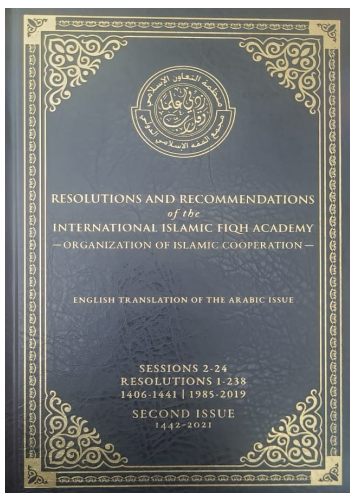
H.E. Prof. Koutoub Moustapha Sano, Secretary General of IIFA, chaired the 117th weekly meeting of directors of IIFA's department on Monday, 27 Jumada al-Akhirah, 1445, corresponding to 8 January 2024. His Excellency welcomed participants and expressed his condolences to our colleague Mr. Mahmoud Muhammad Sanad,

a former employee of the Academy. He then listed the deceased's achievements through his dedication to his work during his service to the Academy, which spanned three decades. His Excellency then spoke of the importance of the newsletter, which is a mirror of IIFA and a link between the Secretariat General of IIFA and OIC's members, experts, and its permanent delegations. His Excellency then spoke of the need to draw up an integrated plan for holding the next session of the Academy this year while stressing the importance of starting preparations by contacting a number of scientific and banking institutions with which the General Secretariat of the Academy has signed cooperation agreements. On

this occasion, His Excellency emphasized that the priority for organizing the session remains on the shoulders of Member States and that if this is not possible, it could be necessary to seek strategic partners from the private sector. The meeting reviewed previous decisions and issued new decisions, namely:

- Submit a list of topics postponed from previous IIFA sessions for inclusion in future sessions.
- Submit a report on the translation of IIFA's book of resolutions into various languages and a special report on the progress of the Turkish translation.

## A Brief Introduction to the Resolutions of the IIFA



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 fifty-five (255) 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.



## Resolutions and Recommendations of the 3rd Session of the Council of the International Islamic Fiqh Academy Amman Hashemite Kingdom of Jordan

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. 13 (1/3) Answering the Questions of the Islamic Development Bank

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having conducted extensive study and in-depth discussions on the questions submitted by the Islamic Development Bank (IDB) to the Academy, Resolves

1. Service Fee for IDB Loans
2. It is permissible to charge a fee for loan-related The said fee should be within the limit of the actual expenses.
3. Any fee in addition to the actual service-related expenses is prohibited because it is considered as ribā (usury).

2. Lease Transactions  
First: The IDB's promise to lease the equipment to the client, after it has owned it, is acceptable according to Shariah. Second: The appointment, by the IDB, of one of its clients as its agent, for the purchase, in the name of the Bank, of equipment and tools, of given specifications and price, with the intention for the Bank to lease the purchased items to this client after

the latter has received them, is a Shariah-acceptable agency appointment. However, it is preferable that the purchasing agent be different from the beneficiary client if this condition can be easily met. Third: The lease agreement should be implemented after the actual acquisition and possession of the equipment and should be in a separate contract than the agency contract or the promise. Fourth: The promise to give away the equipment at the end of the lease period is permissible if such a promise is made under a separate contract. Fifth: The risk of loss and manufacturing defects rests with the Bank, in its capacity as the equipment owner, unless it is due to deliberate tampering or negligence by the lessee, in which case, the liability will rest with him. Sixth: The insurance premium, contracted as far as possible through Islamic Insurance Companies, is to be borne by the Bank.

1. Future Sales on Installments  
First: The IDB's promise to sell the equipment to the client, after it has owned it, is acceptable according to Shariah. Second: The appointment by the IDB of one of its clients as its agent for the purchase, in the name of the Bank, of equipment and tools, of given specifications and price, with the intention for the Bank to sell the purchased items to this client after the latter has received them, is an acceptable appointment according to Shariah. However, it is preferable that the purchasing agent be different from the beneficiary client if this condition can be easily met. Third: The sale agreement must be concluded after the actual acquisition

and reception of the equipment and must be entered into by a separate contract.

1. Foreign Trade Financing  
The principles applicable to these transactions are the same as those applicable to deferred sales in installments. 1. Using Interests generated by Deposits that IDB is required to deposit at Foreign Banks  
It is prohibited on the Bank to use the interests earned on its deposits in foreign banks to protect the actual value of its assets from the effects of currency fluctuation. Therefore, the said interest amount should be spent on general welfare, such as training, research, helping those in need, and providing financial and technical assistance to Member states. Furthermore, it may be given to academic establishments, institutes, schools, and anything associated with disseminating Islamic knowledge.

Indeed, Allāh is All-Knowing.

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### Resolution No. 14 (2/3) Zakāh on Company Shares

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having discussed the subject of Zakāh on Company Shares in all its aspects, Having examined the research submitted on the subject, Resolves

To postpone the issuance of a resolution on this issue until the Academy's fourth session.

Indeed, Allāh is All-Knowing.

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## Resolution No. 15 (3/3) Investment of Zakāh Funds in Profit- Generating Projects without Attributing Individual Ownership to Recipients

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Šafar 1407h (11–16 October 1986), Having examined the research papers submitted concerning the Investment of Zakāh Funds in Profit-Generating Projects without Attributing Individual Ownership to Recipients, Having listened to the discussions of the Academy's members and experts on the subject, Resolves

It is permissible, in principle, to use Zakāh funds in investment projects that are eventually owned by those who are deserving of Zakāh, or which are under the control and administration of the entity that is responsible and has the jurisdiction over collecting and distributing Zakāh, provided that it is done after fulfilling the basic and immediate needs of the recipients and providing proper guarantees to avoid loss.

Indeed, Allāh is All-Knowing.

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## Resolution No. 16 (4/3) Test-Tube Babies (In Vitro Fertilization)

The Council of the International Islamic Fiqh Academy of the Organization of the

Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Šafar 1407h (11–16 October 1986), Having examined the research papers submitted to the Academy concerning Test-Tube Babies (In Vitro Fertilization), Having listened to and discussed the explanations of experts and medical doctors, It became evident that seven known methods are currently used for artificial insemination.

Resolves

1. The first five (5) methods are all and absolutely prohibited for their own sake or due to ensuing consequences manifested in the confusion of parenthoods (ikhtilāt al-ansāb), loss of motherhood, as well as other matters prohibited by These methods include:

1. Fertilization taking place in-vitro between the semen taken from the husband and the ovum taken from a woman who is not his wife, and the fertilized ovum being then planted in his wife's

2. Fertilization taking place in-vitro between the semen taken from a man who is not the husband and the ovum taken from the wife, and the fertilized ovum being then planted in the wife's

3. Fertilization taking place in-vitro between the semen and the ovum taken from the respective spouses. The fertilized ovum is then planted in the womb of a volunteer woman.

4. Fertilization taking place in vitro between the semen and the ovum taken from two strangers. The fertilized ovum is then planted in the wife's womb.

5. Fertilization taking place in vitro between the semen and the ovum taken from the respective spouses. The fertilized ovum is then planted in the womb of the husband's other

1. However, there is no Shariah restriction on the following sixth or seventh methods, in case of necessity, provided that all the necessary

precautions are These two methods are:

2. In-vitro fertilization of a wife's ovum by her husband's semen and the implantation of the fertilized ovum in the womb of this same

3. External insemination, by taking the semen of a husband and injecting it into the appropriate place in the womb or uterus of his wife for internal fertilization. Indeed, Allāh is All-Knowing.

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## Resolution No. 17 (5/3) Life-Support Equipment

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Šafar 1407h (11–16 October 1986), Having reviewed all aspects raised concerning Life-Support Equipment, Having listened to the in-depth explanations of medical specialists, Resolves

According to Shariah, a person is considered deceased, and all Shariah rulings pertaining to death become effective if he or she shows one of the following two signs:

1. Complete cardio-respiratory arrest and confirmation by physicians that such an arrest is irreversible.

2. Cessation of all brain activity and confirmation by physicians that such cessation is irreversible and that the brain has entered a state of In these circumstances, the person may be weaned from the life-support equipment, even though some of the organs in his or her body, such as the heart, continue to function artificially through the life-support equipment. Indeed, Allāh is All-Knowing.

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## Resolution No. 18 (6/3) Unification of the Beginning of Lunar Months

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986),

Having reviewed the two issues mentioned below concerning the Unification of the Beginning of Lunar Months:

1. The extent of the effect of differences in horizons on the unification of the beginning of lunar months.
  2. Shariah ruling on the determination of the first day of a lunar month using astronomical calculations.
- Having listened to the discussions of the Academy's members and the experts on the subject, Resolves

First: If the sighting of the lunar crescent is established in one country, all Muslims in that country must abide by it. The difference in horizons is not relevant because of the generality of the religious command to start and end fasting. Second: It is mandatory to use the sighting; however, one may get assistance from astronomical calculations and observatories with due consideration of the ahadith of the Prophet SAW and scientific facts. Indeed, Allāh is All-Knowing.

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## Resolution No. 19 (7/3) Ihrām for Pilgrims arriving by Air or by Sea for Ḥajj and ʿUmrah

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having examined the research papers presented concerning Ihrām for Pilgrims arriving by Air or by Sea for Ḥajj and ʿUmrah, Resolves

Mawāqīt, plural of mīqāt, which are places set by the Prophet SAW where pilgrims must enter into the state of

ihrām, should be the points where those who intend to perform Ḥajj or ʿUmrah, whether they are passing through it or who live in its vicinity, whether travelling by land, air or sea, put on their Ihrām, due to the general command reported in the ahādith of the Prophet SAW. Indeed, Allāh is All-Knowing.

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## Resolution No. 20 (8/3) Payment of Zakāh to the Islamic Solidarity Fund

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having listened to the statement of the Assistant Secretary General of the Organization of the Islamic Conference on the activities of the Islamic Solidarity Fund (ISF) and its urgent need for material support, and to his proposal that the ISF be one of the beneficiaries of Zakāh, Resolves

To entrust the Secretariat General of the Academy to undertake, in collaboration with ISF, the necessary studies and research on this subject in order to submit them to the Council of the Academy for its forthcoming session.3 Indeed, Allāh is the Giver of success.

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## Resolution No. 21 (9/3) Shariah Rulings on Paper Money and the Changing Value of Currency

The Council of the International Islamic Fiqh Academy of the Organization of the



Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having examined the studies submitted concerning Shariah Rulings on Paper Money and the Changing Value of Currency (Rates Fluctuation), Resolves

First: Shariah Rulings on Paper Currencies Paper currencies are considered a legal form of money, possessing all the characteristics of value, and are subject to the rulings prescribed by Shariah for gold and silver with regard to ribā (usury), Zakāh, salam, and all other transactions. Second: Changing Value of Currency Issuance of a resolution on this issue is deferred until comprehensive studies are made on all the related aspects, for consideration at the fourth session of the Academy.<sup>4</sup> Indeed, Allāh is the Giver of success.

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## Resolution No. 22 (10/3) Muqāraḍah Bonds, Development and Investment Certificates

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having examined the research paper presented concerning Muqāraḍah Bonds and Development and Investment Certificates, Having listened to the in-depth discussions, Having considered the Academy's methodology, which emphasizes the need to undertake various studies on the same subject, Having noticed the importance of this subject and the need to continue

researching the related aspects, with their details and their relevant opinions, Resolves

The Secretariat General of the Academy shall commission experts it deems competent to undertake several studies on the subject to enable the Academy to adopt an appropriate resolution in this regard at its fourth session.<sup>5</sup> Indeed, Allāh is All-Knowing.

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## Resolution No. 23 (11/3) Answering the Questions of the International Institute of Islamic Thought (IIIT) in Washington, DC

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Şafar 1407h (11–16 October 1986), Having examined the questions submitted by the International Institute of Islamic Thought in Washington, DC (USA), and the answers prepared by some of the Academy's members and experts, Resolves

To entrust the Secretariat General of the Academy to transmit to IIIT the answers of the Council of the Academy, In the name of Allāh, the Entirely Merciful, the Especially Merciful, Answers approved by the Academy

### Question 3

What is the ruling regarding marriage between a Muslim woman and a non-Muslim man, especially if she hopes that the marriage may be instrumental in him embracing Islam? Many women claim that, most of the time, not enough suitable Muslim men are available and that without marriage, they run the risk of going astray or living under extreme hardship. Answer

Marriage between a Muslim woman and a non-Muslim man is prohibited by the Quran, the Sunnah of the Prophet SAW, and consensus of

Muslim jurists. It is void, even if it has already taken place. It will not rejoice the implications of a valid

• Answers postponed for questions 1, 2, 7, 15, and 22. marriage. The children from such a marriage are not considered legitimate. The hope that a non-Muslim husband will embrace Islam does not change this rule.

### Question 4

What is the ruling if a marital relationship continues between a wife who has embraced Islam while her husband has remained non-Muslim? She has children with him, and she is afraid of losing them to disbelief and deviation if she separates. Furthermore, she hopes and expects that her husband may embrace Islam if the marriage relationship continues between them. Would the ruling be different if she had no hope in him accepting Islam and treating her well, and she may not find a Muslim husband if she leaves him? Answer

A marriage is suspended simply by a wife embracing Islam and her husband refusing to do so. It is not permissible for her to continue a marriage relationship with him. However, she must wait for him during the waiting period (Iddah). If he accepts Islam during this period, she must join him under the suspended marriage contract. However, if the Iddah period expires and he has not embraced Islam, then the marriage is dissolved. If he later accepts Islam and desires to go back to their marriage, he will do so under a new marriage contract. The good or bad treatment she receives from her husband is of no relevance in permitting the continuation of the marriage.

### Question 5

We are not allowed to bury our dead except in licensed cemeteries. What is the ruling concerning burying Muslims in non-Muslim cemeteries if Muslim cemeteries are not available, which is the case in most American and European countries? Answer

The burial of Muslims in non-Muslim graveyards is permissible as a necessity in non-Muslim countries.

### Question 6

What is the ruling concerning selling a mosque because "if Muslims leave the area where it is located, and the mosque may deteriorate or may be expropriated as a result"? Often, Muslims buy a house and turn it into a mosque, and when the majority of the Muslim community living in that area leave for work-related reasons, the mosque is deserted or

neglected, and others (non-Muslims) might take it over. Is it possible to sell it and build another mosque in another location where there is a Muslim community? What is the ruling concerning such a sale or replacement? If it is not possible to replace it with another mosque, what is the most appropriate way to use the funds from the sale?

#### Answer

It is permissible to sell a mosque that is not being in use or when Muslims have emigrated from the area where it is located or when it is threatened with expropriation by non-Muslims, providing that the proceeds of the sale are used to buy another mosque in another place.

#### Question 8

Some women and young girls are forced by work conditions or education to live alone or with other women who are not Muslim. What is the ruling concerning such a mode of living?

#### Answer

According to Shariah, it is not permissible for a Muslim woman to live alone in a foreign land.

#### Question 9

Most women living in the United States say that the most they can cover their bodies is all except the face and hands. Some of them are even forbidden by their employers to cover their heads. What parts of her body can a woman expose in front of strangers in places of work or study?

#### Answer

The hijab of a Muslim woman – according to Jumhūr (majority of the Islamic schools of law) – is to cover her entire at least body except for her face and hands, provided she does not expect to be harassed. If, however, she expects to be harassed, she must cover them as well.

#### Question 10 and 11

Many Muslim students in this country (USA) are compelled to work to cover their educational expenses because, for the majority of them, money received from their relatives is not enough; thus, work becomes a necessity for them that they cannot live without. In most cases, they cannot find job except in restaurants or shops that sell alcoholic drinks or serve food containing pork or other prohibited products. What is the ruling on working in such places? What is the ruling concerning a Muslim who sells alcoholic beverages or pork or distills intoxicants and sells them to non-

Muslims? Please note that some Muslims in this country have made it their profession.

#### Answer

It is permissible for a Muslim to work in restaurants owned by non-Muslims only if he cannot find any other work that is permissible by Shariah and provided he does not directly serve, carry, manufacture or trade in alcoholic beverages. The ruling is the same with regard to serving pork or other forbidden things.

#### Question 12

Many medicines contain different quantities of alcohol, ranging between 1% to 25%, and most of these medicines are for the treatment of colds, coughs, sore throats, and other such symptoms of common diseases. Approximately 95% of medicines for these diseases contain alcohol, which makes finding alcohol-free medicines very difficult or nearly impossible. What is the ruling concerning the use of such medicines?

#### Answer

It is permissible for a Muslim to take medicine containing a percentage of alcohol if he or she cannot find any other medicine free from this substance, provided it is prescribed by a reliable and competent physician.

#### Question 13

Some yeasts and gelatins contain a very small amount of substances extracted from swine. Is it permissible to use such yeasts or gelatins?

#### Answer

It is not permissible for a Muslim to use yeasts or gelatins containing extracts from swine in foodstuffs. Yeasts and gelatins extracted from vegetables or permissible animals are a good enough substitute.

#### Question 14

Many Muslims are compelled to celebrate their daughters' wedding ceremonies in mosques. Often these ceremonies include dancing and singing. There is no other place that is available to them and large enough to hold such ceremonies. What is the ruling concerning celebrating such ceremonies in mosques?

#### Answer

It is recommended to conclude the marriage contract in mosques. However, it is not permissible to conduct wedding ceremonies

in mosques if these include prohibited acts, such as men and women freely mixing or women flaunting, dancing or singing.

#### Question 16

What is the ruling concerning the marriage of a Muslim student (man or woman) while the two parties do not intend to keep permanently? Their intention is to terminate it at the end of their studies and return to their permanent place of residence. However, the marriage contract, typically, is a normal contract and of the same form as a permanent marriage.

#### Answer

The presumptions in a marriage contract are continuity, permanence and the formation of an everlasting family bond until and unless something causes its dissolution.

#### Question 17

What is the ruling concerning a woman who appears in places of work or education having plucked hair from her eyebrows and applied kohl to her eyes?

#### Answer

The wearing of kohl is permissible by Shariah for men and women. However, plucking hair from the eyebrows is not permissible unless its presence truly disfigures a woman's appearance.

#### Question 18

Some Muslim women feel alienated by refusing to shake hands with men who come to their workplace or schools. Thus, they shake hands with them to avoid embarrassment. What is the ruling concerning such handshakes? The same is true for Muslim men when non-Muslim women want to shake hands with them. According to what they say, if they refuse to do so, they feel embarrassed for themselves and for these non-Muslim women.

#### Answer

The handshake of a man to a non-mahram woman who is pubescent is forbidden by Shariah, as is the ruling for the handshake between a woman and a non-mahram pubescent man.

#### Question 19

What is the ruling concerning the renting of churches for performing the five prayers, the Friday prayer or Eid prayer, with statues and other things usually found in a church being present? It is to be noted that churches are – mostly – the least expensive places that can be hired from Christians and using some of



them is permissible free of charge by some universities and charitable organizations.

#### Answer

Renting churches for performing prayers is permissible if necessary. The prayer should not be performed in front of statues and pictures, which should be covered if they are in the Qibla direction.

#### Question 20

What is the ruling concerning animal slaughter by the People of the Book (Jews and Christians) and the food offered in their restaurants, noting that we do not know about their pronouncing of the name of Allāh at the time of slaughter?

#### Answer

Slaughter by the People of the Book is permissible if performed in a manner acceptable to Shariah. The Academy recommends a more detailed report on the subject for consideration in the forthcoming session.<sup>7</sup>

#### Question 21

Many gatherings where Muslims are invited serve alcohol or have a mixed crowd of men and women, and Muslims' isolation from such occasions may lead to separation from other members of society and loss of privileges. What is the ruling concerning attending such gatherings without participating in drinking alcohol, dancing or eating pork?

#### Answer

It is not permissible for a Muslim, male or female, to attend gatherings in which intoxicants are served or to participate in meetings causing sins and disobedience.

#### Question 23

In most parts of North America and Europe, the sighting of the lunar crescent, for the months of Ramaḍān and Shawwāl, is either impossible or complicated. The advanced technology and scientific knowledge available in most of these countries enable the prediction – thanks to astronomical calculations – of the birth of the lunar crescent with great accuracy. Is it permissible to rely on these calculations in these countries? Is it permissible to obtain assistance from observatories and accept the opinion of a non-Muslim scientist working there, noting that it is more probable that they will be telling the truth in such matters? It should be noted that this issue has caused

much division among Muslims in Europe, USA, and Eastern countries regarding fasting and the end of fasting. This has spoiled the important benefits of Eid and caused endless problems, whereas, according to some points of views, the use of astronomical calculations may put an end to or help mitigate these divisions and problems.

#### Answer

It is an obligation to rely on the sighting in addition to seeking assistance from astronomical calculations and observatories, in compliance with the tradition of the Prophet SAW and scientific facts.

• Resolution 94 (3/10), par. 6. If the sighting in one country is confirmed, all Muslims in that country must abide by it. The difference of horizons is irrelevant due to the generality of the religious command to start and end fasting.<sup>8</sup>

#### Question 24

What is the ruling concerning a Muslim's employment in the USA or any other non-Muslim government ministry or any other agency, especially in such important industrial fields as atomic energy or strategic studies, etc.?

#### Answer

It is allowed for a Muslim to accept a job, permitted by Shariah, in a non-Muslim government agency or department, provided that such a job does not cause any harm to Muslims.

#### Question 25 and 26

What is the ruling concerning a Muslim architect who designs buildings for non-Muslims, such as churches, etc. noting that this is part of his assignment in the company in which he works and in case of his refusal, he may be fired?

What is the ruling concerning a Muslim individual or organization donating to an educational Christian missionary organization or church?

#### Answer

It is not permissible for a Muslim to design or build places of worship for non-Muslims or contribute financially or physically to the likes.

#### Question 27

In many Muslim families, men engage in selling liquor, pork and similar wares. Their wives and children disapprove this practice, noting that their livelihood depends on the earnings of the men. Are they committing a sin?

#### Answer

A wife or children who are unable to earn their living by ḥalāl (lawful) means can gain sustenance from the husband's or father's ḥarām (unlawful) earnings

• Resolution 18 (6/3). from the sale of liquor, pork or other haram sources, as a matter of necessity, and after having tried to convince him to find another job and earn a living by halal means.

#### Question 28

What is the ruling concerning the purchase of a house to live in, a car for personal use or furniture for the house through a loan from a bank or an institution that imposes a fixed profit on such loans and uses such assets as collateral for the repayment, noting that, in the case of a house, car or furniture, the alternative to the purchase is generally leasing on monthly installments, which are usually higher than the monthly installments charged by the bank?

#### Answer

This type of transaction is not permissible in Shariah.

Indeed, Allāh is All-Knowing.

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## Resolution No. 24 (12/3) Scientific Projects of the Academy

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Šafar 1407h (11–16 October 1986), Having reviewed the report of the Planning Division of the Academy, issued in its meeting on 8–9 Šafar 1407h (11–16 October 1986), in which it discussed several topics,

### Resolves

First: After introducing some amendments, the following projects were approved:

1. Encyclopedia of Economic.
2. Glossary of Fiqh
3. Manual of Fiqh
4. A Code for the Evidences of the Juristic
5. Revival of Fiqh
6. Financial Regulations for the Encyclopedia of Economic
7. Financial Regulations for the Glossary of Fiqh
8. Financial Regulations for the Revival of Fiqh
9. Work plan for the activities, discussions, and management of the Council's

Second: To create a quadripartite scientific committee to establish a methodology for each of these projects, Manual of Fiqh Maxims and A Code of the Evidences of Juristic Ordinances, in collaboration with the President of the Academy and the Secretary General of the Academy. Indeed, Allāh is the Giver of success.

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## Resolution No. 25 (13/3) Recommendations of the 3rd Session of the Council of the International Islamic Fiqh Academy

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 3rd session in Amman, Hashemite Kingdom of Jordan, on 8–13 Šafar 1407h (11–16 October 1986), Having listened with particular interest to the statement of HRH Prince Hassan bin Talal, Crown Prince of the Hashemite Kingdom of Jordan, on the urgent problems facing Muslims in the areas of social and economic development, which call for an urgent action to fight poverty, diseases, and lack of knowledge, in order to ensure a decent standard of living for the human being, Having reviewed the address of His Royal Highness to the Arab and Muslim world to aid Sudan, Conscious of the necessity of intensifying efforts aimed to rescue Al-Aqsa Mosque, the first of the two Qiblas and the third holiest Mosque in Islam, in the vicinity of which the present session is being held, Convinced of the need to devote extreme attention to issues relating to the social and economic life and solidarity among Muslims, and the necessity of in-depth studies and research through scientific seminars, workshops, and the likes,

### Resolves

First: A wide-ranging Islamic relief program needs to be created, sponsored, financed by an independent fund, based on revenues of Zakāh, Awqāf, and donations. Second: An appeal should be launched to the Ummah, governments and peoples alike, calling them for the pooling of all possible resources to save the First of the two Qiblas and the third holiest Mosque and to liberate the occupied territories through the mobilization of all the Ummah's potentials, the assertion of its identity, the closing of its ranks, the elimination of all causes of dissension, and the adoption of divine law as a way of life on both private and public levels. Third: Special attention should be paid to the activities of the Academy in the field of studies, research,

fatwās (rulings) and projects relating to major issues affecting the social and economic life of Muslims, the closing of their ranks, the unification of their positions, and the promotion of all factors of solidarity among them, while providing them with means of facing all challenges and building their life according to the rules of Shariah. Fourth: Distinction should be made between issues relating to studies, re- search and fatwas, with particular emphasis on scientific seminars and work- shops in matters relating to studies and research, in accordance with a plan of action to be prepared by the Planning Division of the Academy for submission to the Council.

Indeed, Allāh is All-Knowing.

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