

Qatari Minister of Islamic Affairs receives Secretary General of Academy in Doha



H.E. Mr. Ghanem bin Shaheen Al-Ghanim, Minister of Awqaf and Islamic Affairs of the State of Qatar, received H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, on Monday morning, 10 Rajab 1445, corresponding



to 22 January 2024, in his office at the Ministry's headquarters in Doha. The Qatari Minister of Awqaf welcomed the Secretary General and the accompanying delegation, expressing sincere thanks and deep gratitude for the prompt response and approval of Qatar's desire to host the twenty-sixth session of the Council of the Academy in Doha in November 2024. This event will be under the generous patronage of His Highness Sheikh Tamim bin Hamad Al Thani, Emir of Qatar.

Minister Al-Ghanim also praised the Academy's significant efforts in clarifying Shariah rulings on issues affecting Muslims, particularly contemporary challenges, and expressed hope that the upcoming Academy session, hosted by the Qatari Ministry, would address childcare issues, emphasizing the importance of protecting children from extremism. His Excellency affirmed that the Qatari leadership and people look forward to hosting the next session of the Academy,



and His Excellency concluded by stating that this session would mark the beginning of further activities and collaboration with the Academy. On his part, the Secretary General expressed his thanks for the warm welcome, kind reception, and

generous hospitality extended by Minister Al-Ghanim. He expressed joy at Qatar hosting the twenty-sixth session and the Academy's commitment to strengthening cooperation with Qatar's scientific and religious institutions. He confirmed that the next session will address critical issues, including childcare and protection, balanced parenting, electronic games, Sharia governance in Islamic financial institutions, prayer and fasting provisions, and other contemporary challenges. The Secretary General also expressed the Academy's willingness to sign a cooperation agreement with the Ministry. Both parties agreed to start organizational and scientific preparations for the session, including proposed themes and logistical requirements. Souvenirs were exchanged, and Minister Al-Ghanim hosted a luncheon in honor of His Excellency and the delegation. The meeting was attended by Sheikh Dr. Thaqeel bin Sayer Zaid Al-Shammari, Qatar's member in the Academy's Council, and various directors from the Ministry, as well as Mrs. Sarah Bedewi, Director of Family, Women and Children's Affairs, and Mr. Khaled Al-Ahmadi, Head of Administrative and Financial Affairs, and Mr. Amjad Al-Mansi, Head of the Protocols at the Academy.



President of Supreme Council for Islamic Affairs of Chad visits IIFA

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, received H.E. Sheikh Dr. Mohamed Khater Issa, President of the Supreme Council for Islamic Affairs and Chairman of the Hajj and Umrah Directorate in the Republic of Chad. The meeting took place at the Secretariat General's headquarters in Jeddah on 16 Rajab 1445, corresponding to 28 January 2024. The Secretary General extended a warm welcome to his guest and accompanying delegation, expressing the Academy's deep appreciation for the Republic of Chad's continuous support since its establishment. He then provided an overview of the Academy's vision, mission, and objectives.



He also praised H.E. Mr. Hussein Ibrahim Taha, Secretary General of OIC's care and attention given to the Academy, and expressed the Academy's readiness to cooperate with the Council of Islamic Affairs through the signing of a memorandum of cooperation. This cooperation aims to jointly organize conferences and seminars addressing contemporary issues faced by Muslims in Africa, particularly in the Republic of Chad. H.E. Sheikh Dr. Mohamed Khater Issa conveyed his gratitude for the warm welcome and hospitality, acknowledging the Academy's significant contributions to Muslims globally. He expressed his desire to establish cooperative

relations with the Academy, benefiting from its expertise, resolutions, recommendations, publications, and jointly organizing conferences and seminars in the Republic of Chad. The meeting was attended by several distinguished individuals, including His Excellency Dr. Mohamed Al-Bashir Ibrahim, Director General of the Arab and African World at the Chadian Ministry of Foreign Affairs, and a member of the Supreme Council for Islamic Affairs; and from the side of the Academy, Dr. Abdulfatah Abnauf, Director of International Cooperation and Mr. Mohamed Al-Idrisi, Director of Media and Communication.



President of Sudanese Fiqh Academy visits IIFA in Jeddah



H.E. Prof. Koutoub Moustapha Sano, Secretary-General of the Academy, received H.E. Dr. Abdul Rahim Adam Suleiman, President of the Islamic Fiqh Academy of Sudan, on Wednesday, 5 Rajab 1445, corresponding to 17 January 2024, at the IIFA's headquarters in Jeddah. At the beginning of the meeting, the President of the Sudanese Fiqh Academy expressed his utmost appreciation and gratitude to the Secretary-General of IIFA for the warm welcome, at IIFA's headquarters, which is considered the leading jurisprudential reference for Muslims worldwide, commending the IIFA's contributions to the Muslim world and Muslim communities. His Excellency praised IIFA's vow to enhance cooperation with scientific institutions, especially the Islamic Fiqh Academy of Sudan, and the importance of implementing

the MoC signed between the two sides in light of the circumstances that Sudan is going through. For his part, the Secretary-General welcomed his guest, thanking him for this visit and expressing his regret for what our brotherly country of Sudan is going through, praying to Allah the Almighty to spare the blood and for harmony, reconciliation, and stability to return to the country shortly. He emphasized the importance of the role of Sudanese scholars in providing the duty of advice and reminding them of the necessity of ending the war in the country. He expressed his confidence in regional and international mediation efforts to enable Sudan to return to regain its development efforts and prosperity. His Excellency concluded his speech by expressing the Academy's sincere thanks and great appreciation to the Republic

of Sudan for its continued and ongoing support for IIFA since its foundation to the present day. His Excellency specifically commended the efforts of the distinguished Sudanese scholars who contributed to the Academy, from eminent and distinguished members, starting with H.E. Prof. Ahmed Babeker, former Secretary General, and H.E. Sheikh Dr. Al-Siddiq Al-Amin Al-Darir, and many others. He also praised the distinguished role of several Sudanese scholars who participated in the last session of the Academy in Jeddah, stressing the sincere desire to continue cooperation and coordination between the two institutions. The meeting was attended by H.E. Dr. Al-Naem Muhammad Hamza, member of the Supreme Committee for Monitoring the Holy Qur'an Center at Sudan's Fiqh Academy, and Dr. Abdulfatah Abnauf, Director of Planning and International Cooperation, and Mr. Mohamed Al-Idrisi, Director of Media and Public Relations at IIFA.



Secretary General of SMIIC visits IIFA in Jeddah



As part of the Academy's endeavor to increase cooperation with religious and research institutions within the OIC's member states, H.E. Mr. Ihsan Övüt, Secretary-General of the Standardization and Metrology Institute for Islamic Countries (SMIIC), and his delegation, visited the headquarters of IIFA in Jeddah on Thursday 6 Rajab 1445, corresponding to 18 January 2024. The delegation was received by H.E. Prof. Koutoub Sano, Secretary General of the Academy. His Excellency welcomed the

honorable guests, praising the distinguished relationship between the Academy and SMIIC since its, noting in this regard the positive cooperation existing between the two institutions in the field of issuing Sharia standards for the halal industry in slayed animals, food, drinks, and other products, so as to promote the halal industry that adheres to Islamic norms and to emphasize the existing strategic partnership between the two parties. For his part, H.E. Mr. Ihsan Övüt thanked the Secretary-General for the

warm welcome and praised the great efforts made by the Academy to serve Muslims worldwide. He also commended the solid cooperation between SMIIC and the Academy in the matters of halal products, such as food, medicine, and clothing, stressing the need to foster cooperation and keep pace with the rapid developments and changes that our world is witnessing today, in order to promote the Academy's resolutions and standards in a way that responds to scientific development and the rapid growth in this field. The meeting was attended by Mr. Moez Al-Riahi, Director of Finance, Investment and Projects, and Mr. Mohamed Walid Al-Idrisi, Director of Media and Public Relations.



Secretary General of Academy receives IIUM Delegation

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, received a delegation from the International Islamic University of Malaysia (IIUM). The delegation was headed by H.E. Prof. Ahmad Faris Ismail, deputy vice-chancellor for Scientific Affairs and External Relations. The meeting took place at the Secretariat General's headquarters in Jeddah, on 6 Rajab 1445, corresponding to 18 January 2024. His Excellency extended a warm welcome and expressed gratitude for the visit, highlighting the strong cooperation, coordination, and communication between IIFA and IIUM. He praised IIUM's role in providing high-quality Islamic education, combining tradition and modernity. He emphasized the importance of implementing the strategic cooperation agreement between



the two entities to achieve common objectives. IIUM's deputy vice-chancellor acknowledged IIFA's efforts in promoting moderation, openness, and coexistence in OIC member states. He expressed aspirations for further cooperation and partnership in various fields. The meeting was attended by several distinguished individuals, including Mr. Raja d Ali, Head of the Legal Affairs Dept at IIUM, Prof. Mohammed Abdullah, Director of the Office of Strategy and Institutional Change, and Mr. Almizat Ismail, Director of

Alumni Relations Dept. On the side of the Academy, it was attended by Mr. Moez Riyahi, Director of Financing and Investments, and Mr. Mohammed Al-Idrissi, Director of Media at IIFA.



IIFA and Maldives' Ministry of Islamic Affairs sign an MoC

Aiming to enhance cooperation and partnership between IIFA and official institutions in OIC's Member States, and to implement IIFA's objectives, which call for rejecting fanaticism and sectarianism in religion by spreading moderation and tolerance among the followers of different Muslim schools and sects, H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, and H.E. Dr. Muhammad Shaheem Ali Saeed, Minister of Islamic Affairs of the Republic of Maldives, signed an MoC on Sunday 2 Rajab, 1445, corresponding to 14 January 2024, at IIFA's headquarters in Jeddah. This agreement came to strengthen cooperation in common areas, particularly in disseminating Islamic knowledge and culture and preserving the Islamic heritage, by monitoring the most important intellectual, social, economic and cultural challenges to express a legitimate opinion on them and provide appropriate solutions. The agreement also aims to jointly organize conferences, seminars, workshops and training courses, exchange publications, and mutually represent the two parties at joint conferences and seminars of common interests. Following the signing of the agreement, the Secretary General of IIFA expressed his pleasure at concluding this agreement, demonstrating the great respect that the OIC Member States have for IIFA. He also expressed his great appreciation



for the Republic of Maldives to disseminate the moderate approach and promote the culture of tolerance and coexistence among religions and peoples and welcomed the Maldives' continued support for the Academy. He also expressed his hope that this agreement would begin a new phase in deepening cooperation between IIFA and the Maldives in addressing contemporary issues based on the Islamic spirit of brotherhood and bridges-building. For his part, His Excellency the Minister expressed his happiness after this agreement, which will pave the way for his Ministry to make use of the Academy's enormous capacities and expertise, which will directly benefit the Ministry in science, research and training. His Excellency added that he welcomed the IIFA's assistance to Maldivian academics by organizing joint specialized seminars with the Academy, the themes of which revolve around moderation, combating extremist ideology,

rejecting extremism and fanaticism, and promoting a culture of moderation, tolerance, and openness in society. Under the terms of the memorandum, the two parties have agreed to form a specialized committee to determine the aspects of cooperation between them, as well as the methods and mechanisms for implementation in accordance with the vision contained in the memorandum. The signing ceremony was attended by H.E. Mr Ali Ihsan, Undersecretary for Islamic Affairs, Mr Mohamed Rameez, First Secretary of the Maldives Consulate in Jeddah, Mr Ahmed Ressim, Political Director and Secretary to His Excellency the Minister, Sojo Hameed Edikam, Head of Islamic Affairs at the Ministry, Mr Mohamed Chouk, Director of Protocols, Dr. Abdulfatah Abnaouf, Director of Planning and International Cooperation, Mr. Mohamed Walid Al-Idrissi, Director of Media and Public Relations, and Mrs. Sarah Amjad Bedewi, Director of Family and Women's Affairs.



IIFA signs an MoC with Tasbil Company to assist its Waqf Fund



Following the resolution issued by the Ministerial Council of Foreign Ministers of Islamic Countries to establish an Waqf fund for the International Islamic Fiqh Academy (IIFA) to increase its budget, and strengthen cooperation with leading Islamic institutions involved in charitable work and financial resource development, H.E. Prof. Koutoub Moustapha Sano, Secretary General of IIFA, and H.E. Mr. Fahad bin Mohammed Al-Hazaa, lawyer, Director General of Tasbil Company for Development of Community

Endowments, signed a cooperation agreement on 4 Rajab 1445, corresponding to January 16, 2024. This agreement outlines the establishment of an institutional framework for IIFA's Waqf Fund, with both parties committing to hold direct and indirect meetings to implement projects related to endowment development and financial resources. These projects will involve preparing the necessary scientific and administrative executive documentation. The Secretary General expressed the Academy's intent to maximize the expertise of specialized charitable institutions in the field, emphasizing the goal of collecting donations and funds to support the Academy's Waqf Fund. This fund aims to serve as a stable resource to fund the Academy's strategic plan activities, in addition to annual contributions from OIC member states. The signing ceremony was attended by Dr.

Rashid bin Mohammed Al-Hazaa, Counselor, and Mr. Abdullah Hamed Al-Omari, Legal Advisor at Tasbil. On the side of IIFA, it was attended by Mr. Mohamed Monder Chouk, Director of Cabinet, Mr. Moez Al-Riahi, Director of Finance, Investment and Projects, Mrs. Sarah Bint Amjad Bedewi, Director of Family, Women and Childhood, and Mr. Khaled Al-Ahmadi, Head of the Administrative Affairs, Mr. Nofal Al-Shteivi, Internal Auditor, and Mr. Amjad Ibrahim Al-Mansi, Head of the Protocols.



IIFA signs MoC with Islamic Affairs Council of Chad

In order to strengthen cooperation and partnership between the International Islamic Fiqh Academy and various official institutions, fatwa authorities, and Islamic councils within OIC Member States, an MoC was signed by H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, and H.E. Sheikh Dr. Mohamed Khater Issa, President of the Supreme Council for Islamic Affairs and Chairman of Hajj and Umrah Directorate of the Republic of Chad. This agreement was signed on the evening of 18 Rajab 1445, corresponding to 30 January 2024, at the Secretariat General's headquarters. The agreement aims to establish cooperation between the Academy and the Council in various areas of Islamic action, with a particular focus on matters related to fatwa, and to enhance collaboration and coordination, promote unity, and eliminate inconsistencies in fatwas in accordance with the principles of Islam and its teachings of tolerance. This cooperation also includes the exchange of knowledge, educational resources, and scientific publications related to contemporary developments and issues. Additionally, both parties plan to jointly organize seminars and conferences on topics of mutual interest. After the signing ceremony, the Secretary General



expressed his satisfaction with the collaboration, highlighting the respect OIC member states hold for IIFA as the leading juristic authority for Muslim countries and communities. He praised the Islamic Council's efforts in promoting moderation, tolerance, and unity in Chad. He expressed hope that the memorandum would mark the beginning of a new era of cooperation between the Academy and scientific and religious institutions in Chad, led by the Supreme Council for Islamic Affairs. In response, the President of the Council expressed his delight at the agreement and its potential to allow the Islamic Council to benefit from IIFA's resolutions and recommendations. He stressed the importance of using these resolutions and recommendations to counteract deviant fatwas and extremist ideologies. According to the terms of MoU, both

parties agreed to establish a specialized committee to define the scope of their cooperation, as well as the methods and mechanisms for implementing the agreement. The committee has the authority to select the appropriate individuals to execute all the provisions outlined in the agreement. The signing ceremony was attended by H.E. Ambassador Hassan Saleh Al-Qadam Al-Junaidi, Plenipotentiary Ambassador of Chad to Saudi Arabia and its Permanent Representative to OIC, H.E. Dr. Mohamed Al-Bashir Ibrahim, Director General of the Arab-African World Dept at the Chadian Ministry of Foreign Affairs and a member of the Supreme Council of Islamic Affairs, H.E. Mr. Haroun Saleh Al-Issa, Delegate of the Supreme Council of Islamic Affairs in Chad to Saudi Arabia, Mr. Mohamed Al-Idrisi, Director of Media, and Mr. Amjad Al-Mansi, Head of Protocols at IIFA.



38th Monthly Meeting of Academy's Personnel

The thirty-eighth monthly meeting of IIFA's employees was held under the chairmanship of H.E. Prof. Koutoub Moustapha Sano, Secretary-General of the Academy, on Sunday 1st Shaban 1445, corresponding to 11 February 2024. His Excellency welcomed the attendees and thanked them for participating in the meeting. His Excellency also thanked Mr. Amjad Ibrahim, Head of the Protocols, for displaying documentary photos on IIFA, representing a historical legacy of the Academy over four decades since its foundation. His Excellency paved the floor for the

Academy's members to express their comments and suggestions. The meeting reviewed previous decisions, and new decisions were issued, notably:

- The Scientific Committee shall review the research papers on the cultured meat symposium.
- Reminding to use fingerprint device when entering and exiting and asking permission before leaving through "Jisr" application.
- Allowing the employee to take emergency leave appropriately and according to the staff bylaws and as required by the Department.



- Summon the specialized technician to verify the front door and take all the necessary security and safety measures.

IIFA participates in 7th Coordination Meeting of OIC Institutions

H.E. Mr. Mohammed Mondher Chouk, Director of Cabinet and Protocols participated as a representative of IIFA at seventh coordination meeting of OIC institutions, held on 04-05 Rajab 1445, corresponding to 17-18 January 2024, at OIC's headquarters in Jeddah. The meeting was chaired by the Assistant Secretary General for Economic Affairs, who appreciated the efforts of the OIC institutions and took part in the Cultural Affairs Committee chaired by H.E. Ambassador Tariq Bakhit, Assistant Secretary-General for Humanitarian Affairs, who appointed the Research Center for Islamic History, Arts and Culture in Istanbul (IRCICA) as the first vice-



chairman, Women Development Organization (WDO) as second vice-chairman and IIFA as rapporteur of the meeting. His Eminence presented IIFA's report on delegation of scholars that visited Afghanistan to discuss crucial issues such as tolerance, moderation, equality, education, and women's rights in Islam, as well

as the cooperation with WDO in organizing a symposium on "The Role of Religious Leaders in Confronting Violence Against Women". Director of WDO, Dr. Afnan Al Shuaibi confirmed the occurrence of this joint event with IIFA. The Cultural Affairs Committee featured a number of sub-committees and His Eminence participated in the Family and Social Affairs Committee due to the several joint activities that IIFA is involved. The report on the Cultural Committee meeting was prepared and approved by the Assistant Secretary General for Cultural Affairs and was read at the Executive Committee meeting where the rapporteurs of the committees read their findings.

IIFA mourns Sheikh Mohamed Hajj Yusuf former representative of Somalia



“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 the International Islamic Fiqh Academy (IIFA) received the news of the passing away of Sheikh Mohamed Hajj Yusuf, Somalia’s former representative to the Council of the Academy, who left behind a good impression and an example to emulate in the dedication and sincerity of his work and ascetism during his tenure at the Council of the Academy. 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 to 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
International Islamic Fiqh Academy

IIFA participates in Coordination Meeting of OIC-affiliated Islamic Universities

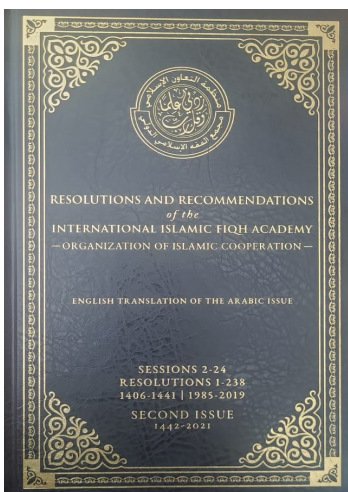
Dr. Abdel Fattah Abnauf, Director of the Department of Planning, International Cooperation and External Relations at IIFA, participated as a representative of IIFA in the coordination meeting of Islamic universities and related institutions affiliated with the OIC, which was held at the OIC headquarters in Jeddah, on Tuesday, 4 Rajab 1445, corresponding to the 16 January 2024. His Eminence delivered a speech in which he presented an introductory overview of the Academy, as it is one of the most important bodies emanating from the OIC, which was established in 1981 to become the leading religious reference for Muslim countries and communities regarding the Sharia rulings on current issues that concern Muslims around the world. He pointed out that one of the objectives of the Academy is to achieve intellectual convergence and integration between scholars of respected Islamic schools of law and other specialists in the fields of knowledge, human sciences, social sciences, and natural and



applied sciences in order to clarify the stance of Sharia on contemporary life problems, stressing that the ways to achieve these goals are through strengthening cooperation between the Academy and universities to benefit from their experts in various fields of knowledge and specialties, exchanging knowledge, competencies, and research related to modern jurisprudential issues, in addition to organizing joint scientific events. His Eminence also spoke about the agreements and memorandums signed between IIFA and several universities in the OIC’s member states and Muslim communities that aim to promote

Islamic culture by spreading the Islamic heritage, dealing with contemporary issues, and enhancing cooperation in common fields, especially in research and studies, speaking to the world in its various languages, and spreading authentic moderate Islam. At the end of his speech, His Eminence expressed the Academy’s full readiness to cooperate with various scientific institutions and universities to achieve these noble objectives, especially the affiliated and subsidiary universities of the Organization of Islamic Cooperation. It is worth noting that the Organization of Islamic Cooperation contains five affiliated universities in five of the OIC member states: the Islamic University of Technology in the People’s Republic of Bangladesh, the International Islamic University in Malaysia, the Islamic University in the Republic of Uganda, the Islamic University of Niger in the Republic of Niger, and King Faisal’s s University in the Republic of Chad. These universities constitute the OIC’s main organ in its activity in higher education.

A 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 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.



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. 26 (1/4) A Human receiving the Organs of another Human, Dead or Alive (Organ Transplantation)

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING CONSIDERED the Fiqh and medical research papers submitted to the Academy concerning A Human receiving the Organs of another Human, Dead or Alive (Organ Transplantation), IN THE LIGHT of the discussions highlighting the timeliness of this issue due to scientific and technological progress. Despite its proven effectiveness and positive results, several harmful psychological and social effects have also come to light, as neither the guidelines prescribed by Shariah nor its objectives, which aim to ensure the well-being and dignity of humans and communities, and call for compassion and altruism, have been met, HAVING SUMMARIZED the points relating to this subject in its different aspects, forms and cases, each of which calls for a specific Shariah ruling, Resolves

Definition and Classification

FIRST: The organ refers to any part of the human body: tissue, cells, blood, etc. such as the cornea, whether still part of the body or removed from it. SECOND: Utility, which is the core of the matter, is the benefit accruing to the recipient, which enables him to remain alive, or to have a primary function of his body restored,

whether it is eyesight or otherwise provided the recipient enjoys a respected life under Shariah.

THIRD: The form of benefiting from transplantation may be divided as follows:

- Transplantation of an organ from the body of a living person,
- Transplantation of an organ from the body of a dead person,
- Transplantation of an organ from a fetus,

First Form: Organ Transplantation from a Living Person

This occurs in the following cases:

- a. Transplantation of an organ from one part of the body to another part of the same body, such as grafting skin, cartilage, bones, veins or blood vessels, etc.
- b. Transplantation of an organ from the body of a living person to another. In this case, the organ may be classified as essential for life or otherwise.

In this case, it may be a single organ, such as the heart or liver, or pair of organs, such as kidneys or lungs. As for the organs on which life does not depend, they could be organs that perform a primary function in the body or otherwise, or an organ which is self-renewing, such as blood, or is not self-renewing, and some have an effect on the lineage, inheritance and general personality, such as testicles, ovary, or cells of the nervous system, or have no bearing whatsoever.

Second Form: Transplantation of a Dead Person's Organ

It should be noted that death may take two forms:

1. All functions of the brain stop completely and no medical treatment can reverse the situation.
2. The heart and respiratory system stop completely, no medical treatment can reverse the situation.

In both cases, due consideration should be given to the Academy resolution no. 18 (5/3) at its third session.

Third Form: Transplantation from a Fetus
It may be performed in three forms:

- Spontaneous abortion

- Medically induced or criminal abortion
 - Fertilization outside the uterus (In-Vitro fertilization)
- Shariah Rulings

FIRST: An organ may be transplanted from one part of the body to another part of the same body, provided it is ascertained that the benefits accruing from this operation outweigh the harmful effects caused thereby; also provided that its purpose is to replace a lost organ, reshape it, restore its function, correct a defect or remove a malformation which is a source of mental anguish or physical pain.

SECOND: An organ may be transplanted from the body of one person to the body of another person, if such organ is self-regenerating, such as blood and skin. It is stipulated in this case that the donor must be legally competent and that due attention must be taken to the conditions set by Shariah on this matter.

THIRD: It is permissible to transplant from a body part of an organ that was removed due to a medical deficiency, such as the cornea, if, due to a disease, the eye had to be removed.

FOURTH: It is forbidden to transplant from a living person to another, a vital organ, such as the heart, without which the donor cannot remain alive.

FIFTH: It is forbidden to transplant from a living person to another organ such as the cornea of the two eyes, which absence deprives the donor of a primary function of his body. However, if it affects only part of the basic function, then it is a matter still under consideration, as explained in paragraph (8) below.

SIXTH: It is allowed to transplant an organ from the body of a dead person, if it is essential to keep the beneficiary alive, or if it restores a primary function of his body, provided it has been authorized by the deceased before his death or by his heirs after his death or with the permission of concerned authorities if the deceased has not been identified or has no heirs.

SEVENTH: It should be noted that the medical consent, in the above cases, for performing organ transplantation, is stipulated that it is not done

for financial reasons (selling an organ), because under no circumstances should a person's organ be sold. However, incurring expenses by a person searching for an organ or a voluntary compensation as a token of appreciation is a matter still under consideration and Ijtihād. EIGHTH: All the cases and forms other than the above cases, relevant to the issue, are still under research and consideration. They should be submitted for examination at the next session, in the light of medical data and Shariah rulings.

Indeed, Allāh is All-Knowing.

Resolution No. 27 (2/4)

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 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING REVIEWED the explanatory note on the Islamic Solidarity Fund (ISF) and its permanent Waqf status, submitted to the third session of the Academy, HAVING EXAMINED the research papers submitted to the Academy concerning the Payment of Zakāh to the Islamic Solidarity Fund, Resolves

FIRST: It is not permissible to remit Zakāh to the Waqf Fund of the Islamic Solidarity Fund because this would lead to depriving the Zakāh funds of their legitimate beneficiaries defined in the Quran. SECOND: The ISF can act as an agent for individuals and institutions in channeling Zakāh to its legitimate beneficiaries under the following conditions:

- Shariah conditions for such agency should apply to both principal and agent.
- The ISF should amend its statutes and objectives so as to be qualified to undertake operations of this nature.
- The ISF should create a special account to handle funds received as Zakāh, so that they may not be mixed with other contributions received for purposes other than Zakāh.
- Zakāh funds should not be utilized to cover administrative expenses such as wages, salaries, or other expenditures that are

not among legitimate Zakāh beneficiaries. e. The Zakāh payer has the right to choose the beneficiary among the eight known beneficiaries of Zakāh and the ISF – in such case – must conform to his wish.

f. The ISF shall commit itself to disburse such Zakāh funds to the beneficiaries as quickly as possible, within a maximum period of one year, so that beneficiaries may benefit from them in due course. Recommendations

EAGER to enable the Islamic Solidarity Fund (ISF) to fulfill its charitable ambitions (as stipulated in its statutes) and for which it was established, COMMITTED to the resolution of the 2nd Islamic Summit Conference, which created the ISF and established the mechanism of its financing through contributions from the Member States, CONSIDERING the sporadic remittances of voluntary contributions by some States, THE ACADEMY URGES Muslim countries, governments, institutions and wealthy individuals to perform their duty and strengthen the resources of the ISF so that it can fulfill its noble objectives in the service of the Ummah. Indeed, Allāh is All-Knowing. 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. 28 (3/4)

Zakāh on Company Shares

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the research papers submitted to the Academy concerning Zakāh on Company Shares, Resolves

FIRST: Zakāh on shares is an obligation upon their shareholders. The company's governance must pay zakāh on their behalf if any of the following conditions are met:

- If its statutes so stipulate,
- by resolution of the General Assembly,
- If the State's law (the law of the land) requires companies to pay zakāh,

- Or if a shareholder himself authorizes the company's governance to pay zakāh on his behalf.

SECOND: The company's governance must pay zakāh on its shares in the same manner as person pays zakāh on his wealth. In other words, it shall pay zakāh on the assumption that the capital of all shareholders is the property of a single person, and calculate zakāh accordingly, taking into account the type and value of assets subject to zakāh, its percentage and any other consideration relevant the zakāh of a physical person according to the principle of mixed assets generally accepted by some Fiqh scholars concerning all assets.

In calculating zakāh, the company shall take due account of shares not liable to zakāh, such as shares owned by the Public Treasury, Waqf institutions, charitable organizations as well as non-Muslim shareholders, and make the necessary deductions.

THIRD: If the company, for any reason did not pay zakāh on its wealth it becomes obligatory on shareholders to pay zakāh on their respective shares. Therefore, if the shareholder is able to know, from the accounts of the company, the exact amount of zakāh due on his shares had the company paid the due zakāh; he should pay that amount, as this is the normal original way for determining the zakāh due amount.

If the shareholder has no way of knowing these pieces of information for the calculation of the amount due, then:

- If, however, the shareholder is unable to know that amount and his intention of retaining the shares is to benefit from their annual return, not for the sake of trading them he should apply the rules of Zakāh on returns, in conformity with the Academy resolution no. 2 (2/2) concerning Zakāh on Rented Real Estates and Non-Agricultural Leased Lands. The owner of such shares is not required to pay Zakāh on the assets of shares, but only on the dividends, which is at a rate of ¼ of 1/10 after the elapse of one year from the date of the actual reception of the dividends, provided that all other conditions are met and no impediment exists.

- If, on the other hand, the shareholder has invested in shares for business purposes, then his shares are subject to Zakāh as commercial goods. If they are still in his possession after the elapse of one year period, he shall pay Zakāh on their market value; however, if there is no stock market, he will pay Zakāh on their value as appraised by qualified experts. He will pay ¼ of 1/10 (2.5%) of their market value plus their dividends, if they yield any dividend.

FOURTH: If the shareholder sells his shares during the year, he will add their price to his wealth and should pay Zakāh on the total of his wealth at the end of the year. The buyer, on the other hand, shall pay Zakāh as mentioned above.

Indeed, Allāh is All-Knowing.

Resolution No. 29 (4/4) Expropriation for Public Interest

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the research papers submitted to the Academy concerning Expropriation for Public Interest, IN LIGHT OF the well established Shariah principle about the sanctity of individual property, which has become a necessary legal foundation of the religion, HAVING CONSIDERED that preservation of property is one of the five purposes of Shariah which it endeavors to preserve and that it has several references in the Quran and the Sunnah, HAVING RECALLED the conclusive proofs provided by the Sunnah, the practices of the Companions R.A.A. and that of subsequent generations, concerning the expropriation of real estate for the sake of public interest; in implementation of the general principles of Shariah which require safeguarding public welfare, regarding general needs as a necessity and sustaining personal damage to avoid public damage, Resolves

FIRST: Private property must be protected from any aggression. It is not permissible to narrow the scope of protection or to limit it. The owner is the absolute master of his property. He has full right to exploit it as he wishes, by legitimate means and benefit from all its lawful fruits. SECOND: No property should be confiscated for the public interest, except with due respect to the following Shariah conditions:

- a. Expropriation of real estate is done by providing immediate and fair compensation, determined by qualified experts, and such compensation is not less than the market value of a similar property.
- b. The expropriation should be carried out by the public authority or its representative in this field.
- c. Expropriation is made for public interest, in response to public need, such as building mosques, roads or bridges.

- d. The expropriated real estate shall not be exploited for private or public investment projects and expropriation should not be carried out prior to its justifiable time. If all or some of these conditions are violated, the expropriation of real estate will be regarded as an act of injustice and seizure prohibited by Allāh the Almighty and His Prophet (PBUH). If the property subject to expropriation for public interest is no more needed for that purpose, the original owner of the property or his heirs have a pre-emption right to repurchase it for a fair compensation. Indeed, Allāh is All-Knowing. 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. 30 (5/4) Muqāraḍah Bonds and Investment Certificates

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the research papers submitted to the Academy concerning Expropriation for Public Interest, IN LIGHT OF the well established Shariah principle about the sanctity of individual property, which has become a necessary legal foundation of the religion, HAVING CONSIDERED that preservation of property is one of the five purposes of Shariah which it endeavors to preserve and that it has several references in the Quran and the Sunnah, HAVING RECALLED the conclusive proofs provided by the Sunnah, the practices of the Companions R.A.A. and that of subsequent generations, concerning the expropriation of real estate for the sake of public interest; in implementation of the general principles of Shariah which require safeguarding public welfare, regarding general needs as a necessity and sustaining personal damage to avoid public damage, Resolves

FIRST: Private property must be protected from any aggression. It is not permissible to narrow the scope of protection or to limit it. The owner is the absolute master of his property. He has

full right to exploit it as he wishes, by legitimate means and benefit from all its lawful fruits.

SECOND: No property should be confiscated for the public interest, except with due respect to the following Shariah conditions:

- a. Expropriation of real estate is done by providing immediate and fair compensation, determined by qualified experts, and such compensation is not less than the market value of a similar property.
- b. The expropriation should be carried out by the public authority or its representative in this field.
- c. Expropriation is made for public interest, in response to public need, such as building mosques, roads or bridges.

Resolution No. 31 (6/4) Key Money (Badal Khuluw)

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the research papers submitted to the Academy concerning Key Money (Badal Khuluw), Resolves

1. The key money agreement can be obtained in four different methods:
 - a. The agreement between the owner of the real estate and the lessee at the inception of the contract.
 - b. The agreement between the owner of the real estate and the lessee during the lease period or at the end of it.
 - c. The agreement between the original lessee of the real estate and the new lessee during the lease period or at the end of it.
 - d. The agreement between the new lessee and both the owner and the first lessee, concluded before or after the expiration of the lease period.
2. If the owner and the lessee agree that the latter, in addition to the periodic rental, shall pay a lump sum (referred to in some countries as key money), there is no objection in Shariah to such an operation, provided that it is part of the rental for the lease period agreed upon. In the event the contract is terminated, the paid lumpsum shall be treated according to the rules applicable to rent.
3. If, during the lease period, the owner and the lessee agree that the owner

shall pay a given amount to the lessee, against the acceptance by the latter to move from the premises for the remaining period of the lease contract. This form of key money is permitted by Shariah because it compensates the lessee for waiving his occupancy rights.

However, if the lease expires and the contract is not renewed, either explicitly or implicitly, by virtue of an automatic renewal clause, key money is not allowed, for the simple reason that the owner is entitled more than anyone else to recover his property once the lease contract expires.

4. If, during the lease period, the first lessee and the new lessee agree that the former shall evacuate the premises for the remaining period of his lease contract, against payment of an amount above the periodic rental, key money is permitted by Shariah, provided the terms of the contract concluded between the owner and the first lessee are strictly observed and the laws in force are fully compliant with Shariah. With respect to long-term leases, unlike short term rental contracts, which are concluded under some laws, the lessee is not permissible to rent the premise to another lessee, nor accept key money, unless authorized by the owner. However, if the agreement between the first and the new lessee after the expiration of the lease period, key money is not allowed, because the first lessee's right to use the premises has expired.

Indeed, Allāh is All-Knowing.

Resolution No. 32 (7/4) Sale of Trade Name and License

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the research papers submitted to the Academy concerning the Sale of Trade Name and License, HAVING NOTICED the different ways in which this issue was addressed by different researchers and in the technical terminologies that differed according to the language from which these formulas have been translated, resulting in a confusing multiplicity of issues and conflicting opinions, Resolves

FIRST: To postpone the examination of this topic to the fifth session of the Academy, pending further research on all related aspects,

with due consideration to the following:

a. Follow a similar methodology in the preparation of the research papers, starting with an introduction to the issue, then determining the scope of the research using all the current terminology and their synonyms.

b. Refer to relevant historical precedents, legal and juristic opinions that may clarify the issue and ensure the accuracy of classification. SECOND: To include the issue of Sale of Trade Name and License in a broader subject, such as Incorporeal Rights so as to be able to introduce other related concepts, including copyright, patent rights, inventor's rights, author's rights, industrial and commercial design patents and trademarks, etc. under one heading so that the research paper would be more precise and of greater benefit. THIRD: To focus research papers on a specific right among those quoted above, or the researchers may extend the scope of their study to cover, within its general structure, a similar terminology. Indeed, Allāh is the Giver of success.

Resolution No. 33 (8/4) Hire-Purchase Contract, Murābahah to the Purchase Orderer and the Changing Value of Currency

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the studies and research papers submitted to the Academy concerning Hire-Purchase Contract, Murābahah to the Purchase Orderer and Changing Value of Currency, Resolves

1. To postpone the examination of these subjects until its next session for further research.

2. To request the Secretariat General of the Academy to examine the first two issues and compile all research on "Hire-Purchase contracts," as well as all related resolutions adopted by the first symposium held in 1407H (1987) by the Kuwait Finance House, and research papers on "Murābahah to the Purchase Orderer," submitted to the seminar on the Investment strategy of Islamic Banks, held in Amman, Hashemite Kingdom of Jordan, in 1407H (1987), in cooperation with the Islamic Research and Training Institute of the Islamic Development Bank (IDB) and the Royal Academy for Islamic Civilization.

Indeed, Allāh is All-Knowing.

Resolution No. 34 (9/4) Baha'ism

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), BASED ON the resolution adopted in the 5th Islamic Summit Conference held in Kuwait on 26–29 Jumādā al-Ūlā in 1407H (26–29 January 1987), the Council of the Academy was requested to issue a ruling regarding the destructive sects which are incompatible with the teachings of the Quran and Sunnah. HAVING CONSIDERED the dangers it poses to the Ummah and the support it receives from anti-Islamic entities, HAVING LISTENED to the in-depth discussions regarding the core beliefs of this sect and after ascertaining that al-Baha, the founder of this sect:

- claimed to be a messenger,
- claimed that what he has authored is a revelation that was sent down to him,
- called all the people to believe in his prophethood,
- rejected that the Messenger of Allāh (PBUH) is the seal of the messengers,
- said that the books that have been revealed to him abrogate the Noble Quran,
- believed in reincarnation, IN LIGHT OF what al-Baha has deliberately changed and abolished from the many subsidiary matters of Fiqh, such as:
- changing the amount of the prescribed prayers and their timings, by increasing them to nine prayers that are to be performed at three specific times (three prayers at each specific time), during the morning, during the afternoon and at sunset.
- changing the Tayammum (the ablution performed in the absence of water or due to medical necessity) by saying Bismillah al-Athar al-Athar (In the name of Allāh, the purest, the purest),
- changing the number of days of fasting (in Ramadan) to nineteen days that ends on the Celebration of Nayruz on the twenty-first of March, every year,
- changing the Qibla (direction of prayer) to the house of al-Baha located in Acre, in occupied Palestine,
- prohibiting Jihad,
- abolishing the capital punishments,
- making the men and women equal in regard to the amount they receive in inheritance,

• making usury permissible, HAVING EXAMINED the research papers concerning the Areas of Islamic Unity which warned against destructive movements that split the Ummah, disrupts its unity and breaks it into sects and parties, which leads to apostasy and being distant from Islam, Resolves

Considering the claims of al-Baha's prophethood, the claims that he received a revelation that the books revealed to him abrogated the Quran, that he has changed many of the established Shariah rulings, that he has rejected matters that are known to be essential matters of the religion, As a result of these matters, the rulings of the disbelievers are applied to him by consensus of the Muslims. Recommendation

Islamic organizations all over the world must confront this heretical trend whose objective is to undermine the Islamic creed, legislation and way of life. Indeed, Allāh is All-Knowing.

Resolution No. 35 (10/4) Fiqh Simplification Project

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING STUDIED the special committee's report on the Fiqh Simplification Project, including the outline plan, HAVING REVIEWED the report prepared by the sub-committee established during the present session to review the project and its recommendations, to approve the above-mentioned plan and entrust the Secretariat General of the Academy to follow-up its implementation, Resolves

To approve the plan outlined in the report of the project's committee, as amended by the sub-committee, and entrust the Secretariat General of the Academy to follow-up its implementation. Indeed, Allāh is the Giver of success.

Resolution No. 36 (11/4) Project for an Encyclopedia of Economic Fiqh

The Council of the International Islamic Fiqh

Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING STUDIED the report presented by the drafting committee of the executive program for an Encyclopedia of Economic Fiqh, outlining the proposed implementation stages, and a structure of the group pre-selected to launch the project through "Contributions/Participation Group" and their outline plans, HAVING CONSIDERED the report prepared by the sub-committee established in the present session, to examine the project of Encyclopedia of Economic Fiqh, HAVING REVIEWED the report's recommendations to approve the amendment of the executive plan, including the additional topics and reference work it has proposed, Resolves

To approve the executive plan of the project as outlined by the drafting committee, and as amended by the sub-committee, and entrust the Secretariat General of the Academy to follow-up its implementation. Indeed, Allāh is the Giver of success.

Resolution No. 37 (12/4) Project for a Glossary of Fiqh Maxims

Text Text Text Text Text Text Text Text Text Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), HAVING EXAMINED the report prepared concerning the project of a Glossary of Fiqh Maxims, HAVING REVIEWED the report submitted by the committee established in this session to examine the project and its implementation phases, including the final draft of the project and its seven implementation phases, HAVING CONSIDERED the diverse opinions expressed regarding the first and fifth implementation phases, Resolves

1. To approve the final draft for the project of Glossary of Fiqh Maxims, as well as the implementation phases agreed-upon by the drafting committee.

2. To entrust the Secretariat General of the Academy to select, among the two opinions expressed on the first and fifth phases of the

implementation, the one it deems the most appropriate and to monitor its implementation. Indeed, Allāh is the Giver of success.

Resolution No. 38 (13/4) Combatting Moral Evils, Areas of Islamic Unity, Methods of Benefiting from them, and the Islamization of Education in the Muslim World Today

Text The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 4th session in Jeddah, Kingdom of Saudi Arabia on 18–23 Jumādā al-Akhira 1408H (6–11 February 1988), Firstly:

HAVING REVIEWED the research papers submitted to the Academy concerning the means of combating immorality, explaining the sufferings of the world at large from the effects of immorality that has infiltrated the Muslim world in a way displeasing to Allāh the Almighty, in addition to being incompatible with the vanguard role assigned to the Ummah, namely, to lead mankind towards a sincerity in actions, ethics and behavior, IN HARMONY with the complimentary qualities of Islam; given the fact that ethics are one of the most important aspects of religion and that the privilege of belonging to Islam can only be realized when all principles and provisions of Shariah are applied in all fields of life, Recommends

a. That efforts be exerted to straighten out and strengthen the religious doctrinal incentive through a comprehensive program promoting an awareness of the spiritual benefits accruing from a sound doctrine.

b. That efforts be made in the Muslim world to clear all media, press, television and radio, as well as commercial ads, of any factor that stimulates lustfulness, causes deviations and leads to immorality.

c. That a practical plan be worked out to safeguard the Islamic originality and heritage; abort all attempts to westernize and eliminate Islamic identity; to face all forms of challenges, to combat intellectual and cultural invasion that does not conform to Islamic principles and ethics. Strict Islamic censorship be enforced on tourist activities and scholarship abroad in order to avoid the impairment of the Islamic personality and ethics.

d. That education must be Islam-oriented; that all sciences be taught from an Islamic perspective; that religious subjects be basic subjects at all stages and all specialties; in order to uphold the Islamic doctrine and consolidate Islamic ethics in spirit and enable the Ummah to remain at the vanguard in all fields of science constantly.

e. That the Muslim family be raised in a sound manner; that marriage be facilitated; that parents be urged to provide their children with a proper upbringing and rear a strong generation, truly venerating the Almighty, continuously propagating and upholding Islam; that women be trained to undertake their role as mother and housewife; and that an end be put to the growing phenomenon of resorting to foreign governess, in particular non-Muslim governess.

f. That all measures be taken to ensure that youth is provided with an Islamic education, that enables them to abide by the tenets of Islam and its moral code of conduct, always aware of their duty towards The Almighty and to their country, and able to ridding themselves of the spiritual void which incites them in indulging in drugs and spirits and all forms of licentiousness. Youth should be involved in their national affairs and be given responsibilities, each according to his abilities and competence; that they be encouraged to fill their leisure time with useful activities and that wholesome recreation activities, sports, and competitions be encouraged and directed to true Islamic orientation. Secondly:

HAVING REVIEWED the research papers submitted to the Academy regarding the areas of Islamic unity and how to benefit from them, and taking into account the primordial importance of the bond of Islam for the people of the Ummah: an indivisible bond, a sound foundation for the desired solidarity and a solid basis for any civilizational edifice that aims at closing the ranks of the Ummah, coordinating the efforts exerted to stand up to contemporary challenges and securing dignity and progress, HAVING CONSIDERED that the bond of Islam is a strong incentive and an unfailing factor which can direct and coordinate the policies of Muslim states in the various fields of social and economic development and strengthen solidarity, cooperation, and reciprocal sympathy among the peoples of the Ummah, so that they may get rid of all forms of dependence which impede the fulfilment of their aspirations to progress, invulnerability and prosperity, Recommends

a. That the Islamic faith be upheld and cleared of all alterations; to warn against any attempt to undermine it or sow doubt about its principles, fragment the ranks of Muslims and set them against each other.

b. That emphasis be laid on the importance attached by the Islamic Fiqh Academy to Islamic research and Fiqh studies which stimulates the

ability to stand up to intellectual challenges kindled by contemporary exigencies, and on the great interest taken by Islamic Fiqh in the problems of society; that Islamic Fiqh be considered a vital factor in the intellectual renaissance of the Ummah, and that it may be more closely associated with the plans worked out and legislation enacted by Muslim countries in all fields that affect society.

c. That closer coordination be ensured as regards to contents and methodology of education curricula, to secure compatibility with the sound intellectual civilization developed by Islam, with a view to rearing a generation of Muslims who draw their faith from the same sources, abide by the same conceptual orientation and share the same pride in their civilizational affiliation.

d. That a higher order of priority be given to scientific research in the various fields of knowledge, and that 1% of the GNP be appropriated for the financing of research programs and establishment of scientific laboratories, on the basis of coordination and cooperation among Muslim world's universities.

e. That education programs comprising a number of major themes shall be worked out in collaboration with Islamic Universities, to be aimed at Fiqh studies. Furthermore, a higher committee of Muslim scholars shall be established to follow up and approve these research activities and establish a Prize of Merit to be awarded to the best research.

f. That all information media, whether press, television or radio in the lands of Muslims have always as objective to instill veneration of Allāh in this world, in addition to cementing unity, spread good, encourage virtue and shun principles that abet heresy, vitiate both thought and morals and lead to deviation from the straight path.

g. That an Islamic economy be established which emanates neither from East nor from West, but an absolutely Islamic economy and a common Islamic market be set up, where Muslims would cooperate in their production activities, and in marketing their goods on their own, without resorting to other parties, because the economy is the backbone of any society, and its integration will chart a course of unity for the Ummah. Thirdly:

HAVING CONSIDERED that the Islamization of education in Muslim countries is today an imperative need without which Muslim generations cannot be shaped into a harmonious edifice, integrated in thought, outlook, behavior and action. Towards this end, Recommends

All sciences must be put within an Islamic context, both premise and objective, within a framework of Islamic tenets, and that Islam, by its systems and rules, is a reference. The Islamic creed must underline the formulation of this educational and pedagogical curriculum. The main characteristics of the "Islamization

of education" may be summarized as follows:

a. That the Islamic Faith builds the foundation for greater Islamic ideas, which provide an overall view of the universe, man and life, and teaches man who his Creator is, the submission of the universe to the Almighty, and man's relation with his Creator and with society.

b. That Islam be the pivot of social, human, economic and political sciences; that the human theories of Islam be put in focus and related to the creation of the universe, of man and life; that this be undertaken in coordination with the Islamic Organization for Medical Sciences of Kuwait, and the Islamic Educational, Scientific and Cultural Organization (ISESCO).

c. That emphasis be laid on the noxiousness of materialistic and heretical sciences which are in contradiction with the Islamic creed, and of misleading habits, such as fortune telling, magic, witchcraft and astrology; that a warning be sounded against any science denounced and prohibited by Islam, as well as sciences that have inherent sinfulness and iniquity.

d. That the history of science and knowledge be reformulated to lay emphasis on their development and the contribution made thereto by Muslims, as well as to clear them of eastern and western theories that infiltrate into them to deviate the historical path of truth; that the classification of sciences and research curricula be reviewed from an Islamic angle, through Islamic scientific centers and institutes and centers for Islamic economy, in the various Muslim countries.

e. That sciences which deal with the universe, man and life have their relationship with the Creator restored. Scientific researchers who deal with these fields must view them as the product of His work's divine beautiful creation and perfection.

f. That the criteria, standards and rulings emanating from Islam, or in consonance with its objectives be the principles governing all sciences; that the shortcomings of western curricula be stressed, those which alleged a schism between religion and sciences, or have established some sciences on false premises, such as history, economy and social sciences. It should be recalled that a project does exist that could provide a basis for the Islamization of education; indeed, it could be one of its essential instruments, namely the project of "Islamization of knowledge." The International Institute of Islamic Thought is working out a plan on this issue as well as an implementation program through articles, publications and seminars. Indeed, Allāh is the Giver of success.

