

## Secretary General participates in Annual Grand Hajj Symposium



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, took part in the 48th edition of the “Grand Hajj Symposium,” held in Makkah, Saudi Arabia, on Monday, 4 Dhul Hijjah 1445 (June 10, 2024). The event, titled “Observing Sharia Exemptions and Adhering to the Regulations of Hajj,” gathered approximately 500 attendees, including ministers, scholars, and intellectuals from across the Muslim world. The primary aim of the symposium was to unify



and strengthen efforts to educate pilgrims on the simplicity and ease of performing Hajj rituals. The event was inaugurated by the Saudi Minister of Hajj and Umrah, Dr. Tawfiq bin Fawzan Al-Rabiah, who welcomed the esteemed participants, dignitaries, and experts. During the second session,

titled “Fiqh of Exemptions and Its Impact on Facilitating Hajj,” Prof. Sano delivered a scholarly address. He highlighted the crucial distinction between Sharia exemptions and jurisprudential exemptions in the context of Hajj practices. He noted, “It seems there is often confusion between Sharia exemptions and jurisprudential exemptions. The focus should be on jurisprudential exemptions in its fundamental or usuli sense, not legal exemptions, as legal exemptions—based on the Quran and Sunnah—should be adhered to strictly, as the Prophet (PBUH) said, ‘Allah loves that His exemptions be taken just as He loves that His ordinances be followed.’” He further explained that jurisprudential exemptions refer to the rulings formulated by scholars based on varying interpretations, sometimes relying on less conclusive evidence. These exemptions, often referred to as “slips of the scholars,” can weaken one’s religious practice if followed indiscriminately. Prof. Sano referenced notable jurists such as Imam Sufyan al-Thawri and Imam Ibn Qayyim al-

Jawziyyah in support of this view. His Excellency emphasized that while Sharia exemptions should be adhered to in Hajj matters, jurisprudential exemptions should be carefully evaluated with input from authoritative jurisprudential councils and Sharia bodies, such as the Council of Senior Scholars in Saudi Arabia, the Islamic Fiqh Council of the MWL, and the International Islamic Fiqh Academy of the OIC. These councils consist of the Ummah’s leading scholars and are entrusted with clarifying Sharia rulings on complex issues. The Grand Hajj Symposium, organized annually by the Ministry of Hajj and Umrah since 1970 (1390 AH), is one of the most prominent scientific events dedicated to discussing and resolving issues related to Hajj and the service of pilgrims.



## Secretary General stressed that Moderation is not a choice but Duty



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), participated in the international conference titled “The Role of Universities in Promoting the Values of National Belonging and Peaceful Coexistence.” Organized by Imam Muhammad bin Saud Islamic University in Riyadh and held under the patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, the event took place between 18-20 Shawwal 1445 (April 27-29, 2024). Experts and academics from various fields gathered to share successful experiences and practices aimed at fostering national belonging and peaceful coexistence. The conference explored how universities can contribute to development, sustainability, positive citizenship, and the promotion of a culture of coexistence, tolerance, and moderation, both within curricular and extracurricular activities. In the third session, titled “Moderation and Its Role in Development and Peaceful Coexistence,” the Secretary General delivered a speech underscoring that moderation serves as a safeguard against fanaticism, extremism, and decadence. He defined moderation as righteousness, ease, and tolerance—remaining distant from both extremism and fanaticism, as Allah states in the Qur’an: “Allah intends for you ease and does not intend for you hardship” [Al-Baqarah 2:185] and “And Allah wants to lighten for you [your difficulties]; and mankind was created weak” [Al-

Nisa 4:28]. Additionally, he referenced the hadith: “The religion is ease, but if anyone overdoes it, it overwhelms them; so keep to the right course, approximate to perfection, and rejoice” (narrated by Al-Bukhari), and “Beware of going to extremes in religious matters, for those before you were destroyed because of going to extremes in religious matters” (narrated by Ahmad and Al-Nisai). Prof. Sano emphasized, “Being a middle or moderate nation is not a choice, but an obligation. The righteousness of a nation depends on it being a middle nation. This is the civilizational mission: to reject extremism and preserve the true essence of our religion. The middle way is the best and safest path for all people.” He supported this by citing the verse, “And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you” [Al-Baqarah 2:143], and “You are the best nation produced [as an example] for mankind. You enjoin what is

right and forbid what is wrong and believe in Allah” [Al-Imran 3:110]. He further highlighted that a balanced and moderate individual is uniquely equipped to live peacefully with others, regardless of differences, by evaluating matters with fairness, avoiding excess or severity. He stressed that a sense of belonging to one’s homeland is innate, and patriotism, defined as emotional attachment to the place one calls home, is vital for human life. Love for one’s country often manifests itself in expressions of nostalgia and admiration, especially when far from home. Prof. Sano also reiterated that peaceful coexistence is a foundational principle of Islam, grounded in values such as religious freedom, mutual respect, and the right for everyone to live in safety and peace. He emphasized that diversity, differences, and multiplicity are divine laws intended to foster understanding, tolerance, and coexistence, rather than conflict. Therefore, it is crucial to highlight Islam’s teachings on tolerance, justice, and peaceful coexistence, even with followers of other faiths, as long as they do not engage in hostility. He concluded by highlighting IIFA’s commitment to promoting moderation, particularly through its recognition of the eight Islamic schools of law. By not adhering to any one school, IIFA adopts moderation as a core value and seeks to study contemporary issues in light of Sharia’s objectives for the well-being of individuals and nations.



## Secretary General spoke on Prof. AbuSulayman's Contributions to Integration Knowledge



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, took part in the international conference organized by IIUM's AbuSulayman College of Revealed Knowledge and Humanities on Thursday, 22 Dhu'l-Qi'dah 1445 (30 May 2024), at Gombak University College in Kuala Lumpur. The event commenced with the recitation of verses from the Holy Quran, followed by a welcome address from H.E. Prof. Dr. Shukran Abdul Rahman, Dean of the AbuSulayman College. Prof. Rahman expressed gratitude to the participants and emphasized the significance of highlighting the late Islamic thinker Dr. Abdul Hamid bin Ahmad AbuSulayman's contributions to integrating revealed knowledge with the humanities and applied sciences, a reformist project that Dr. AbuSulayman championed as a solution to the Ummah's challenges. Prof. Rahman noted that the conference, organized by the college, serves as a practical implementation of Dr. AbuSulayman's vision and urged its continuation through academic programs and curricula. He also underscored the close collaboration between the college and the IIFA, announcing that the Academy

would cover the costs of publishing the conference papers in a forthcoming book. In his address, H.E. Prof. Tan Sri Zulkifli Abdul Razak, Rector of the International Islamic University, praised the institution for its unique approach to balancing Islamic sciences with human and social sciences, while also integrating Islamic values with applied sciences. He commended the university for nurturing a generation of youth who embody both moral values and academic excellence, reflecting Islam's timeless message of mercy, justice, and creativity. Prof. Koutoub Moustapha Sano, in his keynote address titled "The Contributions of the Late Great Islamic Thinker Dr. Abdul Hamid bin Ahmed AbuSulayman to Knowledge Integration", expressed his gratitude to the university and the AbuSulayman College for organizing the event. He briefly outlined Dr. AbuSulayman's biography, highlighting his significant influence on contemporary Islamic thought and his role in establishing prominent intellectual institutions such as the World Assembly of Muslim Youth in Saudi Arabia, the Society of Muslim Social Scientists in the U.S., the International Institute of Islamic Thought, and the International Islamic University in Malaysia. Prof. Sano focused on Dr. AbuSulayman's contributions to resolving the intellectual crisis that has hindered the Ummah's progress. He pointed out that Dr. AbuSulayman rejected the common belief that the Ummah's crisis was due

to weak faith or a lack of resources. Instead, he identified the crisis as rooted in the Ummah's misunderstanding of revelation and its confusion between revealed knowledge and human interpretations of that knowledge. Dr. AbuSulayman argued that the solution lies in drawing on both the insights of human and social sciences and the eternal values and principles of Islamic revelation. Prof. Sano emphasized that Dr. AbuSulayman's vision of knowledge integration is not about merging revelation with science but integrating the knowledge derived from revelation with human and social sciences. He believed that applied sciences should be guided by Islamic values and objectives (Maqasid) to ensure they contribute to the welfare and happiness of humanity. Dr. AbuSulayman's book, "The Crisis in the Muslim Mind," called on the Ummah to move beyond traditional and imported solutions and instead pursue an approach that balances authenticity with modernity. His vision included integrating the knowledge of revelation with the human and social sciences and applying the objectives of Sharia to guide applied sciences towards achieving the greater good for society.



## Secretary General affirms that Sharia established Higher Maqasid, General Rulings, and Fixed Principles Governing Investment



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), delivered the opening speech at the Al Qasimia University Islamic Economics Forum titled “Investment through Electronic Platforms: Applications, Challenges, and Prospects.” The event, organized by the Sharjah Center for Islamic Economics, took place on Wednesday, 28 Dhul-Qi’dah 1445 (5 June 2024) in Sharjah, UAE. Prof. Sano began by thanking the leadership and people of the UAE for their unwavering support for Islamic economics. He expressed special gratitude to His Highness Sheikh Dr. Sultan bin Mohammed Al Qasimi, Member of the Sharjah Islamic Economy Center, Supreme Council Member, and Ruler of the Emirate of Sharjah, for his exceptional dedication to science, culture, heritage, and particularly education, which has earned Sharjah the reputation of being the Emirate of Science, Ideas, Culture, and Heritage. He extended his congratulations to Al Qasimia University, its President H.E. Prof. Jamal Al Tarifi, its Rector H.E. Prof. Awwad Al Khalaf, and H.E. Dr. Yasser Hassan Al Hosani, Director of the Sharjah Center for Islamic Economics, for the university’s progress, particularly

in producing distinguished graduates from various countries and addressing critical applied aspects of Islamic economics. In his speech, Prof. Sano elaborated on the concept of investment in Islamic thought, describing it as the “responsible, conscious, and purposeful use of wealth in economic activities that align with Sharia’s principles and provisions.” He emphasized that investment plays a crucial role in safeguarding wealth, one of Sharia’s primary objectives. He discussed the flexibility, breadth, and adaptability of Sharia’s principles that guide investment activities, ensuring they remain relevant despite rapid advancements and the introduction of new tools and platforms. Prof. Sano highlighted the increasing responsibility of scholars and intellectuals in addressing emerging investment methods and technologies, urging them to provide guidance in light of Sharia’s general objectives. He stressed the importance of collaboration between religious scholars and experts in urban development and finance, given the interconnectedness and complexity of modern investment practices. Regarding the formulation of Sharia-compliant solutions, Prof. Sano emphasized that these should be based on careful consideration of

Sharia’s objectives, rules, and outcomes, alongside insights from finance and economics scholars. He noted that such solutions must align with Sharia’s goals concerning wealth, which include the circulation of wealth, transparency in earning, justice in transactions, and ensuring comprehensive well-being for individuals and society. These principles form the framework that governs investment activities and guide scholars in addressing new methods and tools. Prof. Sano emphasized the importance of relying on collective scholarly ijthad to navigate the complexities of modern investment. He praised the role of the IIFA in this regard, citing Resolution No. 63/1/7, which provides Sharia-compliant guidelines for dealing with stocks and indexes. The resolution outlines the conditions under which stock transactions are permissible, emphasizing that companies must not engage in prohibited activities like usury or unlawful sales. He concluded by discussing the permissibility of investing in stocks and indexes through electronic trading platforms, affirming that such investments are allowable as long as they comply with Sharia’s conditions, such as justice, transparency, mutual consent, and adherence to Sharia’s objectives. Prof. Sano also acknowledged that the forum explored various themes, including investments in digital currencies and forex, contemporary experiments in smart investment applications, and the legal and regulatory challenges posed by electronic trading platforms. The event concluded with a final statement outlining key recommendations from the discussions.



## Secretary General delivers Eid Adha Sermon at IIUM Mosque in Malaysia



On Sunday, 10 Dhu al-Hijjah 1445 (16 June 2024), H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, delivered the Eid al-Adha sermon at the Sultan Ahmad Shah Mosque of the International Islamic University Malaysia in Kuala Lumpur. In his sermon, Prof. Sano reflected on the difficult circumstances facing the Ummah, stating: “The current reality of the Ummah is heartbreaking and overwhelming, with enemies uniting against it and friends turning away. Its weakness and defeat are unprecedented, its crises are deepening, and its challenges are unrelenting.” He emphasized that the remedy lies in returning to the teachings of the Prophet Muhammad (PBUH), who provided timeless solutions for all ailments and crises. Citing a hadith reported by Imam Muslim, Prof. Sano reminded the congregation: “The believers are like one another in their mutual affection, compassion, and sympathy.” He further referenced Imam al-Bukhari’s narration: “You see the believers in their compassion, solidarity, and sympathy like a body; if one member suffers, the rest of the body suffers.” Prof. Sano elaborated, saying: “This noble teaching commands believers to be kind, compassionate, and unified, acting as one body. If any part of the Ummah suffers from crisis or hardship, the rest must rise to support and defend it.” He explained that the

body symbolizes the Ummah, with its nations and people represented by the body’s members, while the diseases signify the crises of marginalization, backwardness, and division. The cure, he asserted, lies in solidarity, compassion, and sympathy. He further emphasized that these virtues once enabled the Ummah to establish a great civilization admired by nations for centuries. However, the Ummah’s abandonment of these values has led to its decline, making it a weak and subjugated nation. Despite the dire situation, Prof. Sano expressed optimism, citing the Quranic promise of a brighter future for the Ummah: “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession upon the earth...” (Surat Al-Nour, 55) and “We have already written in the Book after the [previous] mention that the land [of Paradise] is inherited by My righteous servants” (Al-Anbiya, 105). Prof. Sano then described three essential remedies for the Ummah’s ailments:

1. Unity and Harmony: This encompasses everything that promotes peace, safety, and cooperation among the Ummah’s nations and people, distancing them from hatred, envy, and division.
2. Compassion: This includes all acts of mercy, charity, and righteousness that foster solidarity, interdependence, and kindness among individuals and states, steering them away from cruelty, injustice, and selfishness.

3. Sympathy: This involves standing in solidarity with the oppressed, sharing in the joys and sorrows of the Ummah’s people, and defending their rights against injustice and aggression. Prof. Sano emphasized that sympathy prevents indifference to the plight of the Ummah and deters cooperation with oppressors. In his concluding remarks, Prof. Sano called upon the Ummah to adopt these remedies in thought, action, and behavior, urging believers to reject hostility, envy, and division. He stressed the importance of cooperation, solidarity, and unity to end sectarian and ethnic conflicts, and to confront the injustice and aggression inflicted upon the Ummah’s people, particularly in occupied Palestine, Gaza, and Jerusalem. Prof. Sano closed the sermon with a heartfelt supplication: “O Allah, to You we complain of their weakness, lack of resources, and the humiliation they face from people. You are the Most Merciful of the merciful, You are the Lord of the oppressed, and You are our Lord. To whom do You entrust them? To a distant person who frowns upon them or to an enemy to whom You have given control over their affairs? If You are not angry with them, then we do not mind, but Your well-being is more expansive for them.”



## Secretary General delivers Friday Sermon at Muhammad Al-Amin Al-Sharif Mosque in Nampula, Mozambique



During the inauguration of the Muhammad Al-Amin Al-Sharif Mosque in Nampula, Mozambique, on Friday, 02 Dhul Qi'dah 1445 (10 May 2024), H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, delivered the Friday sermon. His Excellency based his sermon on the hadith of the Prophet (PBUH), narrated by Abu Dhar (RA): "Take advantage of five before five: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your work, and your life before your death." Prof. Sano explained the significance of the five phases mentioned in the hadith, emphasizing that these are inevitable stages in life that affect everyone—whether rich or poor, knowledgeable or ignorant, male or female, young or old. He said, "Youth, the phase we are currently experiencing, is a gift from Allah and a trust from Him. It is a time of strength, vitality, and clear-

mindfulness, where we are ready to take on life's responsibilities. However, youth is fleeting, and it will be followed by old age, a stage when our abilities decline. Therefore, we must use our youth to prepare for old age, building a foundation that will benefit us when we are no longer capable." He emphasized that youth is the best time to obey Allah, serve Him, and follow the teachings of the Prophet. It is a golden opportunity to build one's future, do good deeds, and seek knowledge, particularly by learning the Quran and the Sunnah. He urged young people to avoid actions that could harm them later in life and stressed the importance of utilizing this phase for personal growth and spiritual development. Addressing the second phase—health before illness—Prof. Sano reminded the congregation that health is a tremendous blessing from Allah. He quoted the Prophet's saying: "There are two blessings in which many people are deceived: health

and free time." Health, whether physical, mental, or emotional, should be used in the service of Allah, and we must be grateful for it. "No matter how healthy we are, illness will come eventually, so we should use our good health to obey Allah and refrain from what He has prohibited, as health is a trust from Him." Prof. Sano also explained the hadith's reference to wealth before poverty, citing the Quranic verse: "Wealth and children are but adornments of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope." He stressed that wealth is a blessing from Allah, and on the Day of Resurrection, we will be questioned about how we earned and spent it. Gratitude for wealth should be shown by fulfilling the obligations Allah has placed upon it, particularly by paying Zakat. The sermon then touched on the importance of using one's free time before becoming busy. Prof. Sano urged people to use their free time in obedience to Allah, filling it with remembrance of Him and staying away from harmful activities such as gossip, backbiting, and deceit. He reminded the audience that death is inevitable and will come for everyone, regardless of their status or circumstances. He quoted the Quran: "Indeed, you are to die, and indeed, they are to die," and "We did not grant to any man before you eternity [on earth]; so if you die – would they be eternal?" In conclusion, Prof. Sano called on everyone to prepare for the Day of Judgment with good deeds, obedience to Allah, and by avoiding forbidden actions. The sermon was well-received by the audience, who appreciated its profound message.

## 42nd Monthly Meeting of Academy Personnel



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, presided over the 42nd monthly meeting of the Academy's personnel on Sunday, 24 Dhul Hijja 1445H, corresponding to June 30, 2024, at the Secretariat General's headquarters in Jeddah. His Excellency opened the meeting by

welcoming the participants and offering prayers for the mother of His Majesty King Mohammed VI of Morocco, asking Allah to grant her mercy, forgiveness, and eternal rest. He then shared the news of the approval to hold the symposium on "Farmed Meats and Modified Foods of Animal Origin," urging all departments and divisions to begin preparations for the scientific event, which is scheduled for the end of September. He stressed the importance of continuous collaboration and coordination between departments to ensure the symposium's success. His Excellency also invited employees to

share their views and suggestions regarding the Academy's work. After listening to their input, several decisions were made, including:

- Personal leave requests should be approved by direct managers and documented with the Administrative Affairs Department.
- The Administrative Affairs Department should avoid approving leave for all employees within the same department simultaneously, ensuring at least one employee remains to maintain workflow.
- Researchers whose work has been accepted should be reminded to submit a two-page summary of their research presentation.

## 129th Weekly Departments Meeting

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, presided over the 129th weekly meeting of the departments on Monday, 03 Muharram 1446H corresponding to 08 July 2024, at the Secretariat General's headquarters in Jeddah. His Excellency opened the meeting by welcoming the participants and congratulating colleagues on their new departmental leadership appointments. He expressed confidence that these appointments would contribute to achieving positive results and furthering the Academy's mission. He encouraged all staff to take advantage of the opportunities for mobility between departments to enhance their knowledge, skills, and experience.



Prof. Sano also updated the meeting on the official approval for the Livestock Meat Symposium, scheduled for September. He stressed the importance of reviewing the research papers submitted for the symposium to ensure that they comprehensively address the topics outlined in the symposium's agenda. Additionally, he emphasized

the need to identify any gaps in the research and consider inviting experts and specialists to contribute to these areas. The meeting then reviewed previous decisions and made several new ones, including:

- Incorporating the recommendations from the Livestock Meat Symposium into the agenda for the next session
- Obtaining quotes for media coverage of the symposium and assessing the associated costs.
- Proposing five topics for research to be suggested to the General Presidency of the Two Holy Mosques Affairs for potential conferences.

## 60th Periodic Meeting of Divisions



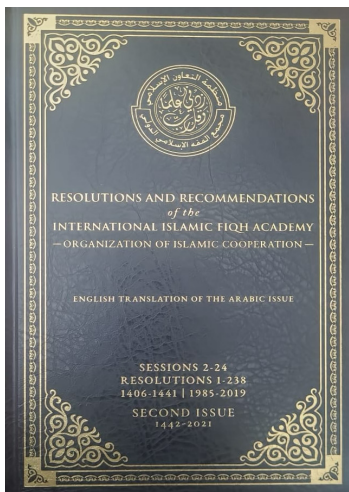
H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, presided over the 60th periodic meeting of divisions on Monday, 03 Muharram 1446H, corresponding to July 8, 2024, at the Secretariat General's headquarters in Jeddah. His Excellency opened the meeting by welcoming the

participants and congratulating those newly appointed to lead the divisions. He expressed that these appointments would contribute to achieving positive outcomes and advancing the Academy's goals. He also encouraged all staff to benefit from the opportunity of rotating between divisions to enhance their knowledge and expertise. His Excellency further discussed the official approval for the Livestock Meat Symposium scheduled for September. He emphasized the importance of reviewing the submitted research papers to ensure all key themes are adequately addressed and suggested examining any topics that may not have

been covered by the researchers. He also proposed involving additional experts and specialists to contribute where necessary. The meeting reviewed previous decisions and made several new ones, including:

- Presenting the recommendations from the Livestock Meat Symposium at the next session.
- Obtaining and evaluating quotes for media coverage of the symposium.
- Proposing five topics for research to the General Presidency of the Two Holy Mosques Affairs for potential future conferences.

## A Brief Introduction to the Resolutions and Recommendations of the 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 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. 93 (1/10) Invalidators of Fasting in Medical Treatments

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 10th session in Jeddah, Kingdom of Saudi Arabia, on 23–28 Şafar 1418h (28 June – 3 July 1997),

Having examined the research papers submitted to the Academy concerning the Invalidators of Fasting in Medical Treatments,

Having reviewed the recommendations of the 9th Medical Fiqh Symposium organized by the Islamic Organization for Medical Sciences of Kuwait, in cooperation with the Academy and other institutions, held in Casablanca, Kingdom of Morocco on 9–12 Şafar 1418h (14–17 June 1997),

Having listened to the discussions on the subject with the participation of Fiqh scholars and medical specialists,

Having considered the legal proofs of the Quran, the Sunnah and the opinions of Fiqh scholars,

Resolves

First: The following substances do not invalidate fasting

1. A drop in the eye or the ear, ear washing, nasal drop or spray as long as the substance reaching the throat is not swallowed.
2. Tablets placed under the tongue to treat chest angina or another illness, provided nothing is swallowed.
3. Anything introduced into the uterus, be it suppositories, lotion, uretero-

scope or pelvic examination.

4. Entering a ureterscope into the uterus, an intra-uterine device (IUD) or any other similar device.

5. Anything entered into the urinary tract of a man or a woman: probe, ureterscope, radiopaque substances, liquid for bowel

6. Tooth removal or cleaning teeth with a toothpick, a toothbrush or a mi-swak, provided nothing is swallowed.

7. Mouthwash, gargle, mouth-spray, provided nothing is swallowed.

8. Subcutaneous, intramuscular, or intravenous injections, excluding any perfusions and injection of nutritious fluids (serums).

9. Oxygen

10. Anesthesia by vaporization, provided nutritious fluids are not injected to the patient.

11. Anything penetrating the body through the skin, like creams, ointments or cutaneous patches containing medicinal or chemical substances.

12. Introduction of catheter for coronagraphs of heart vessels or other

13. Fibroscopy by laparoscopy to examine the intestines for

14. Biopsy of the liver or other organs without addition of liquids (fluids) or other substances.

15. Fibroscopy or gastroscopy without addition of liquids or other

16. Entering any instrument or substance into the brain or spinal cord for

17. Involuntary vomiting, other than deliberate vomiting.

Second:

The Muslim doctor should recommend to his or her patient to postpone any of the above-mentioned treatments until breaking fast, should such a delay do no harm to his or her health.

Third:

To postpone issuing a resolution on the below-mentioned cases pending further study and research regarding their effect on fasting, focusing the aḥādīth of the Prophet SAW and the accounts of his

Companions RA in regard to their rulings.

1. Bronchodilatory vaporization and inhalation of medicinal sprays.

2. Hijama (phlebotomy) and safd (bloodletting).

3. Blood sampling for analysis and blood transfusion (for the donor as well as for the receiver).

4. Peritoneal hemodialysis, which involves placing a tube into the abdomen to inject an appropriate ionic solution to replace the blood ions (through the peritoneum) or from artificial kidneys.

5. Entering anything into the anus such as rectal injection, suppositories, rectoscopes or rectal exams during a medical consultation.

6. Surgery under general anaesthesia, when the patient has previously de- clared his or her intention to fast and has not received any solution or nutritious

Indeed, Allāh is All-Knowing.

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### Resolution No. 94 (2/10) Human Cloning

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 10th session in Jeddah, Kingdom of Saudi Arabia, on 23–28 Şafar 1418h (28 June – 3 July 1997),

Having examined the research papers concerning Human Cloning,

Having reviewed the recommendations of 9th Medical Fiqh Symposium or- ganized by the Islamic Organization for Medical Sciences of Kuwait, in cooper- ation with the Academy and other institutions, held in Casablanca, Kingdom of Morocco on 9–12 Şafar 1418h (14–17 June 1997),

Having listened to the discussions on the subject with the participation of Fiqh scholars and medical specialists,

Concludes

Preamble



Allāh the Almighty has created the human being in the best of his/her form and has surrounded him/her with His Generosity. Hasn't the Almighty said, «We have honored the sons of Adam, provided them with transport on land and sea, given them for sustenance the best and purest and conferred on them special favors above a great part of our Creation.» (al-Isrā', 70)?

Allāh the Almighty has endowed man with a spirit, has honored him by making him responsible, has made him His regent on earth, has allowed him to build this planet and has honored him by entrusting him with a mission compatible with his nature – this indeed is man's very nature. The Almighty has said, «So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know.» (al-Rūm, 30)

Islam insists on the necessity of preserving man's innate nature, by maintaining the five universal principles: religion, life, reason, progeny and property; and also by protecting man from any corruptive modification both at the level of causes and consequences, as witnessed by the following a ḥadīth qudsī as quoted by al-Qurṭubī from the narration of al-Qāḍī Ismā'īl, "I have created my servants all pure, but the Devils have come to deviate them from their religion... and ordered them to change my creature." (Tafsīr al-Qurṭubī, 5/389)

Allāh the Almighty has taught man what he ignored and ordered him to research, observe, think, and meditate. In many verses of the Holy Quran, Allāh the Almighty calls out man: «Don't they see?», «Don't they look out?», «Doesn't man see that We created him from a drop of sperm?», «these are signs for those who understand», «this is a reminder for the conscious-minded», «Read! In the Name of Your Lord Who has created man from a clot.»

Islam does not place any obstacle or obstruction to the freedom of scientific research that constitutes a mean to discover the system established by Allāh the Almighty in His creation.

Nevertheless, Islam stresses that the door cannot be left wide open without norms to the generalized implementation, without limit, of the results of scientific research, without examining them closely in the light of Shariah to authorize what is lawful and prohibit what is not. It is not allowed to apply a discovery just because such an application is technically possible. It has to be a useful science serving public interest and protecting people from harms. Science must respect human dignity, its place in the world and the purpose for which the Almighty Allāh has created him. Man should never be a field for experimentation. In any way, should his identity, his specificity and his particularity be violated. Science should neither shake the stability of social structure, nor destruct the foundation of parenthood, marriage links and family structures as they have been known through the history of mankind and preserved by the Divine Law on sound and strong bases set by the Almighty. One innovation of our time concerns a topic that has focalized public attention worldwide, through the mass media, which is "Cloning." It was therefore necessary to let people know the rulings of Shariah on this issue, after having it studied, in all its details, by an elite group of Muslim experts, scientists, and scholars specialized in this field.

#### Definition of Cloning

It is generally known that the order set forward by Allāh stipulates that any human being created is the result of the encounter between a spermatozoid and an ovule which nucleus contains a number of chromosomes equal to half the number of chromosomes contained in the cells of the human body. When the spermatozoid of the father (the husband) unites with the ovule of the mother (wife), the result transforms into an embryo containing a complete genetic map and capable of reproducing itself. Once it fixes itself in the mother's womb, this embryo gradually develops to become a complete being that will be borne by the will of Allāh. Thus, the initial cell divides itself into two identical cells, then four, then eight, and so on, until reaching the stage of determining the differentiation of the embryonic being.

If one of the cells of the embryo divides itself into two identical parts, we obtain identical twins. Such an experience has been possible with some animals and has resulted in giving birth to identical twins. This operation has been considered as a form of cloning or procreation, inasmuch as it yields identical copies or species. This technique has been called "cloning by division."

There is another method of cloning a fully-grown being. It consists in taking the nucleus of a cell containing the complete DNA of a subject and injecting it into an enucleated ovocyte. A new embryo containing a complete DNA and capable of reproducing itself is therefore created. Implanted into the uterus, the embryo develops, reaches its full shape and becomes a living being, given birth fully constituted, by the will of Allāh the Almighty. This type of cloning, known as "nuclear transfer" or "nucleus replacement," is called "cloning," and it has led to the birth of the ewe "Dolly," but this new creature is not an identical copy of the original because the enucleated ovule of the mother still contains remains of the nucleus in the area surrounding the removed nucleus. These remains have a noticeable effect on the transformation of the characteristics inherited from the cell. At our knowledge, such an experience has not yet, been applied to human being. Cloning is therefore giving birth to one or several living beings, either by transplanting the nucleus of a cell into an enucleated ovule or by dividing a fertilized egg before the tissues and limbs differentiation stage.

No one ignores that such operations do neither constitute a total creation, nor a partial one. Allāh the Almighty has said, «Or do they assign to Allāh partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: Allāh is the Creator of all things: He is the One, the Supreme and Irresistible.» (al-Ra'd, 16)

Allāh the Almighty also said, «Have you seen that which you emit? Is it you who creates it, or are We the Creator? We have decreed death among you, and We are not to be outdone. In that We will change your likenesses and produce you in that form which you do not know.

And you have already known the first creation, so will you not remember?» (Al-Wāqī'ah, 58–62)

And the Lord also said, «Does man not consider that We created him from a [mere] sperm-drop – then at once he is a clear adversary? And he presents for Us an example and forgets his own creation. He says, “Who will give life to bones while they are disintegrated?” Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.” [It is] He who made for you from the green tree, fire, and then from it you ignite. Is not He who created the skies and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, “Be,” and it is.» (Yāsīn, 77–82)

The Almighty also said, «And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allāh, the best of creators.» (Al-Mu'minūn, 12–14)

Based on the studies, discussions, and Shariah principles previously presented, The Academy resolves

1. It is prohibited to clone a human being as in the two cases mentioned above or by any other method that results in the multiplication of human
2. In case of violation of Shariah rulings underlined in the first paragraph, consequences of such acts should be brought to the Academy's notice to clarify Shariah rulings concerning them.
3. Are prohibited all cases implying the intervention of a third party in the procreation process, whether a uterus, an ovule, a spermatozoid, or a body cell for cloning.
4. It is permissible in Shariah to use cloning techniques and genetic engineering in the fields of microbiology, botany and zoology, and thus within the norms prescribed by Shariah, in order to serve general interest and prevent evil consequences.
5. Call on Muslim countries to

adopt laws and regulations to close all direct and indirect channels to local or foreign institutions, research institutes and foreign experts so as to prevent them from using Muslim countries as experimentation fields for the propagation of cloning.

6. The Academy and the Islamic Organization for Medical Sciences of Kuwait shall jointly monitor the issue of cloning and any new discovery in this field, and shall establish the terminology of cloning and organize seminars and meetings to clarify Shariah rulings regarding this subject.

7. Calling for the creation of specialized committees composed of experts and Fiqh scholars, to establish the rules of ethics in the field of biological research to be adopted in Muslim countries.

8. Calling for the creation and strengthening of scientific institutions and centers dealing with biological and genetic research, but in field other than human cloning, in compliance with Shariah rules, so that the Muslim world would not be remain in a state of dependency in this field.

9. Devoting the handling of scientific discoveries from an Islamic perspective and calling the media to adopt godly and faithful positions regarding these issues, and to avoid using these discoveries in ways that are contrary to Islam, as well as making public opinion aware of the right to verify information before any taking any decision, as required by the Almighty Allāh who said, «And when information about safety or fear comes to them, they spread it, but if they had referred it to the Messenger or to those in authority among them, then those who can draw correct conclusions would have known about it if it were not for Allāh's favor upon you and His mercy, you would have followed Satan, except for a few.» (Al-Nisā', 83)

Indeed, Allāh is All-Knowing.

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## Resolution No. 95 (3/10) Animal Slaughters

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 10th session in Jeddah, Kingdom of Saudi Arabia, on 23–28 Şafar 1418h (28 June – 3 July 1997),

Having examined the research papers submitted to the Academy concerning Animal Slaughters, Having listened to the discussions on the subject with the participation of Fiqh scholars, medical and nutrition specialists, Having recalled that animal slaughtering is one of the issues subject to Shariah rulings confirmed by the Quran and the Sunnah,

Having considered that observing these rulings is part and parcel of the respect towards Islamic rites and symbols distinguishing Muslims from non-Muslims, as the Prophet SAW said, “He who does his prayer as we do; who turns his face as we do towards the Qibla, who eats the meat of the animal we have slaughtered, is a Muslim and enjoys the protection of Allāh and His Prophet,” Resolves

First: The lawful slaughter of an animal is performed in one of the following methods:

1. Cutting the animal's throat (Dhabḥ): it consists of cutting the esophagus, the two jugular veins, and the pharynx of the This is the method preferred by Shariah for slaughtering cattle, sheep, goats, and poultry. It is also permissible for other animals.
2. Plunging a knife in the base of the neck (Nahr): This is the method preferred by Shariah for slaughtering camels and similar animals. This method is also permissible for the cattle.
3. Wounding (‘Aqr): it consists in wounding an animal when there is no other choice, at any part of the body. This method is applied for wild animals hunting of which is lawful, or ferocious domestic If the animal is captured alive, it should be slaughtered using the first or the second method.

Second: The lawful slaughter of an animal is subject to the following conditions:

1. The person performing the slaughter must be of appropriate age and enjoying full mental faculties; he must be a Muslim or belonging to the People of the Book (Jews or Christians). It is not permissible to eat the meat of an animal killed by pagans, atheists, non-believers, Magus, apostates, or any other disbelievers, at the exception of the People of the

2. The slaughtering must be performed with a sharp cutting instrument, either made of steel or other metal, capable of making the blood spurt, at the exception of teeth and fingernails which should not be used.

It is prohibited to eat the meat of animals killed by suffocation, or knocked out with a blunt object (stone, stick, etc.), or killed after a deadly fall from an elevated spot or in a ravine or after receiving a blow from the horn of another animal, or the remains of an animal devoured by wild animals or birds of prey not trained for hunting. Nevertheless, if the animal is captured alive, then slaughtered, it is lawful to eat it.

3. The person performing the slaughter must invoke the Name of Allāh at the beginning of the operation. The use of a recorded Tasmiya (invocation of the Name of Allāh) cannot replace this act, but if the person performing the slaughter forgets to invoke the Name of Allāh, the meat of the slaughtered animal is indeed lawful for consumption.

Third: The slaughter of an animal should be performed in accordance with the rules of ethics prescribed by Shariah, like being merciful and gentle towards the animal, before, during and after the slaughter.

The sharpening of the instrument should not be done in front of the animal. An animal should not be slaughtered in front of another animal. It is forbidden to kill an animal with a non-sharpened instrument. The animal to slaughter should not be tortured. No part of its body should be cut off and it should not be skinned, or thrown into boiling water, or plucked, before one makes sure it is completely dead.

Fourth: The animal to be slaughtered must be free from any contagious disease that would alter the consistency of its flesh and be harmful to the consumer's health. This sanitary requirement is

imperative concerning the meat sold on the marketplace or imported.

Fifth:

1. The lawful slaughter must, in principle, be carried out without stunning the animal, as the Islamic method, by its requirements and ethics, is the best because it is more merciful towards the animal and shortens its suffering. Therefore, competent authorities are called upon to develop the means and instruments to be used for the slaughter of large animals, so as to fully comply with these requirements.

2. While complying with the provisions of the above paragraph, it is permissible to consume the meat of a lawfully slaughtered animal after it has been stunned, if it is technically certified that the animal did not die from this operation before its slaughter. This procedure is defined by Muslim experts as follows:

1. Application of two electrodes on the temples or the animal's forehead or nape.

2. The voltage should be between 100 and 400

3. The electric power should be between 75 to 1 ampere for sheep and between 2 and 2.5 amperes for cattle.

4. The electrical shock should last 3 to 6

5. It is prohibited to knock out the animal with a needle gun, an axe, a hammer or by inflating it as in the English method.

6. It is prohibited to stun poultry with electric shocks, as experience has shown that many animals die before slaughter with this

7. It is not prohibited to consume the meat of an animal lawfully slaughtered after stunning it by using a mixture of carbon dioxide and air or oxygen or by using a round-headed gun that would not cause the death of the animal before

Sixth: Muslims living in non-Muslim countries must strive, through legal ways, to obtain permission to slaughter animals following the Islamic method, without stunning.

Seventh: Muslims travelling abroad or living in a non-Muslim country are allowed to consume the meat of lawful animals slaughtered by the People of the

Book, after making sure it is free from any forbidden material. However, this meat is prohibited if it is proved that the animal has not been slaughtered according to the Islamic method.

Eighth: The slaughter of poultry or other animals should – in principle – be performed manually with the butcher's hand; however, it is not prohibited to use mechanic instruments for slaughtering poultry if conditions prescribed in paragraph (2) above are met. It is also permissible to invoke the Name of Allāh once before the slaughtering of several animals, provided that there is no interruption in the process. If the operation is interrupted, the invocation should be repeated.

Ninth:

1. If meat is imported from countries where the majority of the population is from the People of the Book and where animals are killed in modern slaughterhouses, following one of the lawful methods and abiding by the Shariah conditions in this regard in Paragraph (2), then their consumption is lawful, in compliance with the Divine Words, «The food of the People of the Book is lawful to » (Al-Mā'idah, 6)

2. The meat imported from countries where the majority of the population does not belong to the People of the Book are forbidden since there is a strong suspicion that the slaughter of the animals has been carried out by an unauthorized person in the regard of Shariah.

3. The consumption of meat imported from countries defined in the above paragraph (2) is permissible only if a certified Islamic institution supervises the slaughtering process and if the person operating is a Muslim or from the People of the

Recommendations

1. Call upon the governments of Muslim countries to approach the authorities of non-Muslim countries where Muslims live, in order to offer the Muslim community, the possibility of slaughtering animals using the Shariah-compliant method, without stunning.

2. In order to eliminate all problems related to the importation of meat from non-Muslim countries, it is necessary to implement the following

measures:

1. To develop livestock production in Muslim countries to achieve self-sufficiency in this field.
2. To rely, to the extent possible, on importing meat only from Muslim
3. To import live animals and slaughter them according to the Islamic method, to ensure that the Shariah conditions are fully
4. To request the Organization of the Islamic Conference to establish a unified Islamic Authority to undertake control operations over imported meats, thus creating an institution entrusted with the elaboration of detailed rules specifying Shariah requirements for slaughter, and to carry out control and supervision directly on site, with the assistance of experts in Shariah and technicians. A distinctive trademark registered and protected internationally by law should be stamped on the meat certified by this authority.
5. To endeavor making the institution mentioned in paragraph (d) the only authority entrusted with this control task and to call upon Muslim countries to recognize this exclusive
6. Pending the implementation of the recommendation contained in paragraph (d) above, meat importers and exporters are requested to commit themselves to full compliance with the Shariah conditions for slaughtering any animal intended for consumption in Muslim countries, in order to prevent Muslims from falling into prohibited acts by resorting to effortless solutions and importing meat without ensuring at the outset that the animal has been slaughtered in accordance with Shariah. Indeed, Allāh is the Giver of success.

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## Resolution No. 96 (4/10) Credit Cards

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 10th session in Jeddah, Kingdom of Saudi Arabia, on 23–28 Şafar 1418h (28 June – 3 July 1997), Having examined the research papers submitted to the Academy concerning Credit Cards, Having listened to the discussions on the subject with the participation of Fiqh scholars and economists, Resolves

1. Entrust the Secretariat General of the Academy with making an on-site inventory of the various conditions and conventions relating to cards issued by banks.
2. Establish a committee to study the types of bank cards to identify their characteristics and their differences, and to define their Shariah characterization, and this, after collecting enough data on cards issued by banks in the Arab, Muslim and other countries.
3. Organize a seminar to discuss this topic, in light of the previous preparations, in order to prepare comprehensive and thorough conclusions to be submitted at the next session of the Recommendations
  1. To emphasize the necessity to reformulate economic terminology regarding this subject and the Shariah purposes concerning lawful and unlawful transactions, according to their proper realities and in full transparency with regard to their content. In this regard, it is necessary to give preference to existing terms in Shariah terminology, in order to consecrate their form and content, especially the terminology likely to have a Shariah jurisprudential impact, and thus in order to rectify the economic terminology and harmonize it with Fiqh terminology, drawing from the heritage of the Ummah and its Shariah concepts.
  1. To insistently urge competent authorities in Muslim countries to forbid banks from issuing usury-based credit

cards, in order to protect the Ummah from the risks inherent in usury and to preserve national economies and individual properties.

2. To establish a Shariah-based economic and financial authority to protect people from exploitation by banks and to safeguard their rights in accordance with Shariah provisions and financial policies, and to protect national economies and introduce carefully defined regulations intended to protect society from banks' exploitation as well as to protect the Ummah from the negative effects of their

Indeed, Allāh is the Giver of success.

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## Resolution No. 97 (5/10) The Role of Muslim Women in Development

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 10th session in Jeddah, Kingdom of Saudi Arabia, on 23–28 Şafar 1418h (28 June – 3 July 1997), Having reviewed the recommendations on the Role of Muslim Women in Development, Having listened to the discussions on the subject, Resolves

To entrust the Secretariat General of the Academy to establish a committee for examining the recommendations concerning the Role of Muslim Women in Development, and to submit their results to the next session of the Academy.

Indeed, Allāh is the Giver of success.

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