

Secretary General met Burkinabé Foreign Minister in Yaoundé

On the sidelines of the OIC Council of Ministers Conference held in Yaoundé, Cameroon, on 29-30 August 2024, His Excellency Professor Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, met with His Excellency Mr. Karamoko Jean Marie Traore, Foreign Minister of Burkina Faso, on Thursday, 25 Safar 1446 (29 August 2024). The Minister expressed his gratitude to Professor Sano for the opportunity to meet and shared his hope that the Academy could play a pivotal role in addressing misconceptions about Islam in Burkina Faso, particularly in relation to extremism, terrorism, and religious



intolerance. Minister Traore also extended an invitation to Professor Sano to participate in an upcoming International Conference organized by the Government of Burkina Faso in November 2024. The conference will focus on promoting interreligious dialogue within Burkina Faso. He emphasized his belief that the Academy's contributions would be invaluable to the themes and content of the conference, especially in fostering social cohesion and interfaith understanding in the country. In response, Professor Sano expressed his appreciation for the invitation and the opportunity to engage in this significant conference. He assured the Minister of the Academy's commitment to actively

participate in and support this initiative. "Your Excellency," he stated, "please be assured of our commitment to take a leading role in this international conference under the auspices of the Government of Burkina Faso." Professor Sano agreed with Minister Traore on the importance of addressing extremism and terrorism through intellectual and educational approaches, in addition to military and security efforts. Also present at the meeting were Ms. Sarah Amjad Badewi, Director of Family, Woman, Childhood, and Elderly Affairs; Mr. Saad Sammar, Head of the Media Division; and Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations Division at the Academy.



Secretary General of the Academy Meets with Afghan Foreign Minister



On the sidelines of the 15th OIC Foreign Ministers Council session in Yaoundé, Cameroon, His Excellency Professor Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, met with His Excellency Mawlawi Amir Khan Muttaqi,



Foreign Minister of Afghanistan's current governing authority, and His Excellency Ambassador Shafiq Samim, Afghanistan's Permanent Representative to the OIC. The meeting took place on Thursday, 25 Safar 1446 (29 August 2024), with the attendance of His Excellency Tariq Ali Bakhit, OIC Assistant Secretary-General for Humanitarian, Cultural, Social, and Family Affairs, and Special Envoy to Afghanistan; and Her Excellency Dr. Afnan Al-Shu'aybi, Executive Director of the OIC Women Development Organization. At the start of the meeting, Minister Muttaqi extended a warm welcome to Professor Sano and his delegation, commending the OIC Secretariat General and, in particular, the International Islamic Fiqh Academy, for their dedicated efforts in addressing Afghanistan's challenges. He expressed particular appreciation for the Academy's work in promoting female education, supporting women's roles in development, and fostering unity across Afghan society. Professor Sano conveyed

his sincere gratitude to Minister Muttaqi and his delegation for the opportunity to meet. He praised Afghanistan's governing authority and the Foreign Ministry for their commitment to enabling girls and women to pursue education in both religious and secular disciplines at all levels, as well as for encouraging Afghan women's involvement in national development. Professor Sano also expressed hope for strengthened cooperation and coordination between the Afghan authority and the OIC, through the OIC's office in Kabul and the Special Envoy to Afghanistan. Also present at the meeting was Mr. Saad Essemmar, Head of the Media Division at the Academy.



Somalia's Permanent Representative to the OIC Visits IIFA

On Monday, 08 Safar 1446 (12 August 2024), His Excellency Professor Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), welcomed His Excellency Ambassador Dr. Abdulkadir Moalim Nur, Permanent Representative of the Federal Republic of Somalia to the OIC, along with his delegation, at the Academy's headquarters in Jeddah. Professor Sano expressed appreciation for the support and commitment that the government of Somalia has shown to the Academy since its inception. He praised Ambassador Nur's dedication to strengthening collaboration between the Academy and Somali scientific institutions



and centers. He also reaffirmed the Academy's readiness to offer intellectual and religious support to Somali authorities and to work with Somali scholars to promote moderation, reject extremism and hate speech, and foster a culture of tolerance, coexistence, and peaceful reform. Ambassador Nur shared his pleasure at this first visit to the Academy since taking office, expressing his honor in meeting Professor Sano and discussing ways to leverage the Academy's expertise in advancing peace and social reform in Somalia. He emphasized the importance of working together to spread the principles of moderation and tolerance

and to counter extremist ideologies within Somali society. The ambassador concluded his visit by recording his thoughts in the IIFA's golden book, writing, "I wish to express my gratitude for this opportunity to visit the International Islamic Fiqh Academy and meet my brother, Professor Koutoub Sano. I am pleased with our productive discussions and wish the Academy continued success." Also present at the meeting were His Excellency Mr. Abdulrahim Osman Alami, Deputy Permanent Representative of Somalia to the OIC, and Mr. Mohamed Walid Al-Idrissi, Director of the Media, Public Relations Department at the Academy.



Ambassador-at-Large of Family Watch International Visits IIFA

H.E. Professor Koutoub Moustapha Sano, Secretary General of the Academy, welcomed H.E. Mr. Omar Dahab Fadl Mohammed, Ambassador-at-Large of the US-based Family Watch International, on Sunday, 25 Rabi Al-Awal 1446 (29 September 2024), at IIFA's headquarters in Jeddah. During the meeting, Ambassador Mohammed expressed his sincere appreciation for the warm reception and he emphasized the honor of visiting this renowned institution, which he acknowledged as a leading jurisprudential authority for Muslims worldwide. He commended IIFA's significant contributions under Professor Sano's leadership, particularly in addressing family issues, which he noted as fundamental to human existence. He also highlighted Family Watch International's longstanding dedication, since its founding in the late



1990s, to protecting and supporting the family institution in line with divine principles. Professor Sano, in turn, warmly welcomed his guest and expressed gratitude for the visit, appreciating the ambassador's respect for the Academy's mission. He noted that the visit reflects a shared desire to strengthen cooperation between the IIFA and Family Watch International, which plays a vital role globally, especially in collaboration with the UN institutions to raise awareness of the family's importance to humanity's survival. He emphasized that the preservation of offspring and family is a key objective of Sharia, closely linked to safeguarding life, religion, intellect, and wealth. Additionally, Prof Sano noted that the Academy has issued numerous resolutions and recommendations supporting family protection, women's and

children's rights, and the sanctity of marriage. At the end of the visit, the Ambassador recorded his thoughts in the golden book, writing: "I was honored today to visit H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy. I am grateful for this valuable opportunity to discuss our shared commitment to safeguarding families worldwide, in alignment with the teachings of our faith and the principles enshrined in foundational international charters." Family Watch International is a US-based advocacy organization dedicated to promoting family values at national, and local levels. The meeting was also attended by Mr. Mohamed Idrissi, Director of Public Relations; Ms. Sarah Amjad Bedewi, Director of Family, Women, Children; and Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations.



Secretary General Urges Cameroon's Islamic Affairs Supreme Council to Strengthen Cooperation Among Local Islamic Institutions



On Friday, 26 Safar 1446 (30 August 2024), His Excellency Professor Koutoub Moustapha Sano, at the invitation of the Supreme Council for Islamic Affairs of Cameroon, held a consultative meeting with Council members at their headquarters in Yaoundé, Cameroon. His Excellency Sheikh Dr. Abdulkarim Abu Yarmah, President of the Council, warmly welcomed Professor Sano and his delegation, expressing gratitude for honoring the Council's invitation and agreeing to sign a Memorandum of Cooperation with the Islamic Council of Cameroon. Sheikh Yarmah praised Professor Sano's intellectual contributions and his impactful scholarly work, which have earned him admiration from followers, readers, and listeners worldwide. He also conveyed deep appreciation for the partnership with the International Islamic Fiqh Academy, a leading jurisprudential authority in the Muslim world. Sheikh Yarmah briefed Professor Sano and his delegation on the Council's efforts to unify

the Muslim community in Cameroon and foster cooperation among various Islamic institutions, associations, and organizations. In response, Professor Sano expressed gratitude to Sheikh Yarmah and the Council members for their warm welcome and hospitality. He congratulated Sheikh Yarmah on his election as President of the Council and shared his enthusiasm for establishing a collaborative relationship with the Council. Professor Sano provided an overview of the Academy's vision and mission, emphasizing its commitment to presenting Islamic law in a moderate way, promoting values of balance and tolerance, rejecting fanaticism and extremism, and demonstrating the capacity of Islamic jurisprudence to address contemporary issues with effective solutions. He highlighted that a key objective of the Academy's strategic plan is to foster intellectual convergence and integration between jurists from recognized Islamic schools and experts from human, social, natural, and applied sciences, aiming to clarify the Sharia perspective on contemporary life challenges. Professor Sano urged the Council to continue its efforts to unify Islamic ranks and bring together all Islamic institutions in Cameroon. He encouraged Islamic institutions to consider the Council as the primary reference on matters concerning Muslims in Cameroon, particularly in

matters like fasting dates and religious holidays. He also stressed the importance of respecting doctrinal and jurisprudential diversity and overcoming sectarian, ideological, and ethnic divisions by focusing on shared values. Quoting the Prophet's (PBUH) hadith, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body; when any limb aches, the whole body reacts with sleeplessness and fever," Professor Sano underscored the unity that should characterize relations among Muslims, manifesting in shared celebrations, sorrows, and unified rituals. The meeting concluded with the signing of a Memorandum of Cooperation between the two sides. Among those in attendance were members of the Cameroonian Council, as well as Ms. Sarah Amjad Bedewi, Supervisor of the Secretary General's Cabinet; Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations; and Mr. Saad Essemmar, Head of the Media Division at the Academy.



IIFA and El-Zeytuna University of Tunisia Sign Memorandum of Cooperation

In pursuit of fostering intellectual convergence and knowledge integration between the International Islamic Fiqh Academy (IIFA) and prominent scientific institutions in OIC Member States, His Excellency Professor Koutoub Moustapha Sano, Secretary General of IIFA, and His Excellency Professor Abdellatif Bouazizi, President of El-Zeytuna University, signed a Memorandum of Cooperation on Thursday, 23 Rabi Al-Awal 1446 (26 September 2024), at the IIFA headquarters in Jeddah. This new agreement is aimed at enhancing collaborative efforts in research and scientific studies, promoting excellence in the creation, development, dissemination, and practical application of knowledge. It also aspires to enrich individuals and societies, clarify Sharia perspectives on contemporary issues, organize joint scientific events (seminars, conferences,



and discussions), and facilitate scientific and knowledge-based programs between the two institutions. After the signing, Professor Sano expressed his honor and joy in formalizing this important partnership with El-Zeytuna University, one of the oldest and most esteemed universities in the Muslim world. He praised the historical significance of El-Zeytuna in scientific research and in nurturing generations proficient in Sharia and Islamic sciences, with a strong commitment to promoting moderation and values of tolerance and coexistence. Professor Sano expressed hope that the agreement would enable the Academy to benefit from the expertise and scientific resources of El-Zeytuna University, inviting its researchers from various faculties to participate in the Academy's sessions and conferences, thus advancing scientific and research

collaboration between the institutions. In turn, the President of El-Zeytuna University expressed his appreciation to Professor Sano for establishing this partnership. He affirmed that the university, through its faculties, institutes, and scientific centers, would commit its resources to ensure the agreement's success and fulfill its objectives. He also praised the Academy's esteemed reputation and influence within and beyond OIC member states as a pioneering model for fostering intellectual collaboration among scholars of the Ummah and promoting synergy among scientific institutions. The signing ceremony was attended by Mr. Mohammed Mondher Chouk, Director of Cabinet and Protocols; Dr. Abdelfattah Abnauf, Director of Planning, Development, and External Relations; and Dr. Alhagi Manta Drammeh, Head of the International Cooperation and External Relations Division at the Academy.



Secretary General Meets with U.S. Chief of Strategic Engagement and Peace



On Friday, 26 Safar 1446 (30 August 2024), Mr. Oliver Wilcox, Chief of Strategic Engagement for Peace and Security at the U.S. State Department, met with His Excellency Professor Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), at his residence in Yaoundé, Cameroon. The meeting took place alongside the Conference of the OIC Council of Foreign Ministers held on 29-30 August 2024. Professor Sano warmly welcomed Mr.

Wilcox, expressing his appreciation for the visit, which reflects a strong collaborative relationship between the Academy and U.S. educational institutions and policymakers in advancing peace and dialogue. Mr. Wilcox conveyed his sincere gratitude for the warm reception, emphasizing the importance of meeting Professor Sano as part of the U.S. commitment to enhancing cooperation and coordination with the Organization of Islamic Cooperation (OIC) and its affiliated institutions, particularly the International Islamic Fiqh Academy. The two leaders discussed various avenues for cooperation, particularly in promoting peace and security, youth engagement, the rehabilitation and addressing issues concerning individuals with disabilities. They also examined ways to pursue a resolution to the Gaza conflict

in alignment with international law, with Professor Sano highlighting the potential of U.S. influence to help bring an end to the violence in Gaza. The meeting was attended by Ms. Sarah Amjad Bedewi, Director of Family, Women, and Supervisor of the Secretary General's Office; Mr. Saad Essemmar, Head of Media; and Dr. Alhagi Manta Drammeh, Head of the International Cooperation and External Relations Division at the Academy.



IIFA Participates in 94th Saudi National Day Celebration

Mr. Mohamed Mondher Chouk, Director of Cabinet and Protocols, represented the International Islamic Fiqh Academy (IIFA) at the 94th Saudi National Day celebration held on Tuesday evening, 21 Rabi Al-Awal 1446 (24 September 2024), in Jeddah, Saudi Arabia. The Academy's participation was in response to an invitation from the Makkah branch of the Ministry of Foreign Affairs. On behalf of IIFA's leadership, Secretariat General, members, and experts, Mr. Chouk extended heartfelt congratulations and best wishes to the leadership and people of Saudi Arabia, wishing them continued prosperity and happiness.



Libyan International Dawah Society Delegation Visits IIFA



Mr. Mohammed Walid Al-Idrisi, Acting Secretary General of the International Islamic Fiqh Academy (IIFA) and Director of Media and Public Relations, welcomed H.E. Mr. Mohammed Ali Ajal, a committee member of Libya's International Dawah Society, along with his delegation, on Monday, 29 Safar 1446 (2 September 2024), at the Academy's headquarters in Jeddah. The delegation expressed gratitude for the meeting, highlighting IIFA's esteemed

global reputation and the value of its scientific contributions. They shared their hope to strengthen collaboration with the Academy, especially in benefiting from its expertise, resolutions, recommendations, and publications. On behalf of the Secretary General, H.E. Prof. Koutoub Moustapha Sano, Mr. Al-Idrisi extended a warm welcome to the guests and conveyed best wishes for their efforts. He reaffirmed IIFA's commitment to supporting official scientific

institutions within OIC Member States to achieve their goals in service of the Ummah. Mr. Al-Idrisi also provided a brief overview of IIFA's history, vision, mission, and objectives, emphasizing its role as a leading authority within OIC Member States in addressing issues of concern to the Muslim community through the lens of Sharia. The meeting was attended by H.E. Dr. Mohammed Hassan Ashour, Political Advisor to the Permanent Delegation of Libya to the OIC, as well as Mr. Mohammed Mondher Chouk, Director of Cabinet and Protocols; Dr. Abdulfatah Abnaouf, Director of Planning and International Cooperation; and Mr. Amjad Ibrahim Al-Mansi, Head of Protocols Division.



IIFA Participates in SMIC's 13th Meeting in Istanbul



Dr. Mohamed El-Amin Silla, Head of the Research and Studies Division, represented the International Islamic Fiqh Academy (IIFA) at the 13th meeting of the Standards and Metrology Institute for Islamic Countries (SMIC) of the Organization of Islamic Cooperation (OIC). The meeting took place in Istanbul, Turkey, from 20-25 Rabi Al-Akhir 1446, corresponding to 23-28 September 2024. The committee sessions saw

the participation of numerous experts from various Muslim countries, covering a wide range of topics, including halal products, cosmetics, pharmaceuticals, agriculture, petroleum, and tourism. Notably, the long-standing collaboration between SMIC and the Academy in the halal products sector, including food, medicine, and clothing, has led to significant advancements with a substantial impact on this crucial industry.

44th Monthly Meeting of Academy Personnel

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 44th monthly meeting of the Academy's personnel at the Academy's headquarters on Sunday, 2 Safar 1446, corresponding to 6 August 2024. The meeting began with His Excellency extending a warm welcome to the attendees. He also expressed his condolences for the passing of Mr. Hassan Ibrahim Kamit, Director of the Department of Conferences, Sessions, and Seminars, and prayed for mercy on the deceased and strength for his family. Following this, His Excellency provided an overview of his participation in the 9th International Conference on "Fatwa



and Ethical Construction in an Accelerated World," organized by the General Secretariat of the World Fatwa Authorities. The conference was held on 23-24 Muharram 1446 (30-31 July 2024) in Cairo, Egypt, where His Excellency delivered an opening speech on behalf of the OIC Secretary-General. The meeting then opened the floor

for discussions on the Academy's progress, and several decisions were made, including:

- Finalizing the review of the fifth edition of resolutions in three languages for printing, with a review of translations into Persian, Urdu, and Turkish before publication.
- Preparing the programs for the 26th session and the Cultured Meat Symposium and submitting them to the Secretary General promptly.
- Preparing research papers for the upcoming symposia on premature babies, poultry, and cultured meat, to be included in the documentation for the 26th session.

130th Weekly Meeting of Departments

In line with the Secretariat General's commitment to closely monitor the activities and progress of its departments, H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 130th weekly meeting of department directors on Monday, 28th Rabi Al-Awal 1446, corresponding to 1 October 2024, at the IIFA headquarters in Jeddah, Kingdom of Saudi Arabia. At the start of the meeting, the Secretary General expressed his gratitude to the participants for attending and congratulated them on the success of the medical-fiqh symposium held in collaboration with the Saudi Food and Drug Authority on 21-22 Rabi' I, 1446, corresponding to 24-25 September 2024. He noted that the symposium met its primary

objectives and highlighted its importance due to its relevance to the evolving halal industry in Muslim countries and communities. His Excellency also emphasized IIFA's intention to organize more conferences in this field, particularly addressing halal industry issues in Muslim communities, and stressed the need to continue providing Sharia guidance on such topics. The meeting reviewed previous decisions and made new resolutions, including:

- Summarizing the recommendations and conclusions of the Cultured Meat Symposium for distribution to participants for feedback.
- Including documents issued by the OIC and MWL, such as the Makkah Document, the Building Bridges



Declaration, and the Women in Islam Declaration, in the documentation for the upcoming 26th session to be adopted by the Academy Council.

- Proposing five topics for study and research to present to the General Presidency of the Two Holy Mosques for a potential joint conference or symposium.

131st Weekly Meeting of Departments

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 131st weekly meeting of IIFA's departments on Monday, 04 Rabi Al-Akhir 1446, corresponding to 07 October 2024, at IIFA's headquarters in Jeddah. At the beginning of the meeting, the Secretary General welcomed the attendees and emphasized the importance of effective administrative organization within the departments. He highlighted the need for department staff to step in and attend meetings when their respective directors are unavailable. He also shared the Academy's intention to organize a specialized scientific symposium on "Sharia Supervisory Boards in Islamic



Financial Institutions: Reality and Prospects" and stressed the importance of beginning the conceptualization and preparation process for the event. The meeting reviewed previous decisions and issued new ones, including:

- Sending a request to H.E. Sheikh Abdullah bin Bayyah, President of

the UAE Fatwa Council, to host the 27th session of the Academy.

- Finalizing the summary of the recommendations and conclusions from the Cultured Meat Symposium, in line with its thematic program.
- Reviewing the documents issued by the MWL and OIC, such as the Makkah Document, the Building Bridges Declaration, and the Muslim Women's Declaration, and including them in the 26th session agenda for adoption by the Academy Council as part of its resolutions and recommendations.

61st Periodic Meeting of Divisions



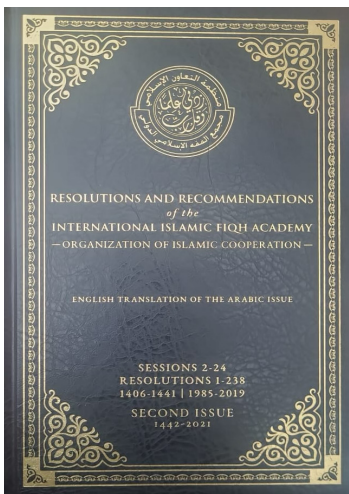
H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the sixty-first periodic meeting of the heads of divisions on Thursday, 05 Muharam 1446, corresponding to 11 July 2024, at the Academy in Jeddah.

His Excellency greeted the heads of divisions, and then spoke of the need to continue to follow the preparations for the 26th Session to be held in the State of Qatar from 3 to 7 November 2024, and to work as a team, demonstrating a spirit of cooperation and solidarity, as was the case at the previous session in Jeddah, in order to accomplish all the tasks and make the session a huge success. His Excellency also referred to the medical-fiqh symposium on cultured meat to be held on 24 and 25 September 2024 in collaboration with the Saudi Food and Drug Authority in Jeddah.

The meeting reviewed previous decisions and new decisions were issued, including:

- Sending the final version of the book of resolutions in English and French to the printer.
- Finalizing the translation of all MoUs and MoCs signed by IIFA.
- Uploading IIFA's videos to its YouTube channel and social media, including lectures and news, regularly.
- Designing the brochure for the cultured meat symposium.

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. 107 (1/12) Supply and Bidding Contracts

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the research papers submitted to the Academy concerning Supply and Bidding Contracts, Having listened to the discussions of the Academy's members and experts and several Fiqh scholars on the subject, Resolves

1. Supply Contracts

First: A supply contract is a contract under which the first party undertakes to deliver, at specific periods, successive amounts of a well-defined commodity to another party, for a specific sum of money with a total or partial deferred payment. Second: If the commodity in question is of the type that needs to be manufactured, the contract is *Istiṣnā'* and should abide by the *Istiṣnā'* rulings as stipulated in the Academy resolution no. 65 (3/7). Third: If the commodity is not of the type that needs manufacturing and if it is a well-defined commodity that should be delivered at a specific future date, the contract may be of two forms:

1. When the orderer pays the whole price when signing the contract, this contract will then abide by Shariah rulings on Salam and thus becomes permissible as provided for in the Academy resolution no. 85 (2/9).

2. When the orderer does not pay the whole price when signing the contract, this contract becomes not permissible if it is based on the exchange of binding mutual promises (*Muwā'adah*) between the two. The impossibility of such arrangement, as indicated in the Academy resolution nos. 40–41, is due to the fact that the exchange of binding promises between any two parties is similar to concluding a contract. Hence, a sale

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contract concluded in this manner would entail the prohibited practice of selling debt for a debt. If, however, the promises exchanged between the two parties are not binding on one or both of them, the transaction becomes permissible provided that the sale should be concluded with either a new contract or on delivery.

2. Bidding Contracts

First: Bidding means asking for the lowest price offer to purchase a commodity or a service. The party requesting the commodity or service calls for bids from interested suppliers according to given conditions and specifications. Second: Bidding is permissible in Shariah. It resembles auctioning; and therefore abides by the same rulings, whether bidding is public or limited, internal or external, open or discreet. The Academy issued a resolution no. 73(8/4) in this regard at its eighth session. Third: It is permissible to restrict bidding to officially classified bidders or those who obtain government licenses, provided that such classification or licensing is based on equitable grounds.

Indeed, Allāh is All-Knowing.

Resolution No. 108 (2/12) Unsecured Credit Cards

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Based on the Academy resolution no. 63 (1/7) concerning Financial Markets, which resolved to postpone adopting a resolution on the Shariah characterization of this type of cards to the next session of the Academy, In reference to the Academy resolution no. 96 (4/10), Having examined the research papers submitted to the Academy concerning Credit Cards, Having listened to the discussions of Fiqh scholars and economists on the subject, Having recalled the Academy resolution no. 63 (1/7), which defined the credit card as follows: The credit card is a document given by its issuer to a natural or a legal person on the basis of a contract between them enabling the second party to buy goods or services from a vendor who approves the document, without paying the price immediately as the document includes the issuer's commitment to pay. Payment is made from the account of the issuer who will afterwards charge the cardholder at regular time intervals. Some issuers used to impose usurious interest on the total outstanding balance that the cardholders owe to

them, after due date of payment, while other do not. Resolves

First: It is not permissible to issue unsecured credit cards or use them if their terms involve the imposition of usurious interest. This is so even if the cardholder intends to pay within the moratorium period before charging interest. Second: It is permissible to issue unsecured credit cards that do not have a condition to charge interest on the debt. Permissibility of this transaction entails two further considerations:

1. The card issuer is permitted to charge from the cardholder a specific fee at the time of issuing or renewing the card. Such amount constitutes the actual fee that the issuer deserves according to the services it provides to the cardholder.

2. The issuing bank is permitted to charge a commission on the trader's goods or services purchased by the cardholder, provided that such goods or services are sold at the same price whether in cash or credit. Third: Cash withdrawal is considered a loan from the card issuer and is therefore not objectionable under Shariah if it does not involve a usurious interest. The service charge for withdrawal is not considered usurious because it is not associated with the loan amount or its duration in exchange for this service. However, any other charge over the actual services is prohibited for being *Ribā*, which is prohibited by Shariah according to the Academy's two resolutions no. 10 (10/2) and no. 13 (1/3). Fourth: Unsecured credit cards are not permissible for the purchase of gold, silver, and currencies.

Indeed, Allāh is All-Knowing.

Resolution No. 109 (3/12) Penalty Clause

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the research papers submitted to the Academy concerning the Penalty Clause, Having listened to the discussion of the Academy's members and experts and other scholars, Resolves

First: A penalty clause, in legal terminology, is an agreement between the two contracting parties on how to assess the compensation for the entitled party in case of default or delay of the other party.

Second: Confirming the Academy's previous resolutions concerning the penalty clause, namely:

• Resolution 85 (2/9) on Salam: "It is not

permissible to include a penalty clause for delay of providing the commodity since a commodity sold through Salam is a debt and it is not permissible to impose an additional charge for delayed repayment of debt.”

• Resolution no. 65 (3/7) on Istisnā': "It is permissible to include a penalty clause if both contracting parties agree, unless subject to inevitable."

• Resolution no. 51 (2/6) on Installment Sale: "When the purchaser delays the payment of due installments, it is not permissible to impose any additional charge whether by virtue of a predetermined condition or Such a practice amounts to a commitment of the prohibited usury."

Third: It is permissible to include the penalty clause in the original contract or make it a separate agreement that succeeds the contract prior to the occurrence of the anticipated loss.

Fourth: It is permissible to include a penalty clause in all financial contracts except when the original commitment is a debt. The imposition of a penalty clause in debt contracts is usurious in the strict sense. Accordingly, it is permissible, for instance, to make a penalty clause on the contractor in the construction contract, the supplier in supply contracts and the manufacturer in Istisna contracts if they fail to or delay in meeting their commitments. It is not permissible, for instance, to make a penalty clause in Installment Sale on a debtor who delays the payment of unpaid installments, whether due to insolvency or payment evasion. It is also not permissible to impose such a clause in the Istisna contract on a purchaser who fails to meet his obligations. Fifth: The loss, which is permissible to compensate, includes the actual financial loss suffered by the partner, any other material loss and the certainly realisable gain that he misses due to his partner's default or delay. This does not include moral prejudice.

Sixth: The penalty clause should become null and void when the concerned partner proves that his failure to meet obligations was due to reasons that fall out of his control, or when he proves that his partner has suffered no loss as a result of his breach of the contract.

Seventh: The Court is permitted, if so required by one of the two parties, to adjust the compensation amount, subject to a reasonable justification, or when the compensation proves to be exaggerated.

Recommendation
To organize a specialized symposium to research and study the terms and regulations that could be proposed to Islamic banks to guarantee the recovery of their owed debts.

Indeed, Allāh is All-Knowing.

Resolution No. 110 (4/12) Renting Ending in Ownership and Leasing Bonds

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the research papers submitted to the Academy concerning Renting Ending in Ownership and Leasing Bonds, Having listened to the discussions of the Academy's members and experts and other scholars, Resolves

1. Renting Ending in Ownership
First: The criteria for the permissible and prohibited forms are as follows:

1. Prohibition Criteria:
When the transaction involves conclusion of two different contracts at the same time, for the same commodity and for the same duration.

1. Permissibility Criteria:
1. The presence of two completely separate and independent contracts as to the time of their conclusion, and in which the sale contract succeeds the lease contract or the presence of a promise allowing the lessee to become the owner at the end of the contractual The option and the promise are on an equal footing with regard to their Shariah rulings.

2. The existence of a genuine desire from both parties to conclude the lease contract and not just to use it as a mere veil for the sale contract.

3. The leased property should be guaranteed by the owner and not the lessee. In this sense, the owner should bear any damage that is not caused by the lessee's misuse or The lessee has nothing to bear, even if such damage has rendered the property completely useless.

4. If the contract includes property insurance, the cooperative insurance should be non-commercial, Shariah-compliant, and the sole liability of the

5. During the entire lease period, the contract should be subjected to Shariah rulings regarding Ijara, whereas Shariah rulings on ownership should be observed when the property ownership is transferred to the lessee.

6. The cost of maintenance, excluding operational expenses, should be borne by the lessor and not by the lessee during the entire lease period.

Second: Some Prohibited Forms

1. A Renting Ending in Ownership contract that leads to the transfer of ownership to the lessee against the amounts of rent he pays during the contract period, without signing a separate sale In other words, it is when the same lease contract automatically changes into a sale contract.

2. A Lease contract according to which the property is given to the lessee against a specific amount of rent and for a specific duration, coupled with a sale contract that becomes effective only when the lessee pays the whole amount of rent

agreed upon, or at a specified date in the future.

3. An appropriate lease contract including an option for the owner to sell the property to the lessee, at the end of the leasing period.

The above-mentioned legal opinions have been adopted in the resolutions and fatwās of various Islamic authorities, including the Council of Senior Scholars of Saudi Arabia.

Third: Some Permissible Forms

1. A lease contract that allows the lessee to make use of the leased property against a specific amount of rent and for a specific period, along with a separate contract offering the property as a gift to the The latter contract takes effect at the end of the lease period and when the lessee has paid all the amounts of rent agreed upon. A promise from the owner to give the property as a gift to the lessee, after the lease period and full payment of due rent, is also acceptable, as per the Academy resolution no. 13 (1/3) on Hibah (gifts) at its third session.

1. A lease contract offering the option to the lessee to purchase the property, after the lease period and the full payment of due rent, at the then-prevailing market price, as per the Academy resolution 44 (6/5) at its fourth session.

2. A lease contract that allows the lessee to use the leased property against a specific rent amount and for a specific period coupled with a promise from the owner to sell the property to the lessee, after the full payment of due rent, at a price to be mutually agreed

3. A lease contract that allows the lessee to make use of the leased property for a specific amount of rent and a specific period, while the owner gives the option to the lessee to own the property at any time if he so The sale, in this case, is to be made according to a new contract in due time and at the then-prevailing market price, as per Academy resolution no. 44 (6/5), or at any other price to be agreed upon at the time of concluding the sale contract.

Fourth: There are some other forms of Renting Ending in Ownership that still remain controversial among Fuqahā (fiqh scholars). These forms require a thorough study to be presented to the Academy in one of its forthcoming sessions.

2. Leasing Bonds

The Academy resolved to postpone adopting a resolution on the subject, pending further research and study to be presented in one of its forthcoming sessions.

Indeed, Allāh is the Giver of success.

Resolution No. 111 (5/12) Investment of Awqāf Resources

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000),

Having examined the research papers submitted to the Academy concerning the Investment of Awqāf Resources,

Having listened to the discussions of the Academy's members and experts and other scholars,

Resolves

To postpone the issuance of a resolution on this subject, pending further research and studies, namely in the following aspects:

1. Investment of
2. Financial
3. Ibdāl-Istibdāl (Sell-Exchange of Waqf).
4. Merging Awqāf
5. Differentiation between Waqf and

Indeed, Allāh is the Giver of success.

Resolution No. 112 (6/12) Legal Evidence by Presumptions and Signs

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the research papers submitted to the Academy concerning Legal Evidence by Presumptions and Signs,

Resolves
To postpone the issuance of a resolution on this subject in order to restrain research on their new updates and Shariah rulings.

Indeed, Allāh is the Giver of success.

Resolution No. 113 (7/12) Rights of Children and Elders

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the research papers submitted to the Academy concerning the Rights of Children and

Elders,

Having reviewed the recommendations of the Medical Fiqh Symposium on the Rights of Children and Elders, held in the State of Kuwait under the auspices of the Academy and the Islamic Organization for Medical Sciences of Kuwait, on 9–12 Rajab 1420h (18–21 October 1999), Having listened to the discussions of the Academy's members and experts and other scholars,

First: Rights of Children
The preservation of childhood is the foundation of a morally sound society. Islam has paid much attention to the observance of children's rights, urging people to get married and advising couples to carefully choose their prospective spouses to ensure a stable and healthy family environment.

Hence, the Academy resolves

1. The protection of the fetus in the womb from all types of practices that may be harmful to the fetus or the mother, such as alcohol and drugs, is an obligation according to Shariah.
2. The fetus has the right to survive from the beginning of its formation. Hence, it should not be subjected to hazardous acts such as abortion, deformation or any other
3. After birth, every child enjoys several financial and moral rights. His material rights include, among others, the rights of ownership, inheritance, bequest, donation and Waqf, while his moral rights include the right to have a good name, a kinship, religious upbringing and a national
4. Society and the state must guarantee the rights of all children, including orphans, foundlings, homeless children, and child victims of war who have no one to support them.
5. The child has the right to natural breastfeeding up to the age of
6. The child has the right to be nursed and raised in an appropriate and healthy family The mother, if capable, is the most suitable person to look after him, followed by another kin in the order prescribed by the Shariah.
7. Guardianship over the child's person and property, whether by relatives or a legal authority, is an indispensable right for the child. This right must be guaranteed until the child reaches maturity, then he should be left free to manage his own affairs.
8. Proper upbringing, moral commitment, education, training, gaining experience, self-reliance, and acquiring professional skills permissible under Shariah, are among the children's most fundamental rights. In addition, gifted children should be given special attention to developing their exceptional All of these measures must be taken within the guidelines of Shariah.
9. Islam prohibits neglect of children, whether by parents or any other person, to safeguard them from vagrancy and loss. It also prohibits the exploitation of children by subjecting them to work that leads to the abuse of their physical, mental, and psychological capacities.
10. Assault on the beliefs, personality, honor,

property and minds of children is a serious crime in Islam.

Second: Rights of Elders

Islam has given much attention to human being at the various stages of his/ her life. Honoring all descendants of Adam is a well-emphasized aspect of the Shariah as Allāh the Almighty said in the Holy Quran, «We have certainly honored the children of Adam,» (Al-Isrā', 70) and He also said, «And your Lord has decreed that you worship not except Him, and to parents, good treatment.» (Al-Isrā', 23) In this regard, Prophet Muhammad SAW said, «Every youth who honors an aged for the sake of being so, Allāh will make somebody else do the same with him at that age,» reported by al-Tirmidhī. The Prophet SAW also said, «Alienated from us, he who neither confers mercy upon our young nor acknowledges the honor of our aged,» reported by al-Tirmidhī and Aḥmad.

Hence, the Academy resolves

1. An elder should be enlightened about his needs in order to enjoy a healthy physical, spiritual and social life. He should also be enlightened about the rulings and guidelines of Shariah for the fulfillment of his religious and social commitments, as well as for the blessing and reward of Allāh the Almighty.
 2. Elders should have a role to play in their societies and should enjoy all human rights.
 3. The family is the best place where an elder can enjoy a happy In such an environment, the elder will be in a position to receive support from his children, grandchildren, relatives, friends and neighbours. For those who have no families to stay with, a proper family environment has to be made available to them at the aged hostel.
 4. Educational systems and mass media should be used to raise public awareness of the position of the elderly and their rights, with emphasis on filial piety.
 5. Aged hostels should be established to accommodate those who have no one to support them or those whose families are unable to support
 6. More attention should be given to promoting geriatric studies in medical colleges and health institutes, training physicians on diagnosis and treatment of geriatric diseases and establishing specialized geriatrics centers in hospitals.
 7. Elders should have their special seats in public transportation and public places and their special areas in parking lots.
 8. Adopting the Kuwait Declaration on the Rights of the
- Indeed, Allāh is All-Knowing

Resolution No. 114 (8/12) The Islamic Declaration on the Role of Women in the Development of Muslim Society

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having reviewed the recommendations of the Expert Symposium on The Role of Women in the Development of Muslim Society held in Tehran, Islamic Republic of Iran on 17–19 Dhū al-Qi'dah 1415h (17–19 April 1995), in implementation of resolution no. (10/7) of the Seventh Islamic Summit, which the Iftā Division amended at the ninth and tenth sessions of the Academy, Emphasizing the values that Islam has conferred on women, but violated by the international conferences, particularly those of Cairo, Beijing and others, In light of the previous Islamic declarations against such abominable campaigns,

Resolves
 First: One of the objectives of Islam is to build a society in which both man and woman have a vital role to play in the process of development and prosperity. For this reason, Islam has given women their full rights that correspond to their character, abilities, needs, aspirations and essential role in life. In Islam, society is considered a unit within which the integral roles of man and woman are to be determined. The Holy Quran and the Sunnah also emphasize the unity of the Ummah as a whole, state the distinct characteristics of men and women, and specify the position of each in Muslim society.

Second: A family that is based on an Islamic marriage constitutes the cornerstone of a healthy society. Therefore, Islam prohibits any other form of constituting a family. It also prohibits any other alternative relationships that fall beyond Shariah boundaries. By virtue of motherhood and other characteristics, women play a vital role in the stability and prosperity of the family.

Third: Motherhood is one of the natural roles of the woman, which she can only fulfill properly and build up the generations to come if she obtains all the rights given to her by Islam, which also help her fulfill her duties in her own areas of life.

Fourth: Women and men are equal in the sense that both enjoy the honor of belonging to humanity. Moreover, women have various rights and obligations that correspond to their nature, abilities and character. Although men and women have different natural characteristics, their responsibilities are considered complementary in Shariah.

Fifth: Call on for the respect of women in all areas of life and rejects all offensive practices that she suffers from at the present times, such as domestic violence, sexual exploitation, licentious practices, prostitution, procurement and inducement of women to commit adultery. These practices are quite prevalent in societies that degrade women and disregard their Islamic rights. Islam is sacrosanct from all these evil practices.

Sixth: Media should enhance the positive role of women in society and reject any form of exploitation

of women, for example, by using them as a medium in the shameful commercial advertising presentations and thus abusing their character and dignity.

Seventh: Exert extensive effort to alleviate the sufferings of women, especially Muslim women who are victims of violent struggles, colonization, poverty and foreign economic pressures.

Eighth: Comprehensive and sustainable development can be achieved only on solid religious and moral grounds. This necessitates the rejection of all attempts to impose foreign cultural and social concepts on the society with the condemnation of the perpetual attacks against Shariah rulings related to women. Ninth: Denunciate some governments' practices in preventing Muslim women from practicing their religion, observing its directives, and divine commands concerning modesty as in the case of the observance of hijāb.

Tenth: Work on separating women's educational institutions at all levels from those of men so that female students can practice their full rights under Shariah and adhere to their religious directives.

Eleventh: The original sources of Shariah shall be the only reference for the interpretation and elaboration of the clauses of this declaration.

Indeed, Allāh is All-Knowing.

Resolution No. 115 (9/12) Inflation and the Changing Value of Currency

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having reviewed the final statement, recommendations, and suggestions of the Economic Fiqh Symposium on Inflation Issues (in its three sessions at Jeddah, Kuala Lumpur, and Manama), Having listened to the discussions of the Academy's members and experts and other scholars,

Resolves
 First: Confirming the Academy resolution no. 42 (4/5), which stated that "The norm in the settlement of debt incurred in a specific currency is that it should be settled in the same (currency), rather than in value terms, for debts must be settled in an identical resource, and fixed debts, whatever their origin, are not permissible to be tied to the level of prices." Second: It is permissible for both parties, and as a precautionary measure against an expected inflation, to make the debt in terms of a medium other than the currency that will decline in value. In this case, debt can be contracted by one of the following means:

1. Gold or silver
2. A homogeneous commodity
3. A homogeneous commodities basket

4. Another more stable currency

5. Currency basket

The amount repaid in the above forms should be exactly similar to the original debt (concerning the amount and type of currency), as the borrower should be indebted with no more than what he has received actually. The aforementioned forms differ totally from the prohibited arrangement in which the two parties first specify the debt amount in a certain currency, and then agree that the settlement would be made in another stable currency or basket of currencies (indexation). This latter arrangement has been strictly prohibited by the Academy resolution no. 75 (6/8) paragraph (4). Third: It is not permissible in Shariah, at the time of concluding the debt contract, to link the repayable amount to any of the following cases:

1. An accounting
2. Cost of living index or any other index.
3. Gold or
4. The price of a specific
5. Growth rate of the Gross National Product (GNP).
6. Another
7. Interest
8. The price of a commodities

Indexation in this way is prohibited because it involves a great deal of Gharar and Jahālah (uncertainty and lack of information) since both parties will not be able to know what the commitment will be at the end. This lack of information violates one of the fundamental conditions for the validity of the contract. If the indicator used for indexation happens to show an increase, this will lead to discrepancy between the original debt amount and the amount to be repaid i.e. commitment of usury.

Fourth: Indexation of Salaries and Rents

1. Confirming the Academy resolution no. 75 (6/8) clause no. 1, which stipulates the permissibility of indexing salaries according to the change in the price rate.

2. It is permissible to both contracting parties, in case of long period leasing of property, to specify the amount of rent of the first period and then agree in the contract on indexation of the rent for the forthcoming periods according to a specific indicator, provided that the rent amount becomes known at the beginning of every period.

Recommendations

1. Since the main cause of inflation is the increase in the quantity of money issued by the relevant authorities for various well-known reasons, the Academy calls upon these authorities to make every effort to eliminate this underlying factor which causes great harm to society. Inflationary financing, whether to reduce the budget deficit or to finance development programs, should be At the same time, the Academy urges Muslim societies to abide by Islamic values in matters of spending and to refrain from extravagance, wealth and profligacy that lead to inflation.
2. Increasing economic cooperation among Muslim countries, particularly in trade

and exerting efforts to substitute industrial imports from industrialized countries with similar products from Muslim countries. Efforts should also be made to strengthen the negotiative and competitive position of Muslim countries.

3. Conducting studies at the level of Islamic banks to determine the effect of inflation on its assets and propose suitable measures for safeguarding depositors and investors against adverse effects of inflation; Also, conducting studies, at the level of Islamic financial institutions, to develop accounting standards that could be used during inflation.

4. Conducting a study on the extensive use of Islamic financing and investment instruments on inflation and their effect on the Shariah ruling relating to them.

5. Study the possibility of returning to some form of linking currency with gold standard in order to avoid inflation.

6. Considering that increasing production and the actual utilization of the production capacity are two of the main methods of fighting inflation in the short and medium term, efforts should be made to improve the volume and quality of production in Muslim countries. This could be achieved by devising plans and measures that stimulate savings and investment levels and thus facilitate the attainment of sustainable

7. The Council calls upon the governments of Muslim countries to exercise stricter control over their budgets (including current, development and independent budgets) that draw on public revenue sources. These criteria include minimizing and rationalizing public expenditures in light of the directives of Shariah. When it is absolutely necessary to find ways to meet the budget deficit, governments of Muslim countries should resort to common Islamic financial instruments based on partnership, sale and They should refrain from usurious borrowing, either from banks and financial institutions or through the issuance of debt bonds.

8. Adherence to Shariah criteria on using fiscal policy instruments, whether in the manipulation of revenues or public expenditures. This could be done by establishing such policies on the principles of justice, public interest, helping the poor and distributing the tax burden fairly among members of society so that each takes the share that corresponds to his or her financial capacity (measured in terms of income and wealth).

9. It is necessary to use all the Shariah-accepted tools in fiscal and monetary policies as well as the methods of moral persuasion and economic and administrative policies to protect Muslim societies from the harms of These arrangements should aim towards reducing the rate of inflation to a minimum.

10. Make the necessary arrangements to ensure the independence of central banks' decision-making in monetary management and their commitment to achieving stability and combat against inflation. Moreover, arrangements shall be made to facilitate continuous cooperation between the central bank and the economic and financial authorities to achieve economic development, economic and monetary

stability, and the elimination of unemployment.

11. Conducting in-depth studies of public enterprises to assess their economic feasibility and to consider the possibility of privatizing them according to the Islamic method. Such arrangements are expected to improve the productivity of privatized enterprises, reduce the budgetary burden and thus mitigate the adverse effects of inflation.

12. The Academy urges Muslims and Muslim governments to abide by the rulings of Shariah and respect its economic, educational, moral and social

13. Solutions to inflation: The Academy resolved to postpone the discussion on the proposed solutions to inflation to one of its forthcoming sessions.

Indeed, Allāh is the Giver of success.

Resolution No. 116 (10/12) Translation of the Noble Quran

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having reviewed the working paper on the Translation of the Meanings of the Holy Quran, received from the Secretariat General of the Conference of the Ministers of Awqāf and Islamic Affairs, which was prepared by the King Fahd Glorious Quran Printing Complex, concerning the criteria, special conditions and procedures for the translation of the meaning of the Holy Quran, Having examined the above subject in detail, Having listened to the in-depth discussions of the Academy's members and experts and other scholars, Resolves

Approval of all the articles indicated in the working paper concerning the translation of the meanings of the Holy Quran. Recommendation

The establishment of an organization specialized in Tafsir (Exegesis) and the Sciences of the Holy Quran, which should be attached to the King Fahd Glorious Quran Printing Complex.

Indeed, Allāh is the Giver of success.

Resolution No. 117 (11/12) The Creation of an Islamic Organization for the Noble Quran

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh,

Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having examined the items and contents of the working paper regarding the Creation of an International Islamic Organization for the Holy Quran, submitted by the Ministry of Awqāf and Islamic Affairs of the State of Qatar, Having discussed the subject in depth, Resolves

Coordination be made in this regard between the Ministry of Awqāf and Islamic Affairs of the State of Qatar, the Ministry of Awqāf and Islamic Affairs of the Kingdom of Saudi Arabia, and the King Fahd Glorious Quran Printing Complex. Indeed, Allāh is the Giver of success.

Resolution No. 118 (12/12) Al-Quds al-Sharif (Jerusalem)

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 12th session in Riyadh, Kingdom of Saudi Arabia, on 25 Jumādā al-Ākhirah – 1 Rajab 1421h (23–28 September 2000), Having followed the aggressive statements and unfair suggestions by Israeli officials regarding al-Quds al-Sharif (Jerusalem), Resolves

1. Jerusalem constitutes a part of the Muslim creed. It concerns Muslims worldwide because this city witnessed the miracle of Isra and Miraj (Prophet Muhammad's Night Journey and Ascension to the Seven Skies) mentioned in the Holy Quran.

2. The fact that Jerusalem is an Islamic city is well underlined in the Quran and can never be revoked, changed or amended. There is no room for midway solutions in this regard.

3. Al-Aqsa Mosque is for Muslims only, and Jews have no connection with this It is, therefore, necessary to beware of the dangers of violating the sanctity of this Mosque.

The Israeli occupation authorities are held responsible for any offensive action that may take place against it. The status of Al-Aqsa Mosque is far above all negotiations and reconciliation efforts.

4. A just peace and stability in the region can never be achieved until Zionist Jews refrain from occupying Jerusalem and its Holy Mosque and return Palestine to its people. Recommendation

The participants in this session call on the leaders and peoples of the Muslim and Arab world to defend al-Quds and Al-Aqsa Mosque and support its inhabitants, who have already engaged in the struggle, to stop the judaization and internationalization of the city, which will never be accepted. Indeed, Allāh is the Giver of success.

