

OIC Secretary-General Praises IIFA's Efforts in Promoting Interfaith Dialogue and Islamic Values



On Thursday, 8 August 2024 (04 Safar 1446), H.E. Mr. Hussein Ibrahim Taha, Secretary-General of the Organization of Islamic Cooperation (OIC) and Chairman of the IIFA Bureau, chaired the Bureau's first meeting of 2024 via videoconference. Distinguished attendees included H.E. Sheikh Dr. Saleh bin Abdullah bin Humaid, Advisor to the Saudi Royal Court, Member of the Council of Senior Scholars, Imam-Khatib at the Makkah Grand Mosque, and President of the Academy; H.E. Prof. Koutoub Moustapha Sano, Secretary-General of the Academy; and other prominent Bureau members such as H.E. Dr. Abubakar Doukouri, H.E. Dr. Tijani Saboon, H.E. Dr. Ajil Jassim Al-Nashimi, H.E. Dr. Ahmed Abdulaziz Al-Haddad, H.E. Qadi Muhammad Taqi Usmani, and H.E. Dr. Murteza Badr. The Secretary-General of the OIC warmly welcomed the Bureau members, expressing gratitude for their continued support. He commended Sheikh Dr. Saleh bin Abdullah bin Humaid for his leadership, which has helped the Academy advance its objectives. Special recognition was also given to Prof. Koutoub Moustapha Sano for his outstanding efforts in furthering the Academy's mission, especially through initiatives that foster interfaith dialogue and promote the Islamic principles of peace, tolerance, and justice. Sheikh Dr. Saleh bin Abdullah bin Humaid thanked the Secretary-General and

members for their commitment, expressing, on behalf of the Academy, sincere appreciation to the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and His Royal Highness Crown Prince Mohammed bin Salman, for their ongoing patronage of the Academy. He also highlighted Qatar's Amiri approval to host the 26th Session of the Academy in Doha. Prof. Koutoub Moustapha Sano extended his gratitude to the Saudi leadership for their unwavering support, which has facilitated the Academy's programs and activities. The meeting proceeded to review the agenda, which included the approval of the minutes from the previous Bureau meeting and a discussion of Memorandums of Cooperation (MoCs) signed with various religious and scientific institutions across OIC Member States from Jumada Al-Akhira 1445 to Muharram 1446. Further, the

meeting addressed nominations for new Council members, approving the following representatives: Dr. Hisham Ben Mahmoud (Tunisia), Mr. Tariq Abdullah (Mozambique), H.E. Dr. Mohamed Shahim Ali Saeed (Maldives), and Sheikh Nuruddin Khaliq Nazif (Uzbekistan). A financial report on Member States' contributions to the Academy's budget was also presented. In closing, the President of the Academy and Bureau members expressed their appreciation for the significant achievements of the Secretariat General, particularly in securing payment of outstanding contributions by several countries. They urged all Member States to continue their financial support. The meeting was also attended by Dr. Abdulfatah Abnauf, Director of the Planning, Development, and International Cooperation Department, and Mr. Saad Essemmar, Head of the Media Department.

Asian Group



Shaykh Mohamed Taqi Usmani



Prof Murteza Bedir

Arab Group



Dr Ajil Al-Nashemi



Dr. Ahmed Al-Haddad

African Group



Dr BMurteza Doukouré



Dr Saboun Tidjani

The erosion of moral values in the contemporary world order has led to the Zionists killing Palestinians without facing any deterrent



His Excellency Professor Emeritus Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy of the OIC, participated in the 9th International Conference of the World Fatwa Authorities, titled “Fatwa and Ethical Construction in a Rushing World.” Held in Cairo on 29-30 July 2024 (23-24 Muharram 1446), the conference focused on the role of ethics in an increasingly turbulent world. Representing the Secretary General of the OIC, H.E. Hussein Taha Ibrahim, Prof. Sano extended greetings from OIC leadership and expressed appreciation to H.E. President Abdel Fattah Al-Sisi, the Egyptian government, and the Egyptian people for their hospitality and continued support. He praised the significance of the conference, taking place at a time of rapid shifts in global thought, values, and behaviour. In his address, Prof. Sano highlighted the severe ethical challenges facing humanity, pointing out that the moral decline of the global system has directly contributed to conflicts, wars, and the suffering of innocent women and children. He stressed that the Muslim Ummah’s strength in the face of such challenges lies in uniting around ethical principles, which have always been the foundation of progress, development, and peace. Reflecting on history, he emphasized that Islam spread across the world not by

force but through its high moral values, which attracted people to the faith. He warned that the collapse of civilizations has always followed the deterioration of morals, as ethics and integrity are the lifeblood that sustains societies. Prof. Sano expressed concern over the increasing disregard for morals today, citing examples such as the recent controversies surrounding the Paris Olympics, which he described as reflective of widespread moral decay. He linked this ethical erosion to the international community’s indifferent response to the ongoing suffering of Palestinians, where Zionist occupiers continue to murder children, starve civilians, and commit acts of aggression against women and elders. He condemned the bombing of hospitals, schools, and places of worship, describing these atrocities as enabled by the absence of moral values among the world’s dominant powers. Renewing the OIC’s call for action, Prof. Sano urged the international community to unite in putting an end to the decades-long occupation and the injustices endured by the Palestinian people. He appealed to global institutions, including Al-Azhar, to work together to promote ethics and values, particularly among younger generations, through educational reforms and the strengthening of moral principles in school curricula. He concluded

by congratulating Egypt, particularly the Egyptian Dar al-Ifta, for hosting this important conference. He called on Fatwa boards and religious authorities worldwide to emphasize the importance of high morals in achieving national progress and stability, expressing confidence in the certainty of Allah’s promise for victory over oppression and tyranny “On that day, the believers will rejoice in the victory of the Almighty,” he said, quoting from the Qur’an. To close, Prof. Sano recited a poem by Ahmed Shawqi, which underscored the essential role of morals in shaping the destiny of individuals and nations: “Your character shapes your fate; Straighten your morals, and your soul will be straight. A nation can not stand if morals decay; When they are lost, mourn the day. If people’s morals fall apart, Build no more; they’ve lost their heart. You laid a foundation, strong and sure, But they betrayed it, so it endures no more. Once revered, now stripped of awe, For morals are what command respect and law. When morals guide, hands reach the stars; People thrive by the light of their guiding stars. Nations last while morals stay; If they vanish, nations fade away.”

IIUM Confers Alumni Icon Award on Secretary General of the Academy



In recognition of his outstanding achievements across the scientific, administrative, and political spheres since earning his Ph.D. in Law from the Faculty of Law at the International Islamic University Malaysia (IIUM) three decades ago, His Excellency Professor Emeritus Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy, has been honored with the prestigious Alumni Icon Award. This award acknowledges his contributions in promoting IIUM's vision and mission both locally and internationally. During his 16 years of teaching at the University, he supervised numerous master's and doctoral theses and held several important positions, including Deputy Rector for International Relations and Innovations. He also played a key role in establishing various institutes, including the Global Institute for the Unity of the Ummah. Following his return to his home country, His Excellency continued to distinguish himself, holding several high-level national positions such as Minister of Religious Affairs, Minister of International Cooperation and African Integration, Minister of State at the Presidency for Diplomatic Affairs, and Diplomatic Advisor to the President of the Republic of Guinea. During this time, he earned the distinction of being named Best Minister. Additionally, he has made notable contributions to literature, having published nearly thirty books on various topics including thought, education, language, usul al-fiqh, Islamic economics, and politics. Recently, he was honored with

the Doha Arab Book Award. In light of these accomplishments, IIUM conferred the Alumni Icon Award, which is presented annually to the most distinguished graduate or affiliate of the University who exemplifies success and serves as a role model. The award was presented by His Excellency Tan Sri Syed Shamsuddin, President of IIUM, on

Tuesday, 17 Muharram 1445 (July 23, 2024), at the Great Hall of Cultural Activities in Kuala Lumpur, in the presence of university faculty and staff. His Excellency expressed his deep gratitude for the honor, noting that it added to the recognition he had received a few months earlier when Her Majesty the Queen of Malaysia conferred upon him an honorary professorship. He also expressed his appreciation for the Malaysian leadership and people, as well as for the University, reflecting on his journey there three decades ago as a lecturer and doctoral student at the Faculty of Revealed Knowledge. In closing, he extended his heartfelt thanks to the late former directors Dr. AbdulHamid AbuSulaiman and Prof. Muhammad Kamal Hassan, may Allah have mercy on them, as well as to Prof. Syed Arabi, Prof. Zulaykha Kamaruddin, and Prof. Zulkifli Abdul Razak, the current rector, may Allah bless them.



Ambassador Abdelaziz Branly Oupolo Bids Farewell to the Secretary General

His Excellency Ambassador Abdelaziz Branly Oupolo, Consul General of the Republic of Gabon in Jeddah, made a courtesy visit to His Excellency Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), on Tuesday, 26 Dul Hijjah 1445, corresponding to 2 July 2024, at the Academy's headquarters. During the visit, Ambassador Oupolo expressed his heartfelt thanks and deep appreciation to the Secretary General for the warm reception. He noted that this visit marked his final visit to the Academy as Consul General, as his official term in Jeddah was coming to an end. He specifically came to bid farewell and to express his admiration for the significant changes and developments the Academy has undergone during the three years of Prof. Sano's leadership. He commended the Secretary General's



dedication and vision in unifying the Ummah's voice, promoting accurate Islamic concepts, and advocating for the values of moderation. The Ambassador also expressed his hope to strengthen cooperation and communication between the Secretariat General of the Academy and the Republic of Gabon, especially with Gabon's Islamic Council. He further pledged his readiness to offer full support and services to ensure the success of the Academy's various programs and projects. In response, His Excellency Prof. Sano welcomed the Ambassador and thanked him for his visit, which reflected the strong relationship and collaboration between Gabon and the Academy. He wished the Ambassador success in his new role as Gabon's Ambassador to the Kingdom of Morocco, and added, "This visit highlights the genuine commitment to

enhancing cooperation between the Academy and the scientific and religious institutions in the Republic of Gabon." The Secretary General expressed his sincere gratitude to the Ambassador for his unwavering support and assistance during his tenure in Jeddah, noting the positive impact and fond memories he had left with everyone who worked with him. He also regretted the Ambassador's departure but wished him continued success in his new position in Morocco. The meeting was attended by Dr. Abdulfatah Mahmoud Abnauf Ahmed, Director of Planning, Development, and International Cooperation; Mr. Muhammad Walid Al-Idrissi, Director of Media, Public Relations, and Information and Communication Technology; and Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations Division.



SESRIC Director General Visits the Academy

Her Excellency Mrs. Zahra Zamard Selcuk, Director General of the OIC's Statistical, Economic, and Social Research and Training Center (SESRIC) in Turkey, visited the headquarters of the International Islamic Fiqh Academy (IIFA) in Jeddah on Wednesday, 26 Dhu'l-Hijjah 1445, corresponding to 3 July 2024, during her official visit to Saudi Arabia. She was warmly received by His Excellency Prof. Koutoub Moustapha Sano, Secretary General of the Academy. During the visit, H.E. Selcuk expressed her pleasure in visiting the Academy and thanked the Secretary General for the gracious reception. She emphasized her desire to strengthen the cooperation and partnership



between SESRIC and the Academy, stating, "The Academy and our center can enhance collaboration in areas of common interest, including but not limited to supporting girls' education and women's empowerment in OIC member states. Based on the reliable statistics our center provides on various social issues in these states, we can also work together to raise awareness of pressing social matters affecting our countries." In response, Prof. Sano welcomed H.E. Selcuk and H.E. Dr. Ninden Octavarulia Shanti, Director of the Training and Technical Cooperation Department at SESRIC, thanking them for their visit and their commitment to

fostering closer ties between the Academy and the Center. He provided a brief overview of the Academy's vision, mission, initiatives, and projects. He underscored the Academy's role as the supreme juristic authority for the OIC member states, responsible for clarifying Sharia rulings on contemporary issues, particularly those related to family, finance, intellectual property, culture, and education. He emphasized that the Academy is "ready to strengthen relations with OIC member states and enhance cooperation between the OIC and SESRIC." The meeting was also attended by Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations at the Academy.



Kuwait's Permanent Representative to OIC Praises the Academy's Efforts

As part of ongoing cooperation between the State of Kuwait and the International Islamic Fiqh Academy (IIFA), His Excellency Ambassador Mohammed Saud Al-Mutairi, Consul General and Permanent Representative of Kuwait to the Organization of Islamic Cooperation (OIC), visited the Academy's headquarters in Jeddah on Thursday, 3 Safar 1446, corresponding to 7 August 2024. He was accompanied by Mr. Humaid Al-Mutairi, Deputy Consul General of Kuwait. Upon their arrival, they were warmly welcomed by His Excellency Prof. Koutoub Moustapha Sano, Secretary General of the Academy, who expressed his appreciation for the visit, the first since H.E. Al-Mutairi's appointment as Consul General and Permanent Representative to the OIC. Prof. Sano conveyed the Academy's gratitude to Kuwait's



leadership and people for their consistent support and sponsorship of the Academy since its establishment. He also commended the valuable intellectual and scientific contributions of Kuwaiti scholars and experts in various Academy sessions, conferences, and seminars. Additionally, Kuwait has long represented the Arab Group in the Academy's Bureau and hosted two of its sessions, demonstrating the Kuwaiti leadership's ongoing commitment to supporting the Academy. In turn, Ambassador Al-Mutairi expressed his pleasure at the visit and signed the Academy's golden book, noting, "I would like to extend my sincere thanks and appreciation to Professor Sano for the warm reception and the comprehensive presentation of the Academy's efforts in serving

the Ummah. I wish him continued success." He reaffirmed Kuwait's readiness to host one of the Academy's future sessions, further emphasizing his country's support and commitment to the Academy's mission. At the conclusion of the visit, the Secretary General presented the Ambassador with a commemorative shield and a collection of the Academy's publications. He also accompanied the guests on a tour of the Academy's facilities, including its library. The meeting was attended by Mr. Humaid Al-Mutairi, Deputy Consul General of Kuwait, Dr. Abdulfatah Abnauf, Director of Planning and External Relations, Mr. Khalid Al-Ahmadi, Head of Financial Affairs, and Mr. Saad Al-Sammar, Head of the Media Division at the Academy.



Director of Fatwas Participates in International Symposium on Jerusalem and Gaza Conflict



Mr. Abdullah Al-Tamimi, Director of the Department of Fatwas, Reviews, and Libraries, represented the Secretary General of the International Islamic Fiqh Academy at the OIC's international symposium held in cooperation with the UN Committee on the Exercise of the Inalienable Rights of the Palestinian People. The symposium, titled "Jerusalem and the

Gaza War: Inalienable Rights of the Palestinian People, Palestinian Identity and Existence Threatened with Annihilation," took place at the OIC headquarters in Jeddah on Monday, 25 Dhu'l-Hijjah 1445, corresponding to 1 July 2024. The event aimed to shed light on Israel's policies of forced displacement and confiscation of Palestinian property in Jerusalem, with a focus

on the broader context of illegal actions in other areas of the Occupied Palestinian Territories. The discussions were especially relevant given Israel's ongoing war on Gaza, the large-scale forced displacement of Palestinian civilians, and other severe violations of international law. The symposium began with an opening session where H.E. Mr. Hussein Ibrahim Taha, Secretary General of the OIC, delivered the keynote address. Following this, representatives from OIC member states, including Saudi Arabia and the State of Palestine, alongside officials from the United Nations and the Chairman of the UN Committee on the Exercise of the Inalienable Rights of the Palestinian People, presented their remarks on the issue. The event also featured a round-table discussion titled "Jerusalem under the War on Gaza: Challenges for Peace and Security in the Region and Beyond," with the participation of four experts on the situation in Jerusalem.

Dr. Abnaouf: AI Offers a Significant Opportunity for Advancing Human Rights



At the invitation of the OIC's Independent Permanent Human Rights Commission, Dr. Abdulfatah Mahmoud Abnaouf, Director of the Department of Planning and International Cooperation, represented the Secretary General of the Academy and delivered a scientific paper during the 23rd Ordinary Session of the OIC's Cultural Commission on "The Impact of Artificial Intelligence (AI) on Human Rights: Challenges and Opportunities" on Sunday, 24 Dhu'l-Hijjah 1445, corresponding to 30 June 2024, at the OIC headquarters in Jeddah. Dr. Abnaouf began his presentation, titled "International and Islamic Human Rights: A Normative and Sharia Perspective on Artificial Intelligence," by expressing gratitude to the Independent Permanent Commission for organizing the event, which highlighted its commitment to human rights. He emphasized the principles of Sharia, which aim to ensure human well-being through

scientific advancements, fostering a legacy of values that prioritize the service of humanity and the alleviation of hardships. He reiterated that Islamic jurisprudence addresses all aspects of life, quoting Imam Al-Shafi'i: "No calamity befalls any follower of God's religion without there being guidance in God's Book on the path to righteousness." Dr. Abnaouf explained that AI, a product of human intelligence, has evolved to the point where it now surpasses its creators and may eventually replace them. Thus, it is crucial to develop ethical guidelines for AI, guided by Sharia's core objectives to protect humanity and preserve essential values. Dr. Abnaouf explored how AI impacts human rights and emphasized the need to develop frameworks based on the five objectives of Sharia. These frameworks would ensure that AI, like human intelligence, serves humanity and enhances human rights. He acknowledged the Islamic contributions to fields like mathematics and algorithms, with

pioneers such as Ibn al-Haytham and al-Khwarizmi laying the foundations of these sciences. However, he cautioned that if not guided properly, AI could have destructive consequences for individuals and society. He stressed the importance of ensuring that AI does not become a tool for harm, corruption, or violations of human dignity. Instead, AI should promote the principles of Islam, raise awareness of human rights, and adhere to Islamic ethics. Dr. Abnaouf concluded by stating that AI must serve humanity, support the objectives of Sharia, and protect wealth, life, and faith, ensuring it remains a positive force for society. The Academy has recognized the significance of this topic and included it on the agenda for its twenty-sixth session in Qatar in November 2024. The session will explore how AI can be leveraged to develop regional and international laws and guidelines that protect human rights within OIC member states and beyond.

43rd Monthly Meeting of the Academy's Staff

On Sunday, 08 Muharram 1446H, corresponding to 14 July 2024, H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 43rd regular monthly meeting of the Academy's personnel at its headquarters in Jeddah. His Excellency began by welcoming the participants and expressing his gratitude to the scientific committee for their hard work in reviewing the research papers submitted to the Secretariat General. He emphasized the importance of forwarding the reviewed research papers to the printing press to assess the financial costs and delivery timelines, instructing the



Research and Encyclopedias Department to handle communication with the printer. His Excellency then invited staff members to share their thoughts and suggestions regarding the Academy's progress. Following a discussion of the feedback received, several key decisions were made:

- Finalizing the review of the fifth edition

of the Book of Resolutions in Arabic, English, and French, and sending it to the printer, with plans to publish it in Persian, Urdu, and Turkish after the final review.

- Distributing the 20th issue of the scientific journal to members and scientific institutions that previously received the Academy's publications while completing the distribution of newsletters and other materials
- Notifying researchers whose work has been approved for the upcoming session to submit summaries of their research based on the established criteria.

19th Joint Weekly Meeting of Departments and Divisions



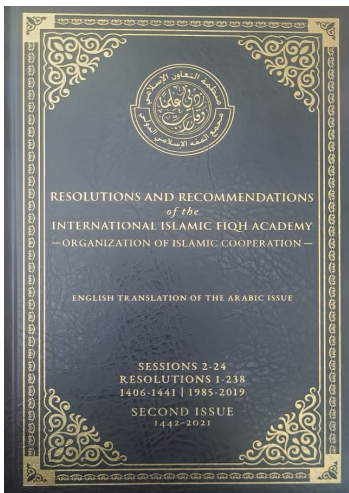
On Thursday, 13 Muharram 1446H, corresponding to 19 July 2024, H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, presided over the 19th joint weekly meeting of the departments

and divisions at the Academy's headquarters in Jeddah. His Excellency welcomed the attendees and emphasized that these meetings would continue to be collaborative among all departments and divisions to oversee preparations for the 26th session of the Academy, underscoring its significance during this crucial period leading up to the session. The delegation reviewed the results of their visit to Qatar and the discussions with the convening authority, highlighting the key requirements from the Academy and the need to communicate these

points to the hosting authority promptly. The meeting evaluated previous decisions and made new resolutions, including:

- Uploading the files for the upcoming session to a shared folder for all employees to access and provide their input.
- Finalizing the list of participants along with their passport photos to be sent to the session organizers.
- Reminding all participants to expedite the submission of all required documents, particularly for the Academy's members.

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.

Resolutions and Recommendations of the 11th Session of the Council of the International Islamic Fiqh Academy Manama - Kingdom of Bahrain 25–30 Rajab 1419 / 14–19 November 1998

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. 98 (1/11) Islamic Unity

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Islamic Unity, In light of the discussions emphasizing that this subject is one the most important issues, both theoretically and practically, and that one of the Academy's main objectives is to strive towards the unification of the Ummah intellectually, legally and politically, and to bind it strongly to Tawhīd, Resolves

First: Islamic unity is a duty which the Almighty Allāh has commanded us to adhere to and achieve and made it a concomitant description of this Ummah when He said, «And hold firmly to the rope of Allāh all together and do not become divided.» (Āl 'Imrān, 103); and He also said, «Indeed this, your religion, is one religion, and I am your Lord, so worship Me.» (Al-Anbiyā, 92). The Prophet's Sunnah stressed this call by words and deeds. The Prophet

SAW said "All the Muslims' blood is of equal value, and all the Muslims are like one hand against others, and the lowest of rank among them moves around freely under their protection." This unity was achieved by the Prophet SAW in practical life by forging brotherhood between the al-Muhājirūn (immigrants from Makkah) and al-Anṣār (supporters, inhabitants of Madinah). He also laid it down in the first document of the establishment of the Islamic State in al-Madinah al-Munawarah, in which he described the Muslims as being "a single Ummah unlike the rest of people." The meanings of such verses from the Holy Quran and from the sayings of the Prophet SAW make it incumbent upon the believers to unify their ranks under the banner of Islam, by holding firmly to the Quran and Sunnah, and renounce historical enmity, tribal differences and disputes, personal ambitions and racial slogans. When the Muslims abode by the above Islamic teachings, during the Prophet's lifetime and the era of the early Muslims, the religion of Islam and its rule spread in the East and in the West, and Ummah guided humanity through the Islamic civilization, which was the most glorious civilization as it was established on the principle of servitude to Allāh alone; thus justice, freedom and equality prevailed. Second: Islamic unity lies in ensuring servitude to Allāh the Almighty, in belief, words, and deeds, under the guidance of the Quran and Sunnah. It also lies in preserving what unifies Muslims on standard terms in the various intellectual, economic, social and political spheres of life. When Ummah abandoned the factors of its unity, reasons of discord began to emerge, deepening further, later on, disunity among Muslims. This was due to various reasons, among which the efforts of colonization that raised the banner "divide and conquer," thus splitting Ummah and the ranks of Arabs and Muslims into small parts

based on nationalist and ethnic grounds. Besides, most of the orientalist's efforts focused on the perpetuation of discord and disunity in their studies and books, which they disseminated among Muslims. Third: Jurisprudential (Fiqh) differences which are based on Ijtihād (jurisprudential interpretation) in understanding the meanings of Shariah sources are, in themselves, natural consequences. They, in fact, contributed to the enrichment of legislation which realizes the purposes and characteristics of Shariah, by making things easy and bearable for Muslims. Fourth: It is a Muslim duty to preserve the status of all the Prophet's Companions RA. The 'Ulamā (Islamic scholars) should be called upon to exalt the Companions' position and services in conveying Shariah to the Ummah and highlight their rights over it. Also, governments should be called upon to issue regulations that punish whoever denigrates or looks down upon them in any way whatsoever. This will preserve the sanctity of the Prophet's Companions RA and nip in the bud one of the reasons of discord. Fifth: It is a Muslim duty to adhere to the Holy Quran and Sunnah and to the guidance of the Ummah's pious predecessors and those who follow their footsteps. It is also a Muslim duty to discard delusions, avoid what spreads seditions among Muslims and what leads to their disunity, and instead channel Muslim efforts to the call for Islam and the propagation of its principles among non-Muslims. Recommendations

Needless to say, that our age is an age of regional blocks, which serve various intellectual, social and economic purposes under the banners of globalization, secularism and modernism, and also because of the media's unrestricted openness. This makes the Muslim world targeted in a bid to put an end to its distinctive features, destroy its basic elements and undermine the foundations

of its spiritual and intellectual civilization. Our Ummah cannot be protected from these perils and threats except by unifying its ranks and eliminating the reasons of discord, especially that our Ummah has all factors of unity which include a common creed with common social, economic, legislative and cultural aspects. Hence, the Academy makes the following recommendations:

1. Confirming the Academy resolution 48 (10/5) regarding the application of the Islamic laws and the subsequent recommendations on the same topic, and the Academy resolution no. 69 (7/7) regarding intellectual imperialism, the subject matter of the first recommendation.

2. Calling upon the governments of Muslim countries to support the efforts made by both the Organization of the Islamic Conference and the International Islamic Fiqh Academy, considering that these efforts are manifestations of unity among Muslims, politically and

3. Leaving behind historical disputes, for their effects only lead to inflaming enmity and deepening discord.

4. Maintaining positive opinion and mutual trust between Muslims, both as governments and citizens, through directing the media to fostering the spirit of unity, promoting the ethics of dialogue, and accepting opinions based on Ijtihad.

5. Benefiting from fateful issues which unify Ummah, principally the issue of Al-Quds and Al-Aqsa Mosque, the first of the two Qiblas and the Prophet's Masrā (station of his night journey), to ward off the dangers which threaten its Islamic. The Academy also stresses that the issue of Al-Quds and Al-Aqsa Mosque is an issue concerning all Muslims. The participants to the session appeal to the governments of Muslim countries to give this issue, and other similar issues, due attention and take prompt and appropriate measures, which include the following:

- Denouncing the policies of expulsion, judaization and settlement which Palestinian lands and people are being subjected to, and denouncing the occupation, injustice, oppression, deprivation, killing and dislodgement which the Palestinians are suffering from. Added to this are the humiliation of human dignity and the abuse of fundamental human rights.

- Extending full support to the struggling Palestine, its blessed land, and Al-Aqsa Mosque, the first of the two Qiblas, as well as to its fight for independence, and siding with it and with the Palestinian people in their resistance.

- Condemning the Zionist movement and the Israeli occupation for the forms of oppression and the various aspects of ugly aggression against the struggle of the Palestinian people for freedom and for the liberation of sacred sites.

1. Paying due attention to the priority mechanisms proposed for the achievement of Islamic unity through stages, including:

2. Designing educational curricula on Islamic

3. Formulating a joint Islamic media

4. Establishing a common Islamic

5. Establishing an Islamic Court of

6. The Secretariat General of the

Academy should establish a committee from among its members and experts to prepare practical studies that are considering the current situation of Ummah. Such studies should include the cultural, social and economic aspects and put down mechanisms of achieving unity in these areas while benefiting from the current efforts of Arab and Muslim organizations and seeking the assistance of experts in these various disciplines. Finally, in order to ensure the effectiveness of such a committee and the implementation of the findings of its studies, we recommend that its members and duties be approved by the Organization of the Islamic Conference. Indeed, Allāh is the Giver of success.

Resolution No. 99 (2/11) Secularism

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Secularism, In light of the discussions that highlighted the dangers of secularism against the Ummah, Resolves

First: Secularism, which is the separation between religion and life, started as a reaction to the arbitrary acts committed by the Church.

Second: Secularism spread in Muslim lands with the force of colonization and its stooges, and under the effect of orientalism, and thus led to the fragmentation of Ummah, to casting doubts on the creed of Islam and to the distortion of the brilliant history of our Ummah. It also led to the propagation of a misconception among the young generation that there is a discrepancy between reason and Shariah sources; and thus, secularism worked to replace the Noble Shariah with man-made laws and promote licentiousness, moral degradation and the destruction of noble values.

Third: From secularism spread destructive ideologies which invaded our countries under different names, such as racism, communism, Zionism, free-masonry, etc. which led to the dissipation of the Ummah's resources and the deterioration of economic conditions.

The result was the occupation of some of our lands, such as Palestine and Al-Quds, which indicates the failure of secularism to do any good to our Ummah.

Fourth: Secularism is a man-made system based primarily on the principles of atheism which is against Islam, in part and whole. It converges with international Zionism and calls for licentiousness. Therefore, it is an atheistic approach that is rejected by Allāh, His Messenger and by all believers.

Fifth: Islam is a religion, a governing system and a complete way of life, which is suitable for every time and place. It does not approve of the separation between religion and life and it requires

that all laws and regulations emanate from it, and that practical life follow its system whether in politics, economics, social life, education, media, or any other field.

Recommendations

1. Muslim governments should prevent the methods of secularism against Muslims and their countries and take the necessary measures to protect them from its dangers.
2. Muslim scholars should include in their dawah and reformation efforts the denunciations of secularism and the dissemination of its dangers.
3. Developing a comprehensive Islamic education plan for schools, universities, research centers and information networks in order to formulate a single and comprehensive media, educational, and intellectual discourse and to emphasize the need for the revival of the role of the Mosque, to pay special attention to sermons, preaching and guidance, to train preachers with adequate qualifications that meet the requirements of our time, to refute misconceptions about Islam, and to preserve the objectives of Shariah. Indeed, Allāh is the Giver of success.

Resolution No. 100 (3/11) Islam versus Absolute Modernism

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Islam versus Absolute Modernism, In light of the discussions that highlighted the dangers of this issue, and revealed the true nature of modernism as an intellectual theory based on the deification of reason, the rejection of the unseen, the denial of revelation and the destruction of everything related to beliefs, values and morals, The following are the most important characteristics of modernism in the minds of its supporters:

- Absolute dependence

on the intellect and restriction to the data of empirical science, far away from the genuine Islamic

- Complete separation between religion and all cultural, social, economic, political and charitable institutions; and thus, their alignment with Hence, the Academy resolves

First: Modernism, as mentioned above, is an atheist concept that is rejected by Allāh, His Prophet, and believers because it contradicts the principles of Islam and its fundamentals, no matter what clothes it wears, such as the so-called jealousy for Islam and the claim to revive it. Second: Within the teachings of Islam and its law, there are sufficient solutions for humanity anywhere and anytime, because Islam is built on firm foundations without which human life cannot stand, and on variables that ensure progress and development and welcome everything new and beneficial through Ijtihād, which is governed by and based on the various sources of Islamic legislation.

Recommendations

1. The Organization of the Islamic Conference should form a committee of Muslim thinkers to monitor the phenomenon of modernism and its results and study it in a comprehensive, objective, and scientific manner to warn against its falsehoods and protect the Muslim youth from its severe
 2. Muslim governments should use all means to repel the mischievous methods of modernism and take the necessary measures to protect their countries and Muslim citizens from this
- Indeed, Allāh is the Giver of success.

Resolution No. 101 (4/11) Debt Sale, Loan Debentures, and their Shariah-based Alternatives in the Public and Private Sectors

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Debt Sale and Loan Debentures and their Shariah-based Alternatives in the Public and Private Sectors, In light of the discussions highlighting the importance of these issues in contemporary financial transactions, Resolves

First: It is not permissible to sell a deferred debt by the non-debtor for immediate cash, of its type or otherwise, because this results in ribā (usury). Likewise, it is not permissible to sell it for a deferred cash, of its type or otherwise, because it is similar to selling a debt for a debt, which is prohibited in Shariah, regardless of whether the debt is the result of a loan or a deferred sale. Second: Emphasizing the Academy resolution no. 60 (11/6) concerning Bonds, issued at its sixth session held in Saudi Arabia on 17–23 Sha‘bān 1410h (14–20 March 1990) and paragraph (3) of the Academy resolution no. 64 (2/7) regarding discounting commercial papers, issued at its seventh session held in Saudi Arabia on 7–12 Dhū al-Qi‘dah 1412h (9–14 May 1992). Third: The Academy reviewed other forms of the debt sale and decided to postpone the issuance of resolutions on the subject to conduct further research. It, therefore, requests the Secretariat General to establish a committee to study these forms and suggest Shariah-compliant alternatives to debt sale, to be submitted at the next session of the Academy. Indeed, Allāh is All-Knowing.

Resolution No. 102 (5/11) Currency Trading (Foreign Exchange Market)

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Currency Trading (Foreign Exchange Market), Having listened to the discussions on the subject, Resolves

First: Confirming the Academy resolution no. 21 (9/3) concerning banknotes and the changing value of currency, resolution no. 63 (1/7) concerning the stock exchange, paragraph (3) on trading in commodities, currencies and indexes of organized markets, and no. (2) concerning currency exchange, and resolution no. 53 (4/6) concerning Qabd (taking possession), paragraph (2-i-c).
Second: It is not permissible in Shariah to sell currencies by deferred sale, nor to set a date for the exchange of their price, as has been proven by the Quran, Sunnah and Ijmā'.
Third: Ribā (usury), currency trading, and currency exchange that do not abide by the rulings of Shariah are among the most important causes of the economic crises and financial fluctuations that have hit some countries.
Recommendation

It is incumbent upon Muslim governments to exercise control over financial markets and compel them to regulate their activities, such as in currencies and other transactions in accordance with the provisions of Shariah, as these principles are the safety valve against economic disasters. Indeed, Allāh is the Giver of success.

Resolution No. 103 (6/11) Maintenance Contracts

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Maintenance Contracts, Having listened to the in-depth discussions on the subject, Resolves

First: A maintenance contract is a novel and independent contract to which the general rulings of Shariah for contracts apply. Its jurisprudential characterization and ruling vary according to its different forms. It is, in fact, a compensation contract that involves an undertaking by one party to inspect and repair, periodically or in case of emergency, a machine or anything else necessary in the form of periodical or emergency repairs for a specified period in exchange for specific compensation. The maintenance contractor may undertake to provide labor only or both labor and materials.
Second: A maintenance contract includes many forms, among which have been explained above, namely:

1. A maintenance contract which is not related to another contract, whereby the maintenance contractor undertakes to provide labor only or provide ordinary materials that the contracting parties usually do not consider. This contract is regulated as an Ijārah contract to provide labor, and it is permissible in Shariah, provided the labor period and wages are
2. A maintenance contract is not related to another contract, whereby the maintenance contractor undertakes to provide labor, while the client undertakes to provide materials. The jurisprudential characterization and ruling of this form are the same as the first one above.
3. Conditional maintenance in the sale contract which is to be provided by the seller for a specific period of This is a contract in which sale and condition are combined and it is permissible in Shariah, whether maintenance is done with or without the provision of materials.
4. Conditional maintenance in

Ijārah contract which is to be provided by both parties of the contract. This is a contract in which Ijārah and condition are combined. The ruling of this form of contract is that maintenance, if it is of the type that depends on the fulfillment of benefit, then it is binding to the owner of the hired property without condition. However, it is not permissible to impose it as a condition on the client. As for maintenance which is not conditional on the fulfillment of benefit, it is permissible to be imposed as a condition for either party, if it is specified in a manner that precludes ignorance. There are other forms which the Academy decides to postpone for further study and research.
Third: In all forms, it is required that maintenance be specified in a manner that precludes ignorance that leads to disputes. The same applies to the specification of materials if they are to be supplied by the maintenance contractor. Likewise, it is a requirement to specify wages in all cases.

Indeed, Allāh is All-Knowing.

Resolution No. 104 (7/11) Ways of Making Use of Nawāzil (Fatāwā)

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Ways of Making Use of Nawāzil (Fatāwā), Having listened to the discussions on the subject, Resolves

1. Making use of the heritage of jurisprudential fatāwā (eg. fatwā, fiqh al-nawāzil) with all their forms to find solutions to contemporary issues, whether in relation to the methodology of iftā under the general rules of Ijtihād, Istinbāt (inference), takhrij (extraction) and Fiqh maxims, or in relation to the Fiqh branches which fuqahā (fiqh scholars) had previously dealt with in issues similar to

the practical applications of their times.

2. Academic editing of the most important Fiqh books, and reviving the auxiliary Fiqh manuals, such as al-Tanbihāt 'ala al-Mudawwanah (Commentary on Fiqh Codes) by al-Qādi Iyād, al-Barnāmaj (Curriculum) of Sheikh Adhoom, Fatāwā of al-Imam al-Ghazzālī, Taqwīm al-Nazr (Strengthening Observation) by Ibn al-Dahhān, and other books dealing with practices of Madinah in the Maliki school as well as of its scientific capitals, such as Fes, Kairouan and Cordoba, in addition to al-Ma'rūḍāt (Exhibits) by Abū al-Su'ūd, and such other works which are a way of highlighting the vitality of

3. Preparing an in-depth book clarifying the principles of Iftā and the methodologies of Muftīs, the terminology of the different schools of Fiqh, the methods of tarjih (preponderance) and takhrīj (extraction) in each school of Fiqh (madhāhib), including the collection of common practices within the Maliki and other schools of Fiqh, as well as publishing al-Madkhal ilā fiqh al-Nawāzil (Introduction to the Fiqh of Contemporary Issues) authored by the President of the Academy.

4. Introducing other Fatwa books as part of the planning for Ma'lamah al-Qawā'id al-Fiqhiyyah (Encyclopedia of Fiqh Maxims) to facilitate access to the maxims on which the fatwās are based but which are not often included in Fiqh writings. Recommendations

1. Extreme caution should be taken against the fatwas that are not backed by a Shariah principle or not based on Shariah-accepted evidence but are rather based only on an illusional benefit disproved by Shariah and stemming from fancies and influenced by circumstances and customs that are in conflict with the principles, rulings and purposes of

2. Calling on Iftā workers, namely Muftīs, authorities, and committees, to take into consideration the resolutions and recommendations of Fiqh Academies, in order to regulate, coordinate and

unify fatwās in the entire Muslim

3. Restricting the issuance of fatwās to scholars known for their knowledge, scholarship, righteousness, and piety of Allāh the

4. Those who issue fatwās should respect Iftā rules stipulated by scholars in this regard, namely:

1. Abiding by the legal proofs of the Quran, Sunnah, Ijmā', Qiyās (legal analogy), and other proofs of Shariah, in addition to abiding by the rules of Istidlāl (establishing evidence) and those of Istinbāt (inference).

2. Giving due attention to the order of priorities in the realization of benefits and the elimination of evils.

3. Taking into consideration the jurisprudence of reality (fiqh wāqī'), customs, changes of situations, and the time conditions, which do not contradict a principle of Shariah.

4. Keeping pace with the developments of modern civilization by combining genuine public interests with due respect to the provisions of

Indeed, Allāh is the Giver of success.

Resolution No. 105 (8/11) Heredity, Genetic Engineering, and the Human Genome

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having examined the research papers submitted to the Academy concerning Heredity, Genetic Engineering, and the Human Genome, Having reviewed the resolutions and recommendations of the 11th Medical Fiqh Symposium held jointly by the International Islamic Fiqh Academy in Jeddah, the Islamic Organization

for Medical Sciences (Kuwait), the Regional Office of the World Health Organization (Alexandria), and the Islamic Organization for Education, Science and Culture (ISESCO), on 23–25 Jumādā al-Ākhirah 1419h (13–15 October 1998) in the State of Kuwait, Resolves

To postpone the issuance of a resolution on this subject pending further research and study.

Indeed, Allāh is the Giver of success.

Resolution No. 106 (9/11) Expert Symposium 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 11th session in Manama, Kingdom of Bahrain, on 25–30 Rajab 1419h (14–19 November 1998), Having discussed and consulted on the above subject, Resolves

To postpone the issuance of a resolution on the subject pending further research. For this purpose, a committee was established and composed of Sheikh Dr. Bakr bin Abdullah Abu Zayd, President of the Academy, Sheikh Mohamed Ali Al-Taskhiri and Sheikh Muhammad Taqi Usmani. This committee shall submit its report to the next session of the Academy.

Indeed, Allāh is the Giver of success.

General Supervisor

PROF. DR. KOUTOUB MOUSTAPHA SANO

Editorial

DR. ALHAGI MANTA DRAMMEH
JAWZI LARDJANE
MOHAMMAD WALID AL-IDRISI

PHOTOGRAPHER
AMJAD MANSI

DESIGN
SAAD ESSEMMAR

FOR FURTHER INQUIRIES YOU MAY KINDLY CONTACT
US THROUGH THE FOLLOWING ADDRESSES:
KINGDOM OF SAUDI ARABIA. P. O. BOX 13719, JEDDAH 21414
PHONE: (+96612) 6900347 / 6980518 / 2575662 / 6900346
FAX: (+96612) 2575661

