



منظمة التعاون الإسلامي

Organisation of Islamic Cooperation
Organisation de la Coopération Islamique

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IIFA
NEWSLETTERS



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OIC Secretary General Presides Over Second IIFA Bureau Meeting of 2024



H.E. Prof. Koutoub Moustapha Sano



H.E. Sheikh Dr. Saleh bin Abdullah bin Humaid



His Excellency Hissein Brahimi Taha



H.E. Dr. Abou Bakr Doukouri



H.E. Dr. Ahmed Abdulaziz Al-Haddad



H.E. Dr. Ajil Jassim Al-Nashmi



H.E. Justice Muhammad Taqi Usmani

H.E. Mr. Hussein Ibrahim Taha, Secretary General of the Organization of Islamic Cooperation (OIC) and Chairman of the Bureau of the International Islamic Fiqh Academy (IIFA), presided over the Academy's second Bureau meeting of 2024 on Thursday, 25 Jumada Al-Akhira 1446 (26 December 2024), via video conference. The meeting was attended by H.E. Sheikh Dr. Saleh bin Abdullah bin Humaid, Chairman of the Academy's Council and Vice Chairman of the Bureau; H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy and Secretary of the Bureau; alongside Bureau members: H.E. Dr. Abou Bakr Doukouri (Representative of the African Group), H.E. Dr. Ajil Jassim Al-Nashmi and H.E. Dr. Ahmed Abdulaziz Al-Haddad (Representatives of the Arab Group), and H.E. Justice Muhammad Taqi Usmani (Representative of the Asian Group). The Secretary General of OIC opened the meeting by welcoming the Bureau members and expressing gratitude for their ongoing support of the Academy. He extended special appreciation to H.E. Sheikh Dr. Saleh bin Abdullah bin Humaid for his guidance in advancing the Academy's mission and commended H.E. Prof. Koutoub Moustapha Sano for his dedication to implementing the Academy's programs and activities. He reaffirmed the OIC's commitment to the

Academy as a key institution for fostering a comprehensive and balanced understanding of Islam and promoting peace and security. Then, the President of the Academy expressed his gratitude to the OIC Secretary General and the Bureau members for their continuous support. He also conveyed profound appreciation to the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and his Crown Prince, HRH Prince Mohammed bin Salman bin Abdulaziz Al Saud, for their unwavering patronage of the Academy. Furthermore, he congratulated the Secretary General on his reappointment for a second term, praising his accomplishments and wishing him further success. During the meeting, the President highlighted the Academy's recent achievements, including the organization of the Medical Fiqh Symposium in collaboration with the Saudi Food and Drug Authority. The symposium, titled "Sharia Ruling on Eating and Trading Cultured Meat, Insects, and Genetically Modified Foods of Animal Origin," saw active participation from scholars and food experts. Its recommendations are set to be presented at the next Council meeting. He also extended his gratitude to H.H. Sheikh Tamim bin Hamad Al Thani, Emir of Qatar, and the Qatari government, represented by the Ministry of Awqaf and Islamic Affairs,

for hosting the 26th session of the Academy's Council in Doha next May. The Secretary General of the Academy expressed deep appreciation to the Government of Saudi Arabia for its continued support, which has enabled the Academy to successfully implement its projects and initiatives. He also thanked the President of the Academy for his leadership, attributing past achievements to collective efforts and divine guidance. He prayed for Allah's continued support in preparing for the upcoming session of the Academy and in further strengthening its role in serving the Muslim Ummah. The Bureau proceeded with its agenda, which included approving the minutes of the previous meeting, reviewing cooperation agreements and memoranda of understanding signed between the Secretariat General and religious and scientific institutions across OIC member states, and assessing preparations for the 26th session of the Academy. The meeting also addressed administrative and financial matters, including the status of member states' financial contributions. At the conclusion of the meeting, Bureau members congratulated the Secretary General on his renewed term and wished him continued success in advancing the Academy's mission.

Qatari Minister of Endowments and Islamic Affairs Receives the Secretary-General in Doha



As part of the preparations for the 26th session of the International Islamic Fiqh Academy, set to take place in Qatar next May, His Excellency Mr. Ghanem bin Shaheen Al-Ghanem, Minister of Awqaf and Islamic Affairs of Qatar, welcomed His Excellency Prof. Dr. Koutoub Moustapha Sano, Secretary-General of the Academy, and his accompanying delegation at the Ministry's headquarters on Monday morning, 28 Jumada Al-Thani 1446 AH (December 29, 2024).

During the meeting, the Minister commended the ongoing preparations to ensure the success of the session after reviewing a detailed report on the latest arrangements. He reaffirmed Qatar's commitment to providing all necessary support, facilities, and services to assist the Academy during the event in Doha. For his part, the Secretary-General expressed

his deep gratitude and appreciation to the Minister for his warm reception and generous hospitality. He also extended his sincere thanks to the Qatari government, represented by the Ministry of Endowments and Islamic Affairs, for hosting the upcoming session and for its unwavering support of the Academy since its inception.

Prof. Sano highlighted that the session will address several critical contemporary issues affecting Muslims, including childcare and protection, focusing on safeguarding children from neglect and harm; artificial intelligence, its legal rulings, ethical considerations, and governance; electronic gaming, its rulings, and societal impact; the effect of mental illness on legal capacity; the presumption of continuity and its contemporary applications; Shariah governance in modern Islamic financial institutions; Halal industry-related issues, such as the legitimacy of cultured meat, the consumption of insects as food, breastfeeding of premature babies by unknown mothers, and the regulation of genetically modified foods of animal origin.

Also, he informed the Minister that the Secretariat General has reviewed 186 research papers submitted for discussion, making this session the largest in the Academy's history in terms of research volume and expected resolutions. At the end of the meeting, the

Secretary-General conveyed the greetings of His Excellency Sheikh Dr. Saleh bin Abdullah bin Humaid, President of the Academy, Member of the Council of Senior Scholars, and chief Imam of the Grand Mosque, along with the greetings of all members and experts of the Academy. He prayed for the Minister's continued success in his duties. Following the meeting, the Secretary-General and his delegation, accompanied by representatives from Qatar's Ministries of Foreign Affairs and Endowments and Islamic Affairs, visited the designated hotel where the session will be held. The meeting was attended by directors of key ministry departments, including human resources, financial affairs, Islamic affairs, advocacy, and media. Also present were Mrs. Sarah Amjad Bedewi, Supervisor of the Secretary-General; Mr. Hassan Kamit, Director of Seminars and Conferences; Mr. Khaled Hamed Al-Ahmadi, Head of Administrative and Financial Affairs; and Mr. Amjad Ibrahim Al-Mansi, Head of Protocol.





At the Islamabad Conference: His Excellency the Secretary-General Praises Girls' Education in Saudi Arabia

In his speech at the international conference organized by the Muslim World League in cooperation with the Prime Minister of the Islamic Republic of Pakistan, titled “Girls’ Education in Muslim Societies: Challenges and Opportunities” — held on January 11–12, 2025, in Islamabad — His Excellency Professor Dr. Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy, commended Saudi Arabia’s remarkable achievements in advancing girls’ education. He highlighted the Kingdom’s pioneering role as a model for girls’ education, both globally and within the Islamic world. His Excellency emphasized that for over half a century, the wise leadership of the Kingdom of Saudi Arabia has implemented forward-thinking educational policies, ensuring girls’ access to education in both religious and secular fields at all levels. The Kingdom established schools, colleges, institutes, and universities for girls across the country, even in remote areas, and provided essential infrastructure, transportation, and

logistics. A dedicated General Presidency for Girls’ Education was created to oversee these institutions and shape relevant policies and regulations. Thanks to these initiatives, girls in Saudi Arabia now have the opportunity to pursue education in various disciplines, including legal, social, and applied sciences.



The Kingdom has become a global model in girls’ education and is home to the world’s largest women’s university — Princess Nourah bint Abdulrahman University, named after the late Princess Nourah bint Abdulrahman Al Saud, may Allah have mercy on her. Dr. Sano further noted that the Kingdom’s founding father, King Abdulaziz bin Abdulrahman Al Saud, may Allah have

mercy on him, and his successors, upheld these policies, driven by a firm belief that educating girls is essential for national progress and development. Their vision aligns with the teachings of the Quran and Sunnah, which make seeking knowledge a duty for every Muslim, male and female. He asserted that no society, in any era, has the right to deny girls access to education. Education is a fundamental right and a religious obligation upon families, communities, and states. Denying girls this right is a clear violation of divine teachings, leading to devastating consequences such as ignorance, poverty, and disease. In conclusion, His Excellency called upon scholars around the world to challenge deviant fatwas that contradict the Quran and Sunnah by preventing women from seeking education. He urged them to refute misguided traditions and outdated customs that deprive women of their right to learn, asserting that no false reasoning can override the clear teachings of Islam regarding the education of both men and women.



Secretary General Welcomes Cameroonian Minister of Territorial Administration



His Excellency Mr. Atanga Njie, Minister of Territorial Administration of the Republic of Cameroon, visited the headquarters of the International Islamic Fiqh Academy (IIFA) on Tuesday, 14 Rajab 1446 (14 January 2025). He was warmly received by H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, who expressed his deep appreciation for the visit and gratitude to Cameroon for its continued support of the Academy since its establishment. Prof. Sano also commended the efforts of H.E. Mr. Iya Tijani, Ambassador of Cameroon to Saudi Arabia, for his active participation in various meetings of the Organization of Islamic Cooperation (OIC). He then provided an overview of the Academy's vision, mission, and objectives, highlighting its initiatives to

promote moderation, tolerance, and peaceful coexistence while rejecting extremism, intolerance, and violence in all forms. He further emphasized the Academy's commitment to strengthening cooperation with Cameroon's religious, academic, and intellectual institutions. Minister Atanga Njie



expressed his appreciation for the Academy's role in promoting moderation and tolerance and combating extremism. He thanked Prof. Sano for the warm reception and commended the Academy's efforts in fostering dialogue and peaceful coexistence among different religious communities. Additionally, he sought the Academy's support in addressing key issues, particularly the determination of the beginning and end of Ramadan, Shawwal, and Dhul Hijjah, which often cause

differences among Muslims. He called for enhanced collaboration between the Academy and Islamic institutions in Cameroon to serve shared humanitarian and religious objectives. Concluding the visit, the Minister signed the Academy's golden book, noting, "I was received by the Secretary General of the Academy, and it was an important meeting. I believe this meeting will strengthen cooperation and coordination between us." The meeting was attended by Mr. Mohammed Mondher Chouk, Director of Cabinet and Protocols; Mrs. Sarah Amjad Hussein, Director of Family, Women, and Children Affairs; Dr. Alhagi Manta Drammeh, Head of International Cooperation and External Relations; and Mr. Amjad Ibrahim Mustafa Al-Mansi, Head of Protocol Division.



Secretary General Welcomes Malaysian Minister of Religious Affairs



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the International Islamic Fiqh Academy (IIFA), received H.E. Dr. Dato' Mohd Naim bin Mukhtar, Malaysian Minister of Religious Affairs in the Prime Minister's Office, along with his accompanying delegation at the Academy's headquarters on Monday, 13 Rajab 1446 (13 January 2025). Prof. Sano warmly welcomed the Minister and his delegation, expressing his deep appreciation for their visit and gratitude to the Malaysian government for its continuous support of the Academy since its inception. He provided an overview of the Academy's vision, mission, and objectives, highlighting its role as the leading jurisprudential authority for the Muslim Ummah. He emphasized that the Academy brings together scholars and jurists from the eight recognized schools of Islamic jurisprudence, offering Shariah-based guidance to OIC member states and Muslim communities worldwide.

Minister Dr. Mohd Naim bin Mukhtar thanked the Secretary General for the warm reception and expressed his honor in visiting this esteemed institution, which serves as a key religious authority for Muslims globally. He commended the Academy's significant

efforts under Prof. Sano's leadership, particularly in engaging with Afghanistan's ruling authorities. He also expressed interest in increasing Malaysian scholars' participation in the Academy's activities and initiatives and welcomed the prospect of establishing



a regional office of the Academy in Malaysia in the near future. At the conclusion of his visit, the Minister signed the Academy's Book of Honour, writing, "We ask Allah to bless the efforts of the International Islamic Fiqh Academy and grant it success in guiding this nation." The meeting was attended by Mr. Mondher Chouk, Director of Cabinet and Protocols; Mr. Mohammed Walid Al-Idrisi, Director of Media, Public Relations, and IT; Mrs. Sarah Amjad Hussein, Director of Family, Women, and Children Affairs; and Mr. Amjad Ibrahim Mustafa Al-Mansi, Head of Protocol Division.



Secretary General Receives Burkina Faso's Permanent Representative to the OIC



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Fiqh Academy, welcomed H.E. Ambassador Boukary Savadogo, Permanent Representative of Burkina Faso to the Organization of Islamic Cooperation (OIC), at the Academy's headquarters in Jeddah on Wednesday, 15 Rajab 1446 (15 January 2025). The visit aimed to enhance cooperation and strengthen ties between Burkina Faso and the Academy. Prof. Sano expressed his deep appreciation for Burkina Faso's continued support of the Academy and highlighted its commitment to promoting moderation, coexistence, and tolerance while countering extremism and terrorism.

He also emphasized the Academy's role as a hub for some of the Ummah's most respected

scholars, dedicated to fostering collaboration with OIC member states through joint conferences, seminars, and memoranda of understanding. Ambassador Savadogo conveyed his pleasure in visiting the Academy and thanked the Secretary General for the warm reception. He reaffirmed Burkina Faso's commitment to establishing strong and lasting relations with the Academy, recognizing its expertise in addressing religious, intellectual, and social issues.

He expressed hope for increased collaboration between Burkina Faso and the Academy in organizing intellectual events and enhancing partnerships between scholars and experts from both sides. He also emphasized the importance of joint efforts in combating extremist ideologies and fostering social cohesion and interfaith dialogue. The Ambassador further expressed his anticipation of the Academy's active role in Burkina Faso's upcoming international conference on "Promoting Interfaith Dialogue" and extended an invitation for Prof. Sano to contribute significantly to the event.

At the conclusion of the visit, Ambassador

Savadogo signed the Academy's Book of Honor, writing: "I was pleased to meet with the Secretary General of the Academy. Our discussions allowed us to exchange ideas and reaffirm our commitment to the Academy's vital mission. We appreciate the guidance and support of His Excellency and extend our gratitude to the scholars and experts dedicated to promoting moderate Islam and fostering harmony in our communities. Islam is a faith of peace, and Burkina Faso is committed to upholding its authentic teachings."

The meeting was attended by Mr. Mohamed Mondher Chouk, Director of Cabinet and Protocols; Mr. Mohamed Adnan Al-Fehri, Director of Administrative and Financial Affairs; and Mr. Amjad Ibrahim Mustafa, Head of Protocol Division.



Jordan's Permanent Representative to the OIC Visits the Academy



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Fiqh Academy, welcomed H.E. Ambassador Mohammed Salah Sobhi Hamid, Consul General and newly appointed Permanent Representative of the Hashemite Kingdom of Jordan to the Organization of Islamic Cooperation (OIC), at the Academy's headquarters in Jeddah on Tuesday, 07 Rajab 1446 (07 January 2025).

Prof. Sano warmly received the Ambassador, expressing his gratitude for the visit, which reflects Jordan's commitment to strengthening cooperation between the Academy and the

country's scientific and religious institutions. He also extended his deep appreciation to the Hashemite Kingdom of Jordan—its leadership, government, and people—for their unwavering support of the Academy since its establishment. He commended Jordan's dedication to fostering collaboration between the Academy and Jordanian academic and religious institutions. Additionally, he discussed the recent visit of an Academy-led delegation to Afghanistan.

In response, Ambassador Hamid expressed his sincere appreciation for the warm welcome and praised the Academy's significant role under Prof. Sano's leadership in serving Islam and Muslims through its various scholarly initiatives.

He reaffirmed Jordan's commitment to supporting the Academy's efforts and strengthening ties between the Academy and Jordanian scientific and religious institutions. At the conclusion of the visit, the Ambassador

recorded his thoughts in the guest book, writing: "I extend my heartfelt thanks and appreciation to the Academy for its invaluable contributions to the Arab and Islamic nations. I pray that this esteemed institution continues to be a steadfast advocate for the tolerant message of Islam and a unifying force for Muslims."

The meeting was attended by Mr. Mondher Chouk, Director of Cabinet and Protocols; Mr. Mohammed Walid Al-Idrisi, Director of Media, Public Relations, and IT; and Mr. Amjad Ibrahim Mustafa Al-Mansi, Head of Protocol Division.



Girls Education is a Sacred Right and a Religious Obligation: Secretary-General's Address at Islamabad Conference



His Excellency Prof. Dr. Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy, participated in the first scientific session of the international conference organized by the Muslim World League in cooperation with the Prime Minister of the Islamic Republic of Pakistan. The conference, titled “Girls’ Education in Muslim Societies: Challenges and Opportunities,” took place on Saturday, January 11, 2025, in Islamabad, and the session focused on the education of women in Islamic and international covenants. In his address, Dr. Sano began by affirming Islam’s unwavering stance on girls’ education, stating:

“Throughout history, no scholar, past or present, has ever opposed the necessity of educating girls. There is no record of any legitimate opinion that prohibits girls from seeking knowledge. In fact, educating girls is a religious duty, a matter universally accepted by the ummah from the time of the Prophet (PBUH) until today.” He referenced the hadith: “Seeking knowledge is an obligation upon every Muslim,” highlighting that this command applies equally to men and women, boys and girls, with no exception. Preventing girls from receiving education, he asserted, is a blatant violation of this divine command.

Dr. Sano strongly condemned the practice of denying girls education under the pretext of outdated customs and unfounded excuses. He stated that such practices must be rejected and actively opposed. Education empowers girls, safeguards their dignity and rights, and equips them with the knowledge to combat ignorance and injustice. It is the key to dismantling harmful traditions that contradict Islamic teachings and perpetuate societal decline. He emphasized that education serves three fundamental purposes: safeguarding faith, preserving life and intellect, and ensuring prosperity in this life and the Hereafter — making both religious and worldly education equally vital. Furthermore, Dr. Sano underscored that education is not just a personal right but a divine obligation. He declared:

“Debating the legitimacy of girls’ education in Islam is futile. It is a fixed divine command and a sacred right. If families fail to fulfill this duty, society must step in, and if society fails, the state is obligated to act. No one should be allowed to undermine or tamper with this right.” He also highlighted the dire consequences of preventing girls from receiving education, such as the spread of ignorance, poverty, and disease. Therefore,

this injustice must be combated through every means possible. To reinforce this stance, the International Islamic Fiqh Academy issued a clear resolution rejecting any fatwa that prohibits girls from pursuing education, whether religious or worldly. Such rulings, he declared, contradict the teachings of the Quran, the Sunnah, and the consensus of the ummah. Concluding his speech, Dr. Sano clarified that education in Islam is not limited to religious sciences. Every beneficial field of knowledge — whether in Quranic studies, jurisprudence, language, medicine, engineering, agriculture, or any other discipline — is considered a form of sacred learning. He referenced the Quranic verse:

“Only those fear Allah, from among His servants, who have knowledge.” [Quran 35:28] In light of this, he affirmed that scholars are not confined to religious fields alone. Scientists, doctors, engineers, and all those who pursue beneficial knowledge contribute to the advancement of society and embody the true spirit of Islamic scholarship. “Just as women are commanded to pray, fast, give zakat, and perform Hajj, they are also commanded to learn,” Dr. Sano concluded, reinforcing the equal obligation of education upon men and women as decreed by Islam.

47th Monthly Staff Meeting of the Academy



H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, presided over the 47th monthly staff meeting on Sunday, 01 Jumada Al-Ula 1446 (03 November 2024) at the Academy's headquarters in Jeddah. Prof. Sano welcomed the attendees and expressed his appreciation for their consistent participation in these regular meetings, emphasizing their significance in improving the

Academy's performance, managing its activities and projects effectively, and fostering collaboration among departments. He highlighted the meetings as a platform for discussing challenges, exchanging ideas, and enhancing coordination to ensure the smooth functioning of the Academy. The meeting resulted in several key decisions, including:

- Establishing a committee comprising representatives from the Departments of Planning and Follow-up, Finance, and Media to explore partnerships with an external company for obtaining ISO certification.
- Updating the Academy's online databases in Arabic, English, and French.
- Reprinting the Academy's introductory brochure, statutes, and waqf booklet to be included in the IIFA's official gift package.

23rd Joint Weekly Meeting of Departments and Divisions

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the twenty-third joint weekly meeting between departments and divisions on Tuesday, 30 Jumada Al-Akhira 1446, corresponding to 29 December 2024, at the Academy's headquarters in Jeddah. His Excellency welcomed the participants and spoke about his recent visit to Qatar, where he met with H.E. Mr Ghanim bin Shaheen Al-Ghanim, Minister of Awqaf and Islamic Affairs of Qatar, during which they discussed the latest preparations and arrangements for the 26th session of the Academy to be held in Doha in May 2025. His Excellency also expressed his sincere gratitude to the Government and people of Qatar and to the Minister for the warm welcome, reception and hospitality that he and his accompanying delegation received during their visit and called on everyone to continue working for the successful outcome of the session. His Excellency also spoke about his visit to the Saudi Deputy Minister of Foreign Affairs, Eng. Walid bin Abdulkarim Al-Khuraiji, at the Ministry's headquarters in Riyadh, and expressed his deep gratitude and appreciation to the



host state, Kingdom of Saudi Arabia, represented by the Ministry of Foreign Affairs, for its continuous support to the Academy from its inception to the present.

The meeting reviewed several decisions and adopted new ones, notably:

- Final printing of all the research papers of the twenty-sixth session.
- Dispatch of the soft copies of the research of 26th session to the members for review.

65th Periodic Meeting of Divisions



H.E. Prof. Koutoub Sano, Secretary General of the Academy, chaired the sixty-fifth bi-monthly meeting of the Academy's divisions on Thursday, 11 Jumada Al-Akhira, 1446, corresponding to 12 December 2024, at the Academy's headquarters in Jeddah. The Secretary-General welcomed the heads of the divisions and thanked them for their presence. He then spoke about the importance of finishing preparations for 26th session to be held during Dhu'l-Qa'dah 1446 / May 2024 and urged everyone to cooperate and coordinate between the various committees. He also spoke about his participation as a guest of honor in the first international conference of the Ugandan

Islamic Supreme Council on contemporary jurisprudential issues and signing two cooperation agreements between the Academy and the Ugandan Islamic Supreme Council, and the African Forum of Islamic Councils.

The meeting discussed the previous decisions and issued new ones, namely:

- Sending a letter of thanks to the British Consul General to Saudi Arabia in Jeddah to thank them for signing the agreement with the University of Birmingham.
- Dispatching the Academy's publications to the parties who signed agreements and printing them all.
- Ascertaining names of participants who confirmed their participation in the next session
- Preparing a web link to the picture gallery of the Farmed Meat Symposium to be sent to the symposium participants.

24th Joint Weekly Meeting of Departments and Divisions

H.E. Prof. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 23rd joint weekly meeting of departments and divisions on Tuesday, 14 Rajab 1446 (29 January 2025), at the Academy's headquarters in Jeddah. His Excellency welcomed the attendees and shared insights from his participation in the International Conference of the MWL's Islamic Fiqh Council, titled "Girls' Education in Muslim Societies," held in Pakistan on 11-12 January 2025. During his speech at the conference, he commended the advancement of girls' and women's education in Saudi Arabia and expressed his gratitude to the Secretary General of the Muslim World League for the invitation and warm hospitality. Additionally, His Excellency addressed the annual employee evaluation process, emphasizing that all employees are entitled to a yearly performance review. He highlighted that employees have the right to provide feedback to their direct supervisors regarding their evaluations and encouraged department heads to engage in open discussions with their teams. He urged managers to



conduct evaluations with fairness and integrity, using them as a tool for professional growth and development. The meeting reviewed previous decisions and approved several new ones, including:

- Reaching out to various printing companies to obtain initial cost estimates and deadlines for printing the research from the 26th session
- Repairing and resolving technical issues related to staff equipment, servers, printing, and file-sharing services, along with scheduling necessary maintenance.
- Printing the missing editions of the Academy's newsletters and acquiring a specialized laminating



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

A Brief Introduction to the Resolutions and Recommendations of the Academy



Resolutions and Recommendations of the 16th Session of the Council of the International Islamic Fiqh Academy United Arab Emirates - Dubai 30 Šafar – 5 Rab al-Awwal 1426 / 9–14 April 2005

Resolution No. 143 (1/16) Zakāh on Restricted Accounts, Islamic Insurance Companies, Security Deposits, and End-Of-Service Benefits

In the Name of Allāh, the Entirely Merciful, the Especially Merciful Praise is due to Allāh, Lord of the worlds, may the blessings and peace be upon our master Muḥammad, the last of prophets, on his family, and all his companions.

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Šafar – 5 Rabī al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning Zakāt on Restricted Accounts, Islamic Insurance Companies, Security Deposits, and End-Of-Service Benefits, Having listened to the discussions on the subject, Resolves First: Zakāh on Investment Accounts

1. Owners of investment accounts are required to pay Zakāh on the balances and profits of their accounts – when such amounts satisfy Zakāh conditions – regardless of whether the accounts are long term or short-term accounts, or whether restrictions on their withdrawals are set by the managing party or by the owners of the accounts.

2. Zakāh is obligatory on the amounts of current accounts, regardless of whether depositing of these amounts is made in anticipation of a future need of the depositor (other than repayment of his debts), or to be used in investment projects.

Second: Zakāh on Accounts Retained as Securities for Transactions

1. The Margin of seriousness (Hamish al Jidiyyah, i.e., amounts paid as security for covering the potential risk of failing to honor a pledge) if not deposited in an investment account; and the initial securities paid for entering bids, are deductible from the Zakāh-liable assets of the owners of such securities are required to include them into his Zakāh-liable assets and pay the Zakāh on them. If several years passed before refunding such securities to their owners, Zakāh

should be paid for only one year at the time of refund. If such amounts are deposited in an investment account, Zakāh payments become subject to what has been stated in item (First/(a)) above.

1. Amounts of securities deposited for the execution of tenders, and securities deposited by individuals and institutions for obtaining telephone, electricity and similar services or renting buildings and equipment, are subject to Zakāh for one year when it is received

2. The seller should not deduct the earnest money (Arbun) he received from his Zakāh-liable assets. He should pay Zakāh on such a fund because he owns it whether the buyer continues or terminates the

Third: Legal Deposit

It is the amount of money that concerned authorities require a company to deposit in a particular bank in order to get a license. If such amount is to be retained temporarily the company should pay Zakāh on it as part of its assets, whereas, if the amount is to be retained continuously, the company should pay Zakāh on it for only one year at the end of the retention period.

Fourth: Reserves and Profits Carried Forward (Retained or Reinvested Profits)

The company should pay Zakāh on reserves and retained profits as (being reflected in) part of its assets when the Current Assets Method of Zakāh calculation is applied.

Fifth: Zakāh on Islamic Insurance Companies

1. The company should not pay Zakāh on technical provisions, credit balances of reinsurance companies, payable claims, and claims under the settlement process are not subject to Zakāh; these are deductible from Zakāh-liable assets because they are debts on the

2. Reserves, provisions for current risks, additional reserve, life insurance reserve, and the amounts retained from reinsurance should not be deducted from the Zakāh-liable assets of the company because the company owns such

balances and therefore has to pay Zakāh on Sixth: End of Service Benefits

Zakāh on End of Service Benefits for Employees and Workers

1. End of Service Award: is a financial right prescribed by the law or the contract for the worker or employee, subject to certain conditions. Such a reward is estimated based on employment period, reasons for discontinuance, and salary of the worker or employee, and payable to him or his family at the end of his It is not obligatory for the

worker or employee to pay Zakāh on such an amount throughout his service duration because during the term of his service, he does not have full ownership of the amount. If a decision is taken to calculate the amount and pay it to the worker or employee, in lump sum or in installments at specific intervals, then the worker or employee becomes the full owner of the amount and should, therefore, include it into his Zakāh-liable assets.

1. Pension Salary: is a monthly amount which, by virtue of laws, regulations or contracts, the employee or worker becomes entitled to get from the state or an institution at the end of his On the same basis, Zakāh is payable on such amount stated in item 6/A above, regarding end of service reward.

2. Retirement Award: is a lump sum paid by the state or an institution to an employee or worker who is covered by the social insurance scheme and does not qualify for pension Zakāh on such amount is payable as per item (Sixth/(a)) above.

3. Saving Award: is a percentage amount deducted from the wage or salary of the worker or employee to be invested along with a specific contribution from the part of the employer, and paid in a lump sum or as per regulations to the employee or worker at the end of his service. Zakāh on such amount depends on the type of account in which the amounts are deposited. If it is deposited in a special account in the name

of the employee or worker so that he can decide the types of investment to which the amount is to be channelled, he should add these funds to his Zakāh-liable assets and pay Zakāh on it, subject to fulfilment of the other conditions of Zakāh.

If, instead, the amount is deposited in an account which the worker or employee has no right to control, the worker or employee should not pay Zakāh on it because he does not yet have full

ownership of it. In this case, the employee or worker has to pay Zakāh for only one year at the time of receiving the amount.

Zakāh on End of Service Benefits for Institutions and Companies

For private institutions and companies, the unpaid reserves of end of service award, retirement award, for pension salary and saving award that is kept within the accounts of the employer, all are

subject to Zakāh because such amounts are still under the employers' ownership and must not be deducted from their Zakāh-liable assets.

As regards public institutions, no Zakāh is payable on such amounts which fall under public ownership.

Indeed, Allāh is All-Knowing.

Resolution No. 144 (2/16) Disputes between Husband and Working Spouse

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Šafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning

Disputes between Husband and Working Spouse, Having listened to the discussions on the subject, Resolves

First: Separation of Financial Identities of Spouses
The wife has full aptitude, an independent financial identity, and the absolute right – within the framework of the Shariah – to earn money through work and possesses her own properties. She also has the right to dispose of what she owns, and her husband has no authority over her properties. She needs not any permission from her husband to own or to dispose of what she owns.

Second: Wife's Expenses

The wife is entitled to the right of full reasonably-determined living expenses on her husband. The amount of spending is determined according to the financial capability of the husband, recognized, correct norms and customs and Shariah-accepted social traditions, and the wife does not lose her right to living except in case of her recalcitrance in discharging her conjugal duties.

Third: Outdoor Work of the Wife

1. Looking after the family, upbringing the children, and caring for the future generations are among the primary responsibilities of the wife. Nevertheless, if need be, the wife has the right to pursue an outdoor job that suits her capabilities and specialization as per Shariah-acceptable traditions provided with abidance of Shariah rulings and decency and observance of her primary responsibilities.

2. Being engaged in an outdoor job does not deprive the wife of her Shariah-stipulated living expenses obligated on the husband, unless her engagement in the outdoor job creates a situation of expense-depriving recalcitrance from conjugal duties.

Fourth: Wife's Contribution to Family Expenses

1. According to Shariah, it is not obligatory for the wife to contribute to the household expenses as they are initially assigned to the husband, and therefore, she should not be forced to do so.

2. Voluntary contribution of the wife to such expenses is desirable in Shariah because it involves cooperation, mutual support, and affinity between

3. It is permissible for the couple to amicably agree on what they are going to do with the salary or wage earned by the wife.

4. When the performance of the outdoor job of the wife results in additional expenses relating to it, such additional expenses should be borne by the wife.

Fifth: Stipulating the Wife's Work in the Marriage Contract

1. It is permissible in the marriage contract for the wife to stipulate that she has the right to pursue an outdoor job. If the husband accepted such clause, which must be explicit in the contract, he is required to abide by it.

2. It is permissible for the husband to ask the wife to quit a job he already permitted if quitting the job is in the best interest of the family and the

3. It is prohibited, according to Shariah, for the husband to take his permission to the wife (or the contractual clause) to have an outdoor job, conditional upon her contribution to living expenses, as they are from the beginning obligated on him, or upon giving him part of her salary or earning.

4. The husband has no right to force the wife to do an outdoor

Sixth: Wife's Participation in Ownership

When the wife contributes from her own sources or earnings to a residential house, a building, or a commercial project, she is entitled to a share in that property commensurate to her actual contribution.

Seventh: Abuse of the Right to Work

1. Marriage entails mutual rights and

duties between the spouses that have been laid down by the Shariah so that the marital relationship becomes based on equity and mutual solidarity, support, and Violation of such rights is strictly prohibited by the Shariah.

2. It is not permissible for the husband to abuse the right by preventing the wife from outdoor work or asking her to leave it for the mere sake of causing prejudice. Prevention may be acceptable when it becomes clear that the harm it causes supersedes the benefit expected from

3. The same is also true for the wife, who should not misuse her right by insisting on keeping work for the mere sake of causing harm to her husband or family, or when it becomes clear that the harm which results from the work outweighs any benefit expected from

Recommendations

- Undertaking studies of social, economic, and medical effects of outdoor work of the wife on the family and the wife herself to clarify the various true aspects of the subject. Samples to be used for such studies should be taken from different

- Confirming the need for implanting the concept of mutual complementarity between spouses and emphasizing the keenness of Islam to have the relationship between the two, based on intimacy and

- Organizing a special seminar to discuss the issue of Muslim women in general, and their role in uplifting the Muslim society in Such a seminar would contribute to the development of civilization under the umbrella of the principles of Shariah, which would lead to adopting the resolutions and recommendations of the Academy by all Muslim governments and institutions and presenting them at international conferences on women and population.

Indeed, Allāh is All-Knowing.

Resolution No. 145 (3/16)

Aqilah and its Contemporary Applications in the Payment of Diya

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning

Aqilah and its Contemporary Applications in the Payment of Diya, Having listened to the discussions on the subject,

Resolves

First: Definition of Aqilah

The Aqilah is the collective party that undertakes to pay the diya (blood money compensation), in cases other than premeditated murder, without a right of recourse to the murderer for counter-payment. As initially stipulated by the Shariah, it consists of the relatives under a clan, or the group committed to mutual support and solidarity among its members.

Second: What the Aqilah Does Not Bear

The Aqilah does not bear diyas resulting from cases of premeditated murder, amicable arrangements, or confession.

Third: Contemporary Applications

On the non-existence of the clan or the tribe that can bear the diya, and given the fact that

its foundation is based on mutual support and solidarity, it is permissible to resort, when necessary, to the following alternative arrangements:

1. Islamic Insurance (cooperative or takaful insurance), in which the rules include bearing diyas due on the insured.

2. Unions, syndicates, and associations formed by those in the same profession if their charter includes bearing of diyas due on its members.

3. Special funds formed by the employees in public and private institutions to achieve mutual cooperation and

Recommendations

- Governments of all Muslim countries shall introduce legislations that ensure payment of diyas, because in Islam, the blood of a Muslim should not be spilt in vain (without being reconciled or paid for).

- Calling upon concerned authorities and bodies to work for furthering a spirit of cooperation and solidarity among the members of all groups and communities, through the following:

1. Incorporation of the principle of mutual assumption of diyas in the rules and

regulations of the different

2. Requesting the Islamic Insurance companies in the various countries of the Muslim world to introduce insurance policies that cover the risks of diya claims at easy terms and installments.

3. Taking initiatives by the Muslim countries to incorporate in Bait al-Mal (Public Treasury) regulations the function of bearing diyas in the absence of the Aqilah. In this manner, the Public Treasury would undertake to serve the Islamically-designed social objectives (including payment of diya), in addition to its economic

4. Calling on Muslim minorities in the various parts of the World to form up suitable organizations that could achieve cooperation and solidarity among them. Such organizations may explicitly indicate in their internal rules and regulations mutual commitment towards diya claims, as prescribed by the

5. Urging governments, institutions, associations, and social organizations to promote charitable activities such as Zakāh, Waqf, Last Wills and donations to share in bearing the burden of diyas that result from unintentional

Indeed, Allāh is All-Knowing.

Resolution No. 146 (4/16)

New Interpretations of the Quran and Islamic Texts

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning the New Interpretations of the Quran and Islamic Texts,

Having listened to the discussions on the subject,

Resolves

First: If the so-called new interpretation of the religious texts leads to distortion of the meaning of these texts, even if by leaning towards odd viewpoints that stands counter to the unanimously accepted facts of Shariah, then such interpretation is a detestable heterodoxy which constitutes a great danger to Muslim societies and to Islamic culture and values. It is noted that some of the advocates of this way of thinking seem to have taken it out of their own ignorance about the criteria and standards of interpretation and their crazy fondness to renew regardless of Shariah criteria.

Unfortunately, the signs of exacerbation of this

danger are clearly manifested in the rush of some universities to adopt this methodology and publish such misstated ideas through various means, and to encourage graduate students to study these ideas in university theses and To invite their proponents to lecturing and participating in doubtful seminars organized on the subject. Furthermore, some institutions went to the extent of translating their views into foreign languages and publishing their poisonous books.

Second: Confronting and challenging such ideas has, therefore, become a collective duty on Muslims who should work hard for combating its danger through the following means:

- Calling upon the governments of the Muslim countries to face this flagrant danger through clarification of the difference between responsible freedom of opinion, which respects the fundamental norms and values, and unrestrained destructive Necessary actions need to be taken for imposing proper norms on publishing institutions, cultural centers, and media organizations. Wide scope campaigns of general Islamic awareness are also necessary

for enlightening the younger generations and university students to elucidate the standard criteria of Ijtihād (efforts of interpretation) regarding Shariah issues, proper interpretation of Texts and explanation of the aḥādīth of the Prophet SAW.

Using suitable means (such as discussion seminars) for paving the way to an in-depth study on the subjects and terminologies of Shariah and encouraging scholarly Ijtihād that observes Shariah criteria and the well-known fundamentals of the Arabic language.

- Widening the scope of proactive discussions with the supporters of this interpretation

- Encouraging specialists in Islamic studies to provide intensive scientific arguments and responses to their ideas in different areas, especially in education curricula.

- Directing graduate students in Islamic doctrine, ḥadīth, and Shariah to select topics in their university dissertations that explain the truth and strongly refute their claims and fallacies.

• Creating a task force under the auspices of the International Islamic Fiqh Academy in Jeddah and establishing a comprehensive library

that comprises all the materials published so far on the subject, along with the relevant responses in order to facilitate appropriate research and

coordinate studies among various research institutions, within and without the Muslim

Indeed, Allāh is All-Knowing.

Resolution No. 147 (5/16) International Commodities and their Trading Standards

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning

International Commodities and their Trading Standards, Having listened to the discussions on the subject,

Resolves

First: Confirmation of resolution no. 63 (1/7) on Financial Markets, which states that: Dealing in international commodities in organized markets can be through either of the following four methods:

First Method

The contract involves the right of receiving the sold commodity and the spot price, while the commodity or the documents representing it are owned and possessed by the seller. This contract is Shariah-acceptable, subject to the well-known conditions of sale contracts.

Second Method

The contract involves the right of receiving the sold commodity and the price on the spot as guaranteed by the market management. This contract is Shariah-acceptable, subject to the well-known conditions on sale contracts.

Third Method

When the contract involves a well-defined and

described commodity to be delivered in the future and the price is payable on delivery, and the contract includes a condition requiring actual/physical delivery and receipt. This contract is not permissible because it involves the postponement of both the commodity sold and the price. It could, however, be amended to satisfy the known conditions for Salam and hence becomes permissible.

It is also not permissible to sell a commodity that has been purchased through

Salam before taking delivery of it.

Fourth Method

When the contract involves the in-the-future delivery of a well-defined and described commodity, and payment of the delivery price, while there is no condition in the contract that enforces physical/actual delivery and receipt, and hence the contract can be terminated by a new reversed contract.

This type of contract, which is the most common in commodity markets, is prohibited in Shariah.

Second: In the light of the research and studies submitted, the Council of the Academy discussed several forms of financial transactions practised by Islamic financial institutions and came to realize that such applications take so many forms and have several aspects and details that need to be tackled in detail before reaching a Shariah ruling on international commodities and the criteria of dealing in them. The Academy, therefore,

recommends that its Secretariat General should organize a special seminar for the following:

1. Presentation of the actual transactions practiced by the Islamic financial institutions in the international commodity markets.

2. A comprehensive discussion of all the criteria that Islamic financial institutions should observe in transactions in the financial

3. Conducting additional research studies on the different aspects of these transactions, to cover all the issues relating to international

Third: The Academy commends the intention of the Government of Dubai to set up an international commodity market in Dubai and hopes that this project will enable Islamic financial institutions to avoid the Shariah-prohibited practices in the international markets that have been indicated in the research studies presented to the Academy.

The Academy also requests those who are in charge of the project to give much care to the Shariah aspects in preparing the laws and procedures of the proposed market and to be very keen to develop mechanisms that ensure conformity of market practices to the rules and principles of the Shariah.

Indeed, Allāh is All-Knowing.

Resolution No. 148 (6/16) Business Sponsorship

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning Business Sponsorship, Having listened to the discussions on the subject,

Resolves

First: Definition of Business Sponsorship

According to Shariah, guarantee refers to the act of adding the liability of the guarantor to that of the guaranteed party with regard to a claim that pertains to a debt, property or a case of court appearance. Guarantee in this sense is different from Business Sponsorship which is intended as an agreement whereby a citizen of a country

enables a foreigner to avail a license for practicing a craft, economic activity or establishing a project.

Second: Key Forms of Business Sponsorship

1. A citizen, who obtains a license for practicing a business activity agrees with a foreigner so that the latter takes up the business activity for his own and with his own financial and human resources with no financial or human contributions or obligations, whatsoever, from the citizen except his responsibility of pursuing the government-required procedures for the business so that the citizen appears as the owner of the business/project.

2. Forming a partnership between the citizen and the foreigner – where laws permit – in which the citizen receives an agreed-on lump sum or periodical payment against providing the

license to the joint business activity or project.

Third: Shariah Ruling on Business Sponsorship

1. The first form (where the foreigner uses the license) is a new form that neither falls under Guarantee as known in Fiqh, nor resembles the well-known integrity-based personal. It is in fact, a transfer to another person by the citizen of an abstract right owned by him according to law, either free of charge or against a reward through a sale or lease transaction. Such a transaction is not prohibited in Shariah as long as it does not involve gharar (uncertainty), deceit, or unlawful practice.

2. The second form (partnership in using the license) takes place when the citizen makes a financial contribution besides providing the license, or he may provide the license alone

after having it customarily valued in terms of the expenses incurred, and the efforts exerted in obtaining it, in order to determine the share of its provider. The share of the other party (the foreigner) includes a financial contribution, in addition to his work so that the percentage of profit distribution is

This practice of business Sponsorship is

permissible as per the terms agreed upon for profit sharing, whereas loss has to be borne according to the respective financial shares of the two partners.

Recommendation

Calling upon the Organization of the Islamic Conference, through its economic institutions, to establish the Islamic Common Market, free

movement of funds, people and trade among Muslim countries, in order to achieve the goal of the looked-for Islamic unity and provide mutual opportunities for Muslims to pursue similar to other international markets.

Indeed, Allāh is All-Knowing.

Resolution No. 149 (7/16) Medical Insurance

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning Medical Insurance, Having listened to the discussions on the subject,

Resolves

ONE: Definition of Medical Insurance

The Medical Insurance Contract is an agreement according to which a person (or an institution that cares for his health) undertakes to pay a specific amount or a number of installments to a particular party, against the commitment of that party to provide or bear the cost of medical services required by the person during a specific period.

TWO: Methods of Medical Insurance

Medical insurance may be contracted either through a medical institution or through an insurance company that plays an intermediary role between the insured person and the medical institution.

THREE: Shariah Ruling on Medical Insurance

1. If the medical insurance is arranged directly with a medical institution, it is then permissible subject to the conditions that reduce

the degree of gharar to a Shariah-tolerable level, especially that medical insurance is needed to the extent that amounts to necessity since it pertains to preservation of self, mind, and progeny which are three of out of fundamentals protected by the Shariah. Among such conditions are the following:

- o Detailed specification of the commitments of each
- Inspecting the health state of the insured person and the probable health hazards he may
- The financial claims by the medical institution to the insuring party should be based on the actual services provided by the former, not on presumptive set amounts, as is the case in commercial

1. The medical insurance is permissible if it is arranged through an Islamic insurance company (cooperative or takaful-based) that observes Shariah criteria stipulated in Academy resolution 9 (9/2) of the Academy, on Insurance and Reinsurance.

2. If the medical insurance is arranged through a commercial insurance company, it is prohibited, as mentioned in the Academy resolution 9 (9/2).

FOUR: Supervision and Control

It is incumbent upon the competent regulators to supervise and control medical insurance transactions in order to achieve justice and protect insured people against over-charging and exploitation.

Recommendations

1. Calling upon the governments of the Muslim countries, charitable organizations, and Awqāf (Endowments) institutions to provide free of charge or low-cost medical insurance for those who do not afford the cost of medical insurance in the private sector.
2. Medical Insurance Cards should not be used except by their owners to not breach the contracts through a commitment of fraud and
3. Warning against abusing medical insurance through pretense of sickness or concealing it or presenting false information.
4. Including cooperative insurance (Islamic or takaful insurance) in the agenda of forthcoming sessions of the Academy for further consideration in the light of the issues raised in the latest conferences and seminars and the several applications that succeeded the previous resolution of the

Indeed, Allāh is All-Knowing.

Resolution No. 150 (8/16) Us and Others

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning Us and Others, Having listened to the discussions on the subject,

Resolves

1. Taking appropriate measures that can lead to the unity of Muslims, countries, and peoples and to forming a contemporary united Islamic Ummah. This requires taking steps in this direction, including settlement of discords

and activation of economic, cultural, scientific, and political cooperation among Muslim countries, in addition to the implementation of the resolutions issued by the Organization of the Islamic Conference in this connection.

2. There is a dire need for coordination between governments and organizations in the Muslim world for developing a clear media message about Islam which will constitute the basis for constructive dialogue with the There is also a dire need to prepare a future generation of Muslim media men who understand such a message and can communicate it in different languages to face the intensive media campaigns

targeting Islam and Muslims these days.

3. This must be founded on establishing joint projects based on equivalent cooperation for developing common interests rather than on grants and donations. This is necessary to rationalise the cooperation between Muslim countries and other countries in the various economic, social, cultural and political areas.

Recommendations

1. Calling upon Member states, Islamic organizations, universities, and the specialized Islamic centers to create plans for publication of research and studies in different languages on the various issues of dialogue about Islam, the

religion of the universe and life, which does not tolerate hatred to the other. Emphasis should also be put on the Islamic values of peace, safety and enhancing cooperation in facing the challenges of poverty alleviation, combating hunger and illness, pursuing economic growth and promoting joint ventures to benefit all humanity. Coordination with the Academy for publication of these research and studies is also called

2. Urging concerned institutions, at the governmental and popular levels to acquaint the international community about the values and

principles of cooperation, peace, and security that Islam brings to humanity through their effective presence in international organizations such as the United Nations, the United Nations Organization for Education, Science and Culture (UNESCO) and other economic and industrial organizations.

Such mission requires two actions:

1. Include specialists from Islamic universities and institutions in the delegations that represent Muslim countries in these organizations, along with the preparation of generations that have a deeper understanding of

Islam and the peaceful principles that underlie its 2. Insistence on resolving global issues through international organizations in an equitable manner, and rejection of any attempt for tackling such issues in other. Also, pursue cooperation, as established in our Shariah, with various international entities and blocs to preserve justice, peace and co-existence, and the humanitarian justice and natural law celebrated by Western countries.

Indeed, Allāh is All-Knowing.

Resolution No. 151 (9/16) Care for Muslim Minorities

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005),

Having examined the research papers submitted to the Academy concerning the Care for Muslim Minorities,

Having listened to the discussions on the subject,
Resolves

1. The terms 'Muslims minorities' and 'Muslim migrant communities' must be eliminated because these are legal terms that do not express the real attributes of Islamic presence, reflecting inclusiveness, nobility, stability, and interactive co-existence with others. Appropriate terms may be like "Muslims in the West" or "Muslims Outside the Muslim"

2. It is imperative to take all possible

means for preserving the presence of Muslims outside the Muslim countries and defending their religious and cultural, and civilizational

3. The requisites of citizenship in the West do not contradict the preservation of the Islamic identity and commitment to Islamic Recommendations

1. Establishing a scientific research center to cater to Muslims' conditions outside the Muslim world and boost the Islamic image among non-Muslims.

2. Constituting a Shariah committee within the Academy to work out solutions for the emerging Fiqh issues confronting Muslims outside the Muslim

3. The Academy should organize, in cooperation with the other relevant institutions inside and outside the Muslim world, specialized training courses for the Imams,

preachers, and directors of Islamic centers outside the Muslim world.

4. Calling upon Muslims outside the Muslim world to observe the fundamental principles of Islam, discard away Fiqh differences, and maintain unity in performing their religious rituals.

5. Muslims outside the Muslim world should set, through their behaviour and interaction with others, a distinct cultural example that reflects the genuine values of Islam.

6. Calling upon the Organization of the Islamic Conference to support the departments that cater to Muslims' affairs in non-Member states and activating the resolutions issued by the Organization in this respect.

Indeed, Allāh is All-Knowing.

Statement on Al-Quds and Al-Aqsa Mosque

Praise is due to Allāh, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the last of prophets, on his family, all his companions, and whoever follow their footsteps with righteousness until the Day of Judgment. It is quite evident that the extremist Zionists organizations in Palestine, which have increased to over thirty, have come to feel strong and overrate their ability to achieve their elusive aggressive plans of destroying Al-Aqsa Mosque, and establishing the so-called Solomon's Temple on its ruins. Zionist organizations are now looking for justifications and excuses to launching their aggressive attack against Al-Aqsa Mosque, the first Qibla of Muslim and

the third holiest Mosque. They made several attempts to break into the courtyards of this blessed mosque to perform their religious rituals there and seize the chance to achieve their aggressive goals.

The Council of the International Islamic Fiqh Academy of the Organization of the Islamic Conference, holding its 16th session in Dubai, United Arab Emirates, on 30 Şafar – 5 Rabī' al-Awwal 1426h (9–14 April 2005), Having heard the aggressive statements and oppressive plans issued by the extremists and official leaders of Israel regarding Al-Quds City in general, and Al-Aqsa Mosque in particular, Resolves

1. Al-Quds City and Al-Aqsa Mosque

are sacred places for Muslims world-wide due to their direct relation with the Midnight Heavenly Journey of the Prophet Muhammad SAW that is specifically reported in the Holy

2. The Islamic character of this holy city and its blessed Mosque is a fact that has been clearly demonstrated by the texts of the Holy Quran and divine Therefore, the standpoint of Muslims is neither revocable nor subject to bargaining or midway solutions. The Ummah has unanimously resolved that it is not permissible to leave an invading enemy to stay in any part of the Muslims' lands in general and sacred places in particular.

3. Al-Aqsa Mosque belongs to Muslims alone, and the Jews have nothing

to do with it. They should be warned of the consequences of exposing their sacredness to danger. Muslims put the entire responsibility of any aggression against Al-Aqsa on the occupying Israeli authority and countries which support it. The Academy declares that Al-Aqsa can never be subject to negotiations and concessions and that nobody would be able to degrade its loftiness.

4. Equitable peace and stability can never be achieved in the region without ending the Jewish occupation to Al-Quds City and its Holy Mosque and returning Palestine

to its

5. The Palestinian people have the right to establish their independent state on all their lands, including Al-Quds as its capital. Palestinians have, also, the right of defending themselves, fighting their enemy with all lawful means and facilitating the return of their refugees back to their homeland. Finally, the Academy calls upon the governments and peoples of the Arab and Muslim countries to bear their religious and national historical responsibilities in defending this captive city and its Holy Mosque and in standing

by its resisting people and preserving their existence. Support to Palestinians should include enhancing and helping their health, education and other social infrastructure institutions, resisting any attempt to Judaize or internationalize Al-Quds City, which cannot be tolerated under any circumstances and working hard for ending the Israeli occupation over the land of the Midnight Heavenly Journey of the Prophet Muhammad SAW.

Indeed, Allāh is the Giver of Success.

Statement on Iraq

Praise is due to Allāh, Lord of the worlds, may the blessings and peace be upon our master Muhammad, the seal of prophets, on his family, all his companions, and whoever follows their footsteps with righteousness until the Day of Judgment. In compliance with the directives of the Prophet Muhammad SAW that "He who does not bother himself with the affairs of Muslims is not one of them." The International Islamic Fiqh Academy observed in its session held in Dubai (the United Arab Emirates) on 30 Şafar – 5 Rabī' al-Awwal 1426H (9–14 April 2005), the awful tragedies to which all Iraqi people are now subjected to. The Iraqi people who had suffered long decades of autocracy, despotism, and dictatorship, are now once again groaning under the pressure of a new round of oppression and tyranny. It became apparent now that all the excuses given for launching the war against Iraq had already collapsed one after another while the declared slogan of rescuing the Iraqi people has never been achieved. Throughout the two years since the beginning of the war and occupation of Iraq, the Iraqi people have seen

nothing but continuous destruction, waste of resources, execution of scientists, and plotting conspiracies to provoke sectarian and ethnic disputes among the individuals of the same nation. This persistence of the Iraqi people to uphold its unity makes the enemy more furious to achieve its mean plots of destroying the strong ties of bond and solidarity that unite the Iraqi people. We, the Scholars participating in the Dubai Session of The International Islamic Fiqh Academy hereby call upon all our brothers in wounded and occupied Iraq to hold fast by the rope of Allāh The Almighty and stand side by side in the face of the plotted evil plans that are being launched against them. All Iraqis should join hands together to end this occupation, achieving full Iraqi sovereignty and reconstructing their country as one independent, safe and strong Iraq that enjoys security under the umbrella of the moderate and equitable principles of Islam with no room for atrocity evil sectarian disputes. While condemning misuse of power and corruption on the Earth, and abhorring all forms of aggression, unfairness, and

oppression, we call upon all regional organizations, as well as the United Nations Organization, and all those who love peace, order, freedom and justice to, immediately, put an end to the catastrophic situation in Iraq which has already started to endanger the whole area and its surrounding regions. At the same time, we closely observe the current changes that are taking place in Iraq and the intention of the Iraqi people to establish their constitutional institutions. We are sure that there is not a single Iraqi citizen who is not keen to see Iraq enjoying its unity, independence and full sovereignty. We pray to Allāh The Almighty to help the Iraqi people in their endeavours for getting rid of the occupation and its aftermaths, determining their own destiny, constitution and all constitutional institutions, rebuilding their collapsing economy, strengthening their relations with neighbouring countries, and resuming their significant role in Islamic and international solidarity within the framework of the overall objectives of the Ummah in achieving peace for all the world.

General Supervisor

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