



منظمة التعاون الإسلامي

Organisation of Islamic Cooperation
Organisation de la Coopération Islamique

ACADEMY NEWS 57



مجمع الفقهاء الإسلامي الدولي

International Islamic Fiqh Academy
Académie Internationale du Fiqh Islamique

A MONTHLY NEWSLETTER BY THE INTERNATIONAL ISLAMIC FIQH ACADEMY | PUBLISHED IN ARABIC, ENGLISH AND FRENCH | Dhu al-Hijjah 1446 - June 2025

Resolutions and Recommendations of the 26th Session of the Council of the International Islamic Fiqh Academy



This Issue!

This edition of your monthly bulletin, “Academy News”, is devoted to presenting the landmark and well-grounded resolutions and recommendations issued by the Council of the International Islamic Fiqh Academy at the conclusion of its 26th session, held, by the grace of Allah, from 6 to 10 Dhul-Qa’dah 1446 AH, corresponding to 4–8 May 2025, in Doha, State of Qatar. The session was graciously hosted under the patronage of **His Excellency Sheikh Mohammed bin Abdulrahman Al Thani**, Prime Minister and Minister of Foreign Affairs of Qatar, may Allah preserve him.

This session stands as a testament to the Academy’s profound jurisprudential insight and acute awareness of contemporary realities. It reaffirmed its unwavering commitment to promoting moderation, balance, and tolerance, and to consolidating the principles of structured, collective, and dynamic ijtihad in addressing the emerging issues of the modern world. It demonstrated the Academy’s dedication to articulating Sharia rulings in light of rapid global transformations and evolving societal challenges.

During this distinguished session, the scholars deliberated on twelve contemporary issues. The first pertained to emerging matters in child welfare, followed by a thorough foundational study on artificial intelligence and its regulation. The scholars also addressed digital games, examining their pedagogical, behavioral, and jurisprudential dimensions, outlining Sharia-based guidelines for their use, and warning against potential harms. Further discussions included the topic

of Sharia governance in Islamic financial institutions, with a view to unifying legal references, and the impact of mental health disorders on legal and civil capacity. The session also highlighted the importance of applying the principle of istishab (presumption of continuity) to contemporary fatwas, as a means of preserving social cohesion and aligning legal opinions with real-world conditions.

The deliberations extended to cultivated meat, offering guidance on its Sharia compliance; genetically modified foods derived from animals; and the feeding of premature infants with breast milk from known or unknown donors, along with the associated legal rulings.



Regarding the impact of stunning birds on the permissibility of slaughter, the Council decided to postpone its ruling pending further research and verification of the compatibility of current methods with Sharia-compliant slaughtering practices. Similarly, it deferred ruling on the consumption and marketing of insects, due to the complexity of the issue. However, it did issue rulings on the third-party payment of interest on loans, and on payment of fees for letters of guarantee.

The session concluded with a final statement

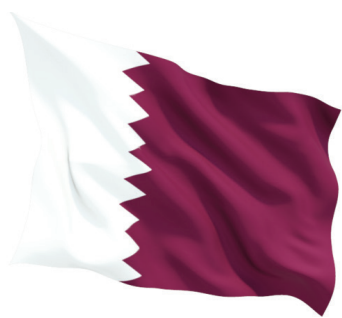
strongly condemning the brutal Israeli attacks against the Palestinian people throughout Palestine, especially in the besieged Gaza Strip. The Council called for urgent and sustained support for the people of Palestine, their protection, and the defense of Al-Aqsa Mosque and all other Islamic holy sites.

Dear Reader,

The thoughtful resolutions and elegant recommendations issued during this session mark a significant milestone in the Academy’s distinguished journey. They underscore its elevated status as the foremost juristic authority in the Muslim world and reflect its commitment to bridging Sharia and reality — striking a balance between unchanging principles and evolving contexts, and fulfilling the higher objectives of Islamic law in renewal, reform, prudent judgment, and sound guidance.

In conclusion, the members and experts of the Academy express their deepest gratitude and heartfelt appreciation to **His Highness Sheikh Tamim bin Hamad Al Thani, Emir of the State of Qatar**, for hosting this session; to His Excellency Sheikh Mohammed bin Abdulrahman Al Thani, Prime Minister and Minister of Foreign Affairs, for his gracious patronage; and to the Ministry of Awqaf and Islamic Affairs, led by His Excellency Mr. Ghanem bin Shaheen Al Ghanem, for the warm reception, generous hospitality, and exceptional care extended to all participants, all of which greatly contributed to the success of this session.

H.E. Prof Emeritus Dr. Koutoub Moustapha SANO
Secretary General



Resolutions and Recommendations of the 26th Session of the Council of the International Islamic Fiqh Academy Doha - State of Qatar 6-10 Dhu al-Qa'dah 1446 / 4-8 May 2025

Resolution No. 256 (1/26) Emerging Issues in Childcare

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025), HAVING EXAMINED the research papers submitted to the Academy concerning Emerging Issues in Childcare, HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Confirmation of the Academy's resolution no. 113 (7/12) on Rights of Children and Elders, and resolution no. 213 (9/22) on Rights of Persons with Disabilities in the Islamic Jurisprudence.

Second: Affirming that family, society, and the State bear religious, legal, and humanitarian responsibilities for child-caring and for preserving the child's Islamic and national identity.

Third: It is obligatory to protect the child from anything that may lead to violating their sanctity and dignity, such as blackmail involving material or psychological threats and pressure, bullying as a form of physical and moral abuse, verbal, sexual, and cyber harassment, and all forms of violence.

Fourth: The legitimate right of parents to discipline their children does not constitute abuse or violence.

Fifth: It is obligatory to protect children during armed conflicts, wars, disasters,

and in refugee and displacement settings.

Sixth: It is obligatory to safeguard the child's gender identity to ensure the soundness of their human natural disposition (fitrah).

Seventh: It is obligatory to instill moral and ethical values in children to ensure their digital safety and to protect them when using digital (electronic) devices by avoiding suspicious websites, misinformation exchange, and the sharing of indecent images.

Eighth: Strengthening family, educational, and societal supervision when children use digital (electronic) devices.

Ninth: It is obligatory to care for persons with special needs, seek to integrate them into their communities, and provide an appropriate environment for that purpose.

raise awareness of the child's rights well-established in religion and by the state.

4. Providing material provisions and training by establishing dedicated endowments (awqaf) for persons with special needs.

5. Holding workshops in Muslim communities to educate parents on how to address childhood challenges in a way that preserves the religious identity, reinforces natural human disposition, protects the child's human dignity, and promotes it.

6. Organizing specialized symposia on child protection during disasters and armed conflicts.

Indeed, Allah is All-Knowing.

RECOMMENDATIONS

1. Instilling and nurturing Islamic values and rituals in children and raising children to respect and honor them.

2. Developing a comprehensive and integrated Islamic strategy on childhood for Islamic countries to consider in their local legislations.

3. Preparing educational and guidance manuals for all groups working in the field of child protection and care, and to

Resolution No. 257 (2/26) Istishab (Presumption of Continuity) and Its Applications in Contemporary Issues and Emerging Matters

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4–8 May 2025),

HAVING EXAMINED the research papers submitted to the Academy concerning Istishāb (Legal Presumption of Continuity) and Its Applications in Contemporary Issues and Emerging Matters,

HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Istishāb is affirming a ruling on a certain matter in a subsequent time based on its ruling in a previous time, in the absence of evidence requiring any change.

Second: Istishāb is a legitimate legal evidence which does not create a new ruling but affirms the continuity of a previous ruling.

Third: A jurist derives the ruling of a given case through Istishāb, whether in affirmation or negation. If there is doubt about its cessation, the presumption is that it remains; and if there is doubt about its existence, the presumption is its non-existence.

Fourth: Istishāb holds significant importance in juristic reasoning (ijtihād) across many contemporary issues, including acts of worship, financial transactions, personal matters, Islamic policy, the judiciary, and other aspects of life.

Fifth: Conditions for applying Istishāb:

1. The jurist must be reasonably certain that there is no evidence or cause negating the original state being presumed to continue, after exerting full effort in investigation and research.
2. Observance of the general and specific objectives (maqāsid) of the Shari'ah, as

adherence to these objectives in all their forms is obligatory; they are the purposes and goals for which the rulings were legislated.

3. Like other sources of Islamic legal evidence, istishāb may only be applied to actual cases by those qualified for ijtihad, who are well-versed in the principles of legal derivation and who apply due diligence in verification and deliberation.

Indeed, Allah is All-Knowing.

Resolution No. 258 (3/26) Artificial Intelligence: Its Rulings, Guidelines, and Ethics

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, Dhūl-Qi'dah 1446H (4–8 May 2025),

HAVING REVIEWED its Resolution No. 43 (5/5) on Moral Rights, Resolution No. 230 (1/24) on Smart Contracts and Reversal Methods and Resolution No. 243 (5/25) on Shariah Ruling on Salat behind Telephone, Radio, or Television.

HAVING REVIEWED the Riyadh Charter on Artificial Intelligence for the Islamic World issued by ICESCO in 2025, HAVING EXAMINED the research papers submitted to the Academy concerning The Artificial Intelligence: Its Rulings, Guidelines, and Ethics, HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Artificial Intelligence (AI) is a modern technology based on programs and machines that simulate human intelligence. It brings about numerous benefits, though it is not without potential harms.

Second: The default ruling regarding the development and use of artificial intelligence is permissibility (ibāhah), subject to the following ethical and legal conditions:

1. The purpose of its creation, use, funding, and outcomes must be lawful.
2. It must serve to bring benefit and prevent harm.
3. It must not insult or abuse beliefs, religions, or religious symbols.
4. It must ensure protection of information and preserve both public and private rights

and freedoms.

5. It must not involve threats to individual, societal, or national security.
6. It must adhere to honesty, proper documentation, and transparency in its use.

RECOMMENDATIONS

1. Conducting a study on the legal ruling regarding granting AI legal personality.
2. Organizing specialized symposiums on artificial intelligence, its developments, and ethical implications.

Indeed, Allah is All-Knowing.

Resolution No. 259 (4/26)

Payment of Increment on Loan by a Third Party, and Shari'ah Ruling on Fees for Letters of Guarantee and letters of Credit

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4–8 May 2025), HAVING CONSIDERED Resolution No. 12 (12/2) of the Academy regarding The Letters of Guarantee, HAVING REVIEWED the research papers submitted to the Academy concerning Payment of additional amounts on loans by a third party, and the legal ruling on fees for letters of guarantee and documentary credits,

HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

The Council of the Academy decided to postpone adopting a resolution on the two topics in order to allow for further research and study.

Indeed, Allah is All-Knowing.

Resolution No. 260 (5/26)

Digital (Electronic) Games: Rulings and Guidelines

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4–8 May 2025), HAVING EXAMINED the research papers submitted to the Academy concerning the Digital (Electronic) Games: Rulings and Guidelines, HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Confirmation of the Academy resolution no. 127 (1/14) on Contests cards.

Second: Digital (electronic) games are interactive physical and mental activities conducted through modern technology or digital applications, such as games of action, adventure, puzzle, and e-sports, among others.

Third: The default ruling on playing digital (electronic) games is permissibility (ibāhah). Therefore, it is allowed to play them provided they do not involve prohibited (ḥarām) elements, nor cause harm to religion, self, intellect, wealth, or progeny, nor entail aggression against others, or lead to the neglect of religious or worldly obligations and responsibilities.

Fourth: It is permissible to produce and trade digital (electronic) games if such production and trade are free from the harms mentioned in paragraph (3), and the intellectual property rights of the creator are recognized.

Fifth: It is permissible to trade prepaid digital game cards, provided they represent known and defined benefits.

RECOMMENDATIONS

1. Issuing digital parenting education guides and enacting systems and legislations to minimize the risks associated with digital (electronic) games, and activating monitoring tools over them.

2. Encouraging parents, guardians, and those responsible for children's affairs to enhance supervision of digital (electronic) games according to age categories.

3. Organizing seminars and sessions through visual, audio, and print media to discuss the pros and cons of digital (electronic) games.

4. Encouraging programmers and specialists in digital (electronic) games to develop beneficial and constructive alternatives that are competitively attractive and engaging.

Indeed, Allah is All-Knowing.

Resolution No. 261 (6/26) The Effect of psychological illness on Legal aptitude in Islamic Sharia

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025),

HAVING REVIEWED the research papers submitted to the Academy concerning the topic: The Effect of psychological illness on Legal aptitude in Islamic Sharia,
HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Legal aptitude (ahliyyah) is the competence of a person to bear legitimate rights and obligations and the validity of their actions. It has two types:

1. Aptitude to bear obligation (ahliyyah al-wujūb)
2. Aptitude of performance (ahliyyah al-adā') The latter relates to the ability to comprehend the address, which is through intellect, and the ability to act upon it, which is through physical capability).

Second: psychological illnesses are a cluster of inherent symptoms with clinical

indication that affect a person's cognition, behavior, or emotions, resulting in impaired or disrupted functioning on a personal, familial, professional, or social level.

Third: The principle is: a psychologically ill adult with full legal aptitude is fully accountable for their actions, unless proven otherwise by a recognized competent authority.

Fourth: Psychological illnesses, according to experts, are categorized based on affirming their effect on cognition, discernment, and volition into three types:

- (a) Psychological illnesses that nullify legal aptitude.
- (b) Psychological illnesses that diminish legal aptitude.
- (c) Psychological illnesses that do not affect legal aptitude.

Fifth: The criterion of assessing a psychological illness and its impact on legal aptitude is based on the extent to which it affects cognition, discernment, understanding, and sound decision-making. This is a specialized matter to be determined

by qualified psychiatrists and equivalent professionals.

Sixth: A psychologically ill person is deemed to have lost the performance aptitude if it is proven that they have lost the ability to understand, discern, or control their actions. They are deemed to have diminished aptitude if their ability to comprehend, discern and control their actions is impaired but not entirely lost.

Seventh: The determination of loss or reduction of legal aptitude due to psychological illness is a matter for the judiciary to decide.

RECOMMENDATIONS

1. Organizing educational courses for judges and muftis to raise awareness of psychological illnesses and their various effects.

2. Conducting joint training programs for psychiatrists, jurists, judges, and related professionals to develop specialized joint reference guides.

Indeed, Allah is All-Knowing.

Resolution No. 262 (7/26) Shari'ah Governance in Contemporary Islamic Financial Institutions

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025),

Having EXAMINED the research papers submitted to the Academy concerning the topic of Shari'ah Governance in Contemporary Islamic Financial Institutions,
HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Confirmation of the Academy's resolution no. 177 (3/19) on Role of Shari'ah supervision in conditioning Islamic Banking Activities; its Significance, Conditions, and Modus Operandi. and confirming what is mentioned it that resolution regarding criteria of Ijtihad and Fatwa of Shari'ah boards\ councils.

Second: Shari'ah Governance is a system of rules, regulations, policies, and procedures that ensures Shari'ah compliance in Islamic financial institutions, striking a balance between economic objectives, Shari'ah adherence, and institutional reputation.

Third: There must be a unified Shari'ah reference framework for the Islamic finance industry that preserves its identity and promotes its operations within that framework.

Fourth: The management of financial institutions must not exercise any authority that compromises the independence of Shari'ah board members.

Fifth: The resolutions of the International Islamic Fiqh Academy are to be considered a supreme Shari'ah reference for the member states of the Organization of Islamic

Cooperation and for Muslim communities globally.

Sixth: Shari'ah boards in Islamic financial institutions, along with all types of Shari'ah auditing and rating entities, must ensure compliance with the resolutions of the International Islamic Fiqh Academy, adhere to its recommendations, and avoid implementing financial products that the Academy has prohibited.

Seventh: Regulatory authorities must observe the Shari'ah governance on sukūk issuances to ensure their compliance with the Academy's resolutions, particularly those that affirm the sukūk holders' true and effective ownership of their assets and bearing the corresponding liabilities.

Indeed, Allah is All-Knowing.

Resolution No. 263 (8/26) Stunning Birds and Animals Before Slaughter and Its Impact on the Legality of the Slaughter

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4–8 May 2025), HAVING EXAMINED the research papers submitted to the Academy concerning the stunning of birds and animals before slaughter and its impact on the legality of the slaughter,

HAVING REVIEWED the recommendations of the scientific seminar organized by the Academy in cooperation with the Saudi Food and Drug Authority (SFDA) in Jeddah, Kingdom of Saudi Arabia, on 14–15 Dhul-Qi'dah 1443H (13–14 June 2022), concerning the same topic, HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

The Council of the Academy decided to postpone adopting a resolution on this subject pending additional research and studies.

Indeed, Allah is All-Knowing.

Resolution No. 264 (9/26) Feeding of Premature Infants with Breast's Milk from Known and Unknown Women

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4–8 May 2025), HAVING EXAMINED the research papers submitted to the Academy concerning The Feeding premature infants with breast's milk from known and unknown women, HAVING REVIEWED the recommendations of the scientific symposium organized by the Academy in Jeddah, Kingdom of Saudi Arabia, on 9 Dhūl-Qi'dah 1444H (29 May 2023), HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Confirmation of the Academy resolution no. 6 (6/2) on Human Milk Banks.

Second: Breastfeeding is defined as the delivery of a woman's milk into the stomach of a child aged two years or younger, whether through suckling at the breast, oral feeding (wajūr), or nasal feeding (sa'ūt). Wajūr is pouring milk into the mouth, and sa'ūt is pouring it through the nose.

Third: A premature infant is any child born before completing thirty-seven (37) weeks of gestation.

Fourth: Breastfeeding a child is a duty upon their guardians, whether the child is premature or not. This duty is particularly emphasized for premature infants due to their critical need for nourishment, thereby making the use of lawful means for their breastfeeding a matter of concern and care.

Fifth: Donors of milk for premature infants have the right to stipulate non-disclosure of their identities. Guardians and relevant authorities must honor this condition.

Sixth: The concerned authorities must develop legislation and regulatory frameworks for the donation of mothers' milk to protect this age group in accordance with the overarching maqāṣid (objectives) of Islamic law concerning the preservation of life, lineage, and the establishment of milk kinship (maḥramiyyah).

Seventh: Companies that wish to manufacture medications derived from donated milk for premature infants must enable the families and close relatives of the infants to know the identities of the milk donors to uphold the principle of establishing milk kinship (maḥramiyyah).

RECOMMENDATIONS

Urging Ministries of health and relevant health authorities, in cooperation with the World Health Organization (WHO), the Islamic Organization for Medical Sciences in Kuwait, and health institutions in OIC member states, to provide increased care and support, and to promote breastfeeding initiatives for this vulnerable group of children.

Indeed, Allah is All-Knowing.

Resolution No. 265 (10/26) Shari'ah Ruling on the Consumption and Marketing of Cultivated Meat

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025),

HAVING EXAMINED the research papers submitted to the Academy concerning Shariah Rulings on the consumption and marketing of cultivated meat,

HAVING REVIEWED the recommendations of the seminar organized in cooperation with the Saudi Food and Drug Authority (SFDA), held in Jeddah on 21-22 Rabi' al-Awwal 1446H (24-25 September 2024), regarding the rulings on the same topic,

HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Confirmation of the Academy

resolution no. 198 (4/21) on Transmutation, Dilution and Additives in Food and Medication and resolution no. 94 (2/10) on Human Cloning.

Second: Cultivated meat is food manufactured from cells typically extracted from a living animal, then cultivated in a controlled safe laboratory environment over several weeks by adding essential nutrients such as glucose, vitamins, inorganic salts, and more. It is also referred to as lab-grown meat, cultivated meat, or clean meat.

Third: It is permissible to consume and market cultivated meat under the following conditions:

1. The cells must be derived from an animal that is lawful to eat if it is alive, or from an animal that has been slaughtered according to Islamic law in cases where such slaughtering is required.

2. The cultivation must not be done in a prohibited medium (e.g., flowing blood), nor include any prohibited substances (e.g., gelatin derived from pigs).

3. The entire cultivation process must be supervised by a credible, specialized authority.

Fourth: Companies must disclose all relevant\needed information to consumers in a way that ensures compliance with the above conditions, and supervisory authorities must verify such compliance.

Fifth: The final product must be safe for consumption and not harmful to health, in accordance with standards and procedures set by the relevant authorities.

Sixth: Cultivated meat should not be a replacement for conventional animal meat but may be utilized alongside it for consumers' ease and accessibility.

Indeed, Allah is All-Knowing.

Resolution No. 266 (11/26) Shari'ah Ruling on the Consumption and Marketing of Genetically Modified Foods of Animal Origin

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025),

HAVING EXAMINED the research papers submitted to the Academy concerning Shariah Rulings on the consumption and marketing of cultivated meat,

HAVING REVIEWED the recommendations of the seminar organized in cooperation with the Saudi Food and Drug Authority (SFDA), held in Jeddah on 21-22 Rabi' al-Awwal 1446H (24-25 September 2024), regarding the rulings on the same topic,

HAVING LISTENED to the in-depth discussions on the subject,

RESOLVES

First: Genetically modified foods (GMFs) are food products with ingredients derived from live animals whose genetic material has been modified using genetic engineering techniques. These modifications may involve the introduction of new genes from other animals, the deletion or modification of existing genes, or the reordering of the animal's genetic material. The purpose is often to improve resistance to diseases, enhance nutritional value, accelerate growth rates, or adapt the animal to specific environmental

conditions.

Second: It is permissible to consume genetically modified foods of animal origin, under the following conditions:

1. The modification must be safe, not contrary to Islamic principles, and not harmful to health.

2. The modification must occur between two animals that are lawful to consume under Islamic law.

3. Necessary information regarding the GM food and its preparation method must be disclosed.

Indeed, Allah is All-Knowing.

Resolution No. 267(12/26) Shari'ah Ruling on the Consumption and Marketing of Insects

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6-10 Dhūl-Qi'dah 1446H (4-8 May 2025),

HAVING EXAMINED the research papers submitted to the Academy concerning Shariah Rulings on the consumption and marketing

of cultivated meat,

HAVING REVIEWED the recommendations of the seminar organized in cooperation with the Saudi Food and Drug Authority (SFDA), held in Jeddah on 21-22 Rabi' al-Awwal 1446H (24-25 September 2024), regarding the rulings on the same topic,

HAVING LISTENED to the in-depth

discussions on the subject,

RESOLVES

The Council of the Academy decided to postpone adopting a resolution on this subject pending additional research and studies.

Indeed, Allah is All-Knowing.

Statement on the Aggression against Occupied Palestine



The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its twenty-sixth session in Doha, State of Qatar, on 6–10 Dhul-Qi'dah 1446H (4–8 May 2025),

In line with its religious and humanitarian responsibilities, and grounded in its well-established scholarly authority, the International Islamic Fiqh Academy of the Organization of Islamic Cooperation (OIC), its leadership, Secretariat General, members, and experts, expresses its deep concern, outright rejection, and strong condemnation of the ongoing brutal Israeli aggression against the Palestinian people, particularly in the Gaza Strip. This aggression has reached unprecedented levels of savagery and inhumanity in modern history, resulting in mass massacres, widespread destruction, flagrant human rights violations, and blatant disregard for international conventions and moral values.

In a scene that breaks hearts and shocks the conscience of the world, the machinery of occupation continues to target innocent civilians, women, children, and the elderly, destroying hospitals, schools, and places of worship, tightening the blockade, and starving the population by depriving them of water, medicine, and food. The number of martyrs, wounded, and missing persons has exceeded 180,000 in what constitutes a full-fledged crime, nothing less than a premeditated genocide and collective punishment of an entire people, simply because they cling to their land, defend their dignity, and reject occupation.

The Academy affirms that what Gaza and other Palestinian cities are enduring today is not an isolated incident but part of a continuous series of crimes and recurring assaults aimed at Judaizing the land, distorting history, erasing identity, and imposing a reality through force and terror. The Academy strongly condemns the provocative statements and repeated calls for the forced displacement of Gaza's residents, utterly contemptuous of religious and human values and a blatant violation of the people's right to existence, freedom, and dignity.

The steadfastness of the valiant Palestinian people, their unwavering attachment to their land despite their wounds, and their rightful insistence on resistance and self-defense stand as testimony to their noble status, the justness of their cause, the sincerity of their struggle, and the deep-rooted will to live in the heart of their history and identity.

In the face of this tragic reality, the Academy reaffirms that defending the blessed Al-Aqsa Mosque, the land of Palestine, and empowering its people to establish their independent state on their national soil with Jerusalem as its capital, is a religious obligation, a humanitarian necessity, and a legal entitlement that admits no concession or delay.

The Academy highly values the commendable diplomatic efforts of the Arab-Islamic Ministerial Committee, emanating from the Islamic Summit and led by the Kingdom of Saudi Arabia, in support of the establishment of an independent Palestinian state. It also appreciates the sincere mediation efforts of the

State of Qatar and the Arab Republic of Egypt to alleviate the suffering of civilians, halt the bloodshed in Gaza and the West Bank, reinforce the foundations of a ceasefire, and open humanitarian corridors in accordance with international legitimacy and in support of the inalienable rights of the Palestinian people.

The Academy calls upon all Islamic countries, governments and peoples, to move beyond statements of condemnation and assume full responsibility in supporting Palestine politically, financially, legally, and through the media. It urges the activation of international mechanisms to prosecute war criminals, stop occupation policies, and support the Palestinian people by all possible means in their existential struggle.

The Academy also calls upon the international community and all people of conscience to fulfill their humanitarian duty to rescue a people facing extermination in plain sight. It urges them to abandon the double standards and turn slogans into actions, out of respect for human dignity, preservation of global peace, and rescue of the moral conscience of humanity.

In this dark moment, the Academy does not forget to instill hope and remind the Ummah of Allah's unwavering promise: **{Indeed, Allah will surely support those who support Him}**

No matter how long the occupation lasts, it shall end; no matter how tyrannical the injustice, it shall fall.

Indeed, with hardship comes ease, and victory comes only from Allah.

So be patient, O people of Palestine. You are on the side of truth. Your blood will not be shed in vain. The victory of Allah is surely coming, and the end will belong to the righteous.

And Allah is Predominant over His affairs, but most of the people do not know.

**The Council of the Academy
Doha 8th May 2025
State of Qatar**

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