



مَنْظَرُ التَّعَاوُنِ الْإِسْلَامِيِّ

Organisation of Islamic Cooperation
Organisation de la Coopération Islamique



مَجْلِسُ الْفِقْهِ الْإِسْلَامِيِّ الدَّوْلِيِّ
International Islamic Fiqh Academy
Académie Internationale du Fiqh Islamique

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The Prime Minister of Guinea Receives the Secretary-General at the Dove Palace in Conakry



His Excellency Mr. Amadou Oury Bah, Prime Minister and Head of Government of the Republic of Guinea, received in audience on Monday, 24 November 2025, His Excellency Professor Emeritus Dr. Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy, at the Palais de la Colombe in Conakry.

At the outset of the meeting, the Secretary-General conveyed his profound gratitude to the Prime Minister for the warm and distinguished reception accorded to him, as well as for the privilege of the meeting despite his particularly demanding schedule. He took the opportunity to express his sincere appreciation to the Government of Guinea for its unwavering support and sustained attention toward the Academy since its establishment. He also respectfully requested the Prime Minister to convey to His Excellency Mamadi Doumbouya, President of the Republic and Head of State, his highest regards and heartfelt prayers for continued success in

fulfilling his noble mission in the service of the Nation. For his part, the Prime Minister warmly welcomed the visit, describing it as a gesture marked by fraternity and mutual esteem. He expressed his pride in seeing a distinguished son of Guinea assume such a high responsibility — a first for a Sub-Saharan African — within the Organization of Islamic Cooperation (OIC), recalling that Guinea stands among the founding Member States of the Organization. He further commended the notable progress achieved by the Academy under the Secretary-General's leadership, particularly in advancing the values of moderation, balance, and peaceful coexistence. The Prime Minister expressed his hope that the Academy would continue to intensify its efforts to provide, through rigorous academic scholarship, sound and contextually relevant responses to contemporary challenges. He also underscored the importance of strengthening civilizational dialogue among religions and cultures. In addition, he encouraged enhanced cooperation between the

Academy and national intellectual and religious institutions, in support of the reforms undertaken by the Government — particularly those aimed at modernizing the management of the General Secretariat for Religious Affairs, including the organization of the pilgrimage.

At the conclusion of the visit, the Secretary-General renewed his expression of highest consideration to the President of the Republic, commending the enlightened leadership under which Guinea is experiencing a decisive phase of renewal. He highlighted the structural reforms inspired by a comprehensive strategic vision that has injected renewed momentum into the country's process of institutional refoundation and modernization in the service of the Guinean people. He finally reaffirmed his full readiness to continue serving Guinea through the institutions of the OIC and its Member States, enabling the country to fully harness the opportunities available to advance its socio-economic development.

The Secretary-General Pays a Courtesy Visit to the Minister of National Defence at the Ministry's Headquarters in Conakry



On Wednesday, 18 November 2025, His Excellency Professor Emeritus Dato Dr. Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy (IIFA), paid a courtesy visit to His Excellency General (Ret.) Aboubacar Sidiki Camara, Minister of National Defence of the Republic of Guinea, at the Ministry's headquarters in Conakry. At the outset of the meeting, the Secretary-General expressed his sincere appreciation for the warm reception and fraternal spirit extended to him. He conveyed his heartfelt wishes for the Minister's continued success in the discharge of his high

responsibilities under the enlightened leadership of His Excellency General Mamadi Doumbouya, President of the Republic and Commander-in-Chief of the Armed Forces. He commended the Minister's pivotal role in strengthening national defence, safeguarding the country's territorial integrity, and consolidating peace and stability across the nation.

The Secretary-General also requested the Minister to kindly convey to the Head of State his respectful greetings and highest consideration, while reaffirming the Academy's full readiness and steadfast commitment to supporting the President's efforts—particularly in promoting intellectual security as a cornerstone of sustainable stability. He emphasized the importance of advancing a balanced and moderate religious discourse, countering extremist ideologies, and fostering the values of peace, national cohesion, and harmonious coexistence.

For his part, the Minister of National Defence expressed his appreciation for the visit and extended a cordial welcome to his distinguished guest. He praised the Secretary-General's sustained efforts to promote moderation, tolerance, and peaceful coexistence, especially through his active participation in international

conferences and forums. He further highlighted the Academy's significant contribution to addressing contemporary challenges facing the Muslim Ummah, disseminating a balanced religious narrative, and combating fanaticism, extremism, and terrorism.

At the conclusion of the visit, the Secretary-General renewed his sincere wishes for the Minister's continued success, praying that the Almighty grant the Republic of Guinea greater security, stability, and prosperity.



The Dean of the Arab Consuls Makes a Farewell Visit to the Secretary-General

His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the International Islamic Fiqh Academy, received in his office in Jeddah on Wednesday, 14 Jumada al-Awwal 1447 AH, corresponding to 5 November 2025, His Excellency Ambassador Mahmoud Yahya Al-Asadi, Dean of Arab Consuls and Consul General of the State of Palestine to the Kingdom of Saudi Arabia. The visit was a farewell call marking the conclusion of the Ambassador's official tenure in the Kingdom.

At the outset of the meeting, His Excellency the Ambassador expressed his profound gratitude and sincere appreciation to Professor Dr Sano for the warm welcome and generous reception. He noted that this would be his final visit to the Academy's General Secretariat as his diplomatic mission in the Kingdom was drawing to a close. He conveyed his thanks for the fruitful cooperation enjoyed throughout his tenure and praised the Academy's distinguished role and remarkable efforts under Professor Dr Sano's leadership in serving Islam and Muslims—



particularly in supporting the Palestinian cause, defending Islamic holy sites, and upholding the legitimate rights of the Palestinian people. He further affirmed Palestine's commitment to sustaining communication and cooperation with the Academy in areas of mutual interest.

In turn, Professor Dr Sano welcomed the Ambassador and thanked him for the visit, which reflected his deep commitment to strengthening relations between the Academy's General Secretariat and Palestine's scientific and religious institutions. On this occasion, Professor Dr Sano expressed his regret at the Ambassador's

departure, extending his heartfelt thanks, sincere appreciation, and profound gratitude for his valued efforts in enhancing cooperation between the Academy and Palestinian institutions. He especially commended the Ambassador's dedication and steadfast support for the Academy throughout his tenure as Consul General.

The Ambassador concluded his visit by recording his remarks in the guestbook, writing: "With sincere thanks and appreciation, I extend my gratitude to His Excellency Professor Dr Koutoub Sano for all the support and assistance he has extended to Palestine. As I prepare to depart, I pray that God grants him success in achieving his goals and those of the Academy in uniting the Muslims." The meeting was also attended by Mr Muhammad Al-Idrisi, Director of Media and Public Relations; Dr Alhagi Manta Drammeh, Head of International Cooperation and External Relations; and Mr Amjad Ibrahim Mustafa Al-Mansi, Head of Protocol at the Academy.

Secretary-General Delivers a Lecture on Contemporary Jurisprudential Research in Abu Dhabi

At the invitation of Mohamed Bin Zayed University for Humanities in Abu Dhabi, His Excellency Emeritus Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy, delivered on Tuesday, 20 Jumada al-Ula 1447 AH, corresponding to 11 November 2025, an academic lecture entitled “Contemporary Jurisprudential Research: Methodology, Characteristics, Impacts, and Prospects” at the University’s headquarters.

The lecture was attended by Dr Khalifa bin Mubarak Al-Dhaheri, Rector of the University, as well as a distinguished gathering of faculty members and students.

At the outset of his address, His Excellency expressed his profound appreciation to the University’s leadership for the kind invitation, warm reception, and generous hospitality. He commended the remarkable achievements of the University in a relatively short period, affirming that Mohamed Bin Zayed University for Humanities has emerged as a distinguished academic beacon that harmoniously combines methodological authenticity, cultural depth, contemporary awareness, and a forward-looking vision. He further underscored its growing role in advancing rigorous scientific research and reinforcing an Islamic civilizational identity grounded in faith, loyalty to the homeland and leadership, and a commitment to moderation, balance, and tolerance.

His Excellency then provided a historical overview of the concept of fiqh in Islam, explaining that it initially encompassed the broader meanings of Islam, faith, and excellence (ihsan) as reflected in Prophetic traditions, before gradually becoming specialized in the knowledge of practical legal rulings. He noted that this specialization crystallized toward the end of the first Islamic century, driven by the need to clarify terminology and distinguish between emerging sciences.

Turning to jurisprudential research methodologies, Prof. Sano explained that they converge around three interconnected approaches: the textual-traditional method (naqli athari), the rational-analogical method (‘aqli qiyasi), and a reconciliatory approach that integrates text and reason. He reviewed the major schools of Islamic jurisprudence and their defining features, highlighting the Hanafi school’s emphasis on rational reasoning and analogy, the Maliki school’s realism and reliance on the practice of the people of Madinah, Imam al-Shafi’i’s methodological synthesis, the Hanbali school’s extensive



reliance on authentic Prophetic traditions, the Ja’fari school’s selectivity in transmission from the Prophet’s household, and the Ibadi school’s judicious use of reason where narrations were limited. He concluded that the interaction and diversity of these schools collectively shaped the rich methodology of Islamic jurisprudence.

Prof. Sano further outlined the key characteristics of jurisprudential knowledge, noting its comparative structure rooted in Islamic sources, its focus on practical rulings guided by the higher objectives (maqasid), and its distinction from other Islamic sciences. He emphasized that jurisprudential research is a religious discipline firmly grounded in the Qur’an and authentic Sunnah, while simultaneously drawing upon universal values such as justice and mercy. These attributes, he observed, endowed Islamic jurisprudence with a profound civilizational role throughout Muslim history.

Addressing the impact of jurisprudential research on legislation and civilization-building, he explained that it has served as a foundational force in establishing justice and compassion within judicial and fatwa institutions, shaping comprehensive legislative systems, and developing modern regulatory mechanisms, including Islamic endowments and interest-free banking. He cited contemporary applications that demonstrate the Maliki school’s contributions to judicial equity and the Hanafi school’s flexibility in addressing emerging issues through analogy.

Looking ahead, His Excellency discussed the future of jurisprudential research in the context of digital transformation and artificial intelligence. He stressed that digitization presents unprecedented opportunities for scholars, enabling rapid analysis and classification of sources such as hadiths. While describing these technologies as valuable tools to be harnessed in the service of religion, he cautioned that they must complement—not replace—human scholarly judgment and

must remain anchored in Sharia principles and values.

He also underscored the necessity of integrating jurisprudence with the humanities and social sciences in order to better understand the human realities in which legal texts are applied. He called for encouraging dual specialization and equipping students of Islamic studies with foundational knowledge in the humanities, so as to produce jurists capable of responding effectively to contemporary challenges.

In this context, Prof. Sano stated:

“Our responsibility today, as scholars, researchers, and academic institutions, is to preserve jurisprudential research by renewing it consciously—without neglecting its foundations or rigidly clinging to heritage—while striving, guided by the texts and the objectives of Sharia, to address the challenges of the digital age and beyond, so that Islamic jurisprudence remains a guiding light, a just balance, and a mercy for all humanity.”

He expressed his confidence that Mohamed Bin Zayed University for Humanities, under its enlightened leadership and visionary approach, is well positioned to lead this methodological renewal and to graduate a generation of jurists who combine authenticity with modernity, diligence with innovation, in service of religion, homeland, and humanity.

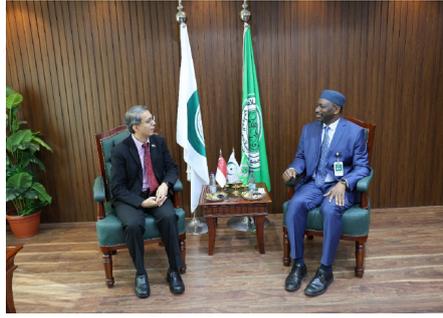
At the conclusion of the lecture, Prof. Sano praised the University’s pioneering role as a distinguished academic model that seamlessly integrates methodological authenticity, cultural depth, and contemporary awareness. He affirmed that the lecture succeeded in highlighting the significance of contemporary jurisprudential research and in encouraging its continued development with clarity and confidence.

The lecture was met with positive engagement from the audience, and His Excellency was presented with a commemorative shield by the University President in recognition of his scholarly contributions and service to Islamic jurisprudence and humanity.



Singapore's Minister in Charge of Islamic Affairs and Senior Minister of State for Home Affairs Visits the Academy

His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy, received His Excellency Dr Faisal Ibrahim, Acting Minister for Islamic Affairs and Senior Minister of State for Home Affairs of the Republic of Singapore, together with his accompanying delegation, on Sunday, 18 Jumada al-Awwal 1447 AH, corresponding to 9 November 2025, at the headquarters of the General Secretariat in Jeddah, Kingdom of Saudi Arabia. At the outset of the meeting, the Secretary-General warmly welcomed the Minister and his delegation, expressing his appreciation for this significant visit, which falls within the framework of strengthening cooperation and partnership between the Academy and Singapore. He praised Singapore as a pioneering model of peaceful coexistence and religious tolerance among diverse ethnicities and faiths, and conveyed his deep gratitude to the Singaporean Government for providing a secure environment, attentive care, and full respect for the rights of its Muslim citizens. He further expressed the hope that this well-established and exemplary Singaporean experience would inspire other societies in support of social cohesion and global peace. The Secretary-General then briefed the delegation on the Academy, describing it as the leading global scholarly



institution and the supreme jurisprudential authority for the member states of the Organization of Islamic Cooperation and Muslim communities worldwide. He outlined the Academy's mission to present Islam in an accurate and balanced manner, highlighting its universality and capacity to address contemporary challenges through the methodology of collective *ijtihad*. This approach, he noted, promotes moderation, constructive dialogue, and the dissemination of values of tolerance and coexistence, while firmly rejecting violence, extremism, terrorism, hate speech, and all forms of contempt for religions, beliefs, and sacred symbols. For his part, the Minister expressed his sincere thanks and profound appreciation for the warm reception and generous hospitality. He commended the Academy for its pivotal role in elucidating the noble principles of Islam and advancing moderation and tolerance. He affirmed that the visit

reflects Singapore's strong commitment to enhancing cooperation and communication with the Academy and benefiting from its scholarly and jurisprudential expertise. He also expressed his aspiration to further deepen the partnership between the two sides, particularly in the areas of fatwa, Islamic finance, education, and the study of contemporary issues and challenges, in ways that serve the mutual interests of both parties. The meeting was attended by His Excellency Mr Chandra Kumar, Consul General of Singapore in Jeddah; Mr Idaffi Othman, Consul (Political) at the Consulate General; and several media representatives accompanying the Minister. Also present were Mr Muhammad al-Munzir Rida al-Shawk, Director of Protocol; Ms Sarah Amjad Bedewi, Director of Family, Women, and Childhood Affairs; Dr Alhagi Manta Drammeh, Head of International Cooperation and External Relations; and Mr Amjad Ibrahim al-Mansi, Head of Protocol.



Academy Takes Part in the "Artificial Intelligence Toward the Future 2025" Summit



At the gracious invitation of the Arab Organization for Communication and Information Technology, affiliated with the League of Arab States, His Eminence Mr Muhammad Al-Munzir Ridha Al-Shawk, Director of Office Affairs and Protocol, represented the Academy at the "Artificial

Intelligence Toward the Future 2025" Summit, held in the Republic of Tunisia from 30 November to 3 December 2025. The event coincided with the twentieth anniversary of the World Summit on the Information Society. The summit constituted a high-level international forum for the exchange of perspectives on the future of the information society and the transition toward an "artificial intelligence society," while reaffirming a shared commitment to leveraging advanced technologies in support of comprehensive and sustainable development. The proceedings concluded with the adoption of a final declaration underscoring the international resolve to employ information

and communication technologies and artificial intelligence in achieving the Sustainable Development Goals. The declaration further stressed the need to promote digital justice, narrow the global digital divide, and intensify efforts to ensure equitable access to modern technologies for all, without exception. This participation also provided a valuable opportunity to review the latest global trends in artificial intelligence and to enhance channels of communication with leading international experts and specialists, thereby contributing to the development of forward-looking visions related to digital transformation and future technologies.

The Academy Participates in the Ninth International Conference on Banking and Islamic Finance in Karachi

The Academy participated in the Ninth International

Conference on Islamic Banking and Finance (ICIBF-2025), organised by the Institute of Business Management on 19–20 November 2025 in Karachi, Islamic Republic of Pakistan, under the theme “Islamic Finance: Embracing Technology, Sustainability, and Ethical Excellence.”

The Academy was represented by Dr Muhammad Al-Amin Sylla, Head of the Research and Studies Division, who delivered a speech underscoring the necessity of advancing digital innovation within the Islamic banking sector while safeguarding ethical principles and Shariah-based justice in the face of rapid technological change. He also highlighted the pivotal role of Islamic jurisprudence in engaging with contemporary developments in ways that foster sustainable development.

During his intervention, the Academy’s representative presented an overview of the Academy’s mission, objectives, and scholarly mandate in elucidating Shariah rulings on



contemporary issues and issuing authoritative fiqh resolutions, particularly those related to Islamic financial transactions. He further outlined the Academy’s ongoing efforts to translate its resolutions into multiple languages and make them accessible through its official website.

On the sidelines of the conference, Dr

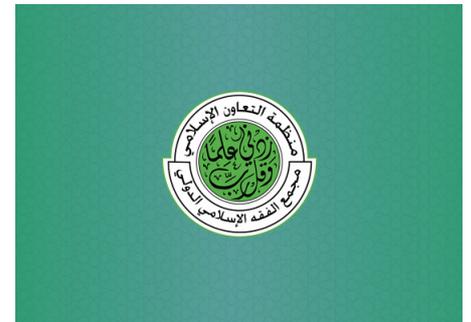
Muhammad Al-Amin Sylla delivered an academic lecture at Al-Kauthar University in Karachi, addressing a range of topics related to Islamic financial transactions. He also took part in scientific sessions that examined key future challenges confronting Islamic finance and explored proposed Shariah-compliant solutions.

Strengthening Humanitarian Cooperation Between the Academy and UNRWA

In line with the Academy’s commitment to expanding cooperation with international organizations engaged in humanitarian and relief work, and pursuant to the directives of His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy, Dr Alhagi Manta Drammeh, Head of the Department of International Cooperation and External Relations, held a virtual meeting with Mr Rami Adwan, Head of the Arab Relations Department at the United Nations Relief and Works Agency for Palestine Refugees, on Wednesday, 30 Rabi’ al-Akhir 1447 AH, corresponding to 22 October 2025. The meeting focused on exploring prospects for cooperation and coordination between the two institutions in areas of shared humanitarian concern. At the outset, Mr Adwan expressed his deep appreciation

for the Academy’s pioneering contributions to global humanitarian thought, particularly its jurisprudential guidance on the allocation of zakat to vulnerable and needy groups around the world. He also conveyed his warm greetings to His Excellency the Secretary-General, commending his wise leadership, constructive engagement with humanitarian organizations, and continued efforts to ensure harmony between humanitarian action and the principles of Islamic law.

For his part, Dr Drammeh thanked Mr Adwan for this valuable initiative, conveying the greetings and full support of the Secretary-General. He reaffirmed the Academy’s readiness to cooperate with UNRWA in support of its humanitarian and relief missions, in a manner consistent with shared values and a common commitment



to alleviating the suffering of affected communities.

It is noteworthy that UNRWA was established in 1949 in the aftermath of the Nakba and is mandated to provide essential services to Palestinian refugees, including education, healthcare, social assistance, and infrastructure development across its various fields of operation.

The 58th Monthly Regular Meeting of the Academy's Staff

His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy, chaired the fifty-eighth regular monthly meeting of the Academy's staff on Sunday, 4 Rabi' al-Thani 1447 AH, corresponding to 26 October 2025 CE, at the General Secretariat headquarters in Jeddah.

His Excellency opened the meeting by welcoming the attendees and expressing appreciation for their continued presence and engagement. He also expressed the Academy's sincere condolences to Dr Abdel Fattah, Director of Planning, Development, and External Relations, on the passing of his father-in-law, praying that Allah bestows His vast mercy and forgiveness upon the deceased. He emphasized the importance of monthly meetings in strengthening internal communication and addressing challenges and



obstacles that may hinder workflow, noting that their purpose is to enhance the Academy's overall performance and improve the work environment in alignment with its noble mission and goals.

His Excellency stated that this meeting was dedicated to self-critique, problem-solving, proposal submission, and fostering

communication among staff. In line with this, he gave employees the opportunity to share their opinions and suggestions regarding the advancement of the Academy's work. The meeting resulted in several key decisions, including:

- Formation of a committee to review old documents and prepare a report, especially concerning electronic archiving.
- Accelerating the translation of the 2024 activities and programs report into English and French, maintaining the same Arabic design and layout.
- Emphasizing the importance of completing the final review of the book Dictionary of the Academy's Notable Figures and submitting it to the printing press in its final form within the next two weeks.

The 146th Weekly Meeting of the Academy's Departments

His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy, presided over the 146th weekly meeting of the Academy's departments on Monday, 14 Rabi' al-Thani 1447 AH, corresponding to 6 October 2025, at the headquarters of the General Secretariat in Jeddah. At the outset, His Excellency welcomed the participants and underscored the need for the Scientific Committee to finalize the themes and topics of the forthcoming scholarly session scheduled to be held in Malaysia, so as to enable the timely issuance of a call for papers to scholars, researchers, and experts before mid-month.

His Excellency further issued a set of directives aimed at strengthening the Academy's institutional performance. He emphasized the importance of enhancing cooperation among departments,

improving institutional work mechanisms, adhering strictly to approved timelines for the implementation of projects and activities, and elevating the quality of reports, scholarly output, and media content produced by the Academy, in order to ensure excellence in its deliverables and the effective fulfillment of its mission.

The meeting then reviewed the resolutions adopted during the previous session and approved several new decisions, most notably:

- Converting all Academy publications into digital formats and uploading them to the Academy's website, beginning with those currently available in PDF form and subsequently completing the remaining publications;
- Preparing a budget proposal to finalize the



printing of the outstanding issues of the Academy's journal;

- Compiling a report on the progress achieved with regard to the expansion of the Board of Trustees of the Academy's endowment;
- Drafting a preliminary budget proposal for the acquisition of an integrated audio-visual recording system to document the Academy's events and activities.

The 59th Monthly Regular Meeting of the Academy Staff

The Academy convened its 59th regular monthly meeting of staff on Sunday, 11 Jumada al-Awwal 1447 AH, corresponding to 2 November 2025. The meeting was chaired by His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy. At the opening of the session, His Excellency welcomed the staff members and thanked them for their attendance, reaffirming the importance of these periodic meetings as a key mechanism for enhancing institutional performance in line with the Academy's mission and objectives. He then informed the participants of the approval granted by His Excellency Sheikh Saleh bin Abdullah bin Humaid, Chairman of the Academy—may Allah preserve him—of the proposed themes for the Academy's 27th session, announcing that the process of commissioning scholarly papers would commence during the same week. His Excellency also announced the



postponement of the seminar entitled "Religious Leadership in Confronting Violence Against Women" to January 2026, God willing, stressing the need for comprehensive and meticulous preparation from all perspectives.

His Excellency further clarified that the meeting was devoted to self-evaluation, addressing challenges, proposing solutions, and strengthening internal communication among staff members. In this spirit, employees were

invited to share their views and suggestions aimed at improving the Academy's work.

The meeting concluded with the adoption of several key decisions, most notably:

- Sending letters of congratulation to His Eminence the Mufti Sheikh Saleh bin Fawzan Al-Fawzan and to His Excellency Dr Fahd Al-Majid, Secretary-General of the Council of Senior Scholars in the Kingdom of Saudi Arabia, along with providing both with the full set of the Academy's publications;
- Completing the final review of the book Dictionary of the Academy's Notable Figures, preparing its definitive version, and submitting it to the printing press;
- Coordinating with the publishing house to review and correct the French edition of the book Resolutions.

The 71st Periodic Meeting of Heads of Divisions

His Excellency Prof. Dr. Koutoub Moustapha Sano, Secretary General of the Academy, chaired the 71st Periodic meeting of heads of Divisions, held on Thursday, 17 Rabi' al-Thani 1447 AH (corresponding to 9 October 2025) at the Academy's headquarters in Jeddah. At the outset of the meeting, His Excellency welcomed the staff and thanked them for their presence. He also expressed his appreciation to Mr. Khalid Hussein Jarbin, Head of the Printing Department, and Mr. Mohamed Silla Al-Bashir, Head of the Libraries and Stores Division, for their efforts in updating and reviewing the Academy's library.

The meeting addressed several topics related to: Updating media materials and introductory brochures. Distribution of printed publications Development of the Academy's website Translating the Book of Resolutions into different languages Supporting staff training Updating certain organizational aspects within the Academy The meeting concluded with the adoption of several important decisions, including:



- Sending the Academy's publications—including the fifth edition of the Book of Resolutions and Issue 21 of the Academy's Journal—to all entities with cooperation agreements with the Academy, as well as to Saudi universities, the Organisation of Islamic Cooperation, the Council of Senior Scholars, and the General Presidency for Religious Affairs
- Continuing to upload new videos to the Academy's YouTube channel, and updating the photos of current and former Secretaries General and Academy members
- Following up with the Academy member from Turkey to complete the translation of

the 26th Session Resolutions into Turkish

- Contacting nominated translators to translate the Book of Resolutions into Russian, Chinese, Portuguese, and Fula (Fulani)
- Sending the Academy's publications to the Ministry of Awqaf and Islamic Affairs of Qatar, in implementation of the Memorandum of Understanding signed between both parties
- Allowing any staff member interested in attending a training course to submit a request to the Administrative Affairs Department for approval
- Distributing duplicate books from the Academy's library to interested staff members—while documenting the list of books received by each employee—and then distributing any remaining copies to students, while retaining a second copy of each book in the Academy's library

The 147th Weekly Meeting of the Departments



The Academy held its 147th weekly departmental meeting on Monday, 21 Rabi' al-Akhir 1447 AH, corresponding to October 13, 2025, at the General Secretariat's headquarters in Jeddah. The meeting was chaired by His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy. His Excellency opened the meeting with a welcoming speech, expressing

gratitude to the attendees for their continuous efforts in supporting the Academy's work. He then spoke about the importance of the upcoming strategic plan evaluation meeting scheduled for Tuesday, 22 Rabi' al-Akhir 1447 AH (October 14, 2025). He also thanked Dr. Abdel Fattah Ibnouf for preparing an outstanding summary of the strategic plan and urged everyone to carefully review the contents of the strategic report and provide constructive feedback to enrich the discussion and ensure sound future planning for the Academy.

Following that, the meeting reviewed the decisions issued during the previous session and adopted several new resolutions, most notably:

- Accelerating routine maintenance of

equipment, repairing malfunctioning devices, and improving internet speed by coordinating with the service provider.

- Transferring all matters related to information and communication technology from the Department of Seminars and Conferences to the Department of Media, Public Relations, and Information Technology, which will now be directly responsible for all technical affairs of the Academy.
- Preparing and submitting a budget proposal dedicated to the remaining issues of the Academy's journal.

The 72nd Periodic Meeting of Heads of Divisions

The General Secretariat of the Academy convened its seventy-second periodic meeting of Heads of Divisions on Thursday, 15 Jumada al-Ula 1447 AH, corresponding to 6 November 2025, at its headquarters in Jeddah. The meeting was chaired by His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy. At the opening of the session, His Excellency welcomed the participants and thanked them for their active engagement, commending their dedication and sustained efforts. He underscored the importance of strengthening interdepartmental communication and ensuring the effective implementation of decisions issued by the various meetings, in a manner that enhances institutional performance and improves the overall quality of work.

The meeting examined a number of issues, notably the updating of media materials and introductory



brochures, as well as the review of certain organisational aspects within the Academy. The meeting concluded with the adoption of several key decisions, most prominently:

- Updating and redesigning the Academy's introductory brochures and including them among its official gift items;
- Dispatching the Academy's publications, including Issue 21 of the Academy Journal and the fifth edition of the Book of Resolutions, to partner institutions, Saudi

universities, the Organization of Islamic Cooperation, and the Council of Senior Scholars;

- Continuing to upload new video content to the Academy's YouTube channel and updating photographs of former and current Secretaries-General and Academy members;
- Coordinating with translators to undertake the translation of the Book of Resolutions into Russian, Chinese, and Portuguese;
- Organising staff participation in training programmes and following up on weekly reports related to the Academy's digital media output;
- Distributing duplicate copies of books from the Academy's library to staff members and students of knowledge, following proper documentation procedures.

The 148th Weekly Meeting of the Academy's Departments

The General Secretariat of the International Islamic Fiqh Academy convened its 148th weekly meeting of departments at the Academy's headquarters in Jeddah on Wednesday, 30 Rabi' al-Thani 1447 AH, corresponding to 22 October 2025. The meeting was chaired by His Excellency Professor Dr Koutoub Moustapha Sano, Secretary-General of the Academy.

At the opening of the session, His Excellency welcomed the participants and stressed the importance of closely monitoring the implementation of assigned tasks in accordance with approved plans, in order to ensure the continued effectiveness of the Academy's scholarly and administrative performance. He also expressed his appreciation to the Department of Media and Information Technology for its efforts in activating the Academy's social media

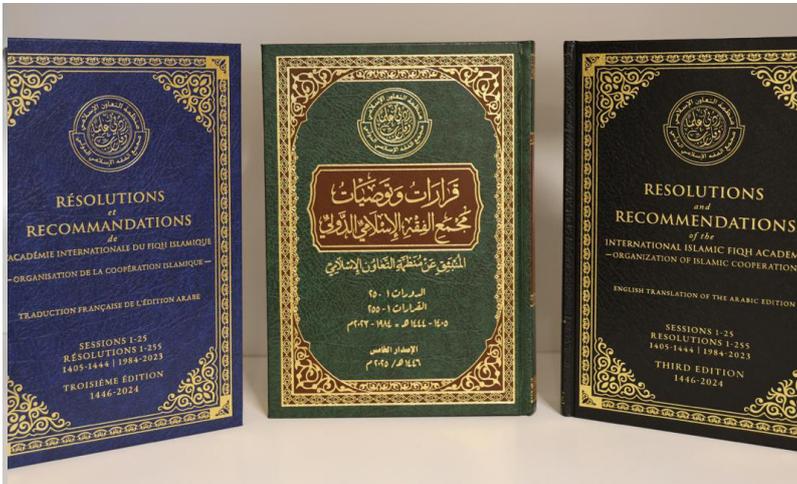


platforms, encouraging the sustained production and dissemination of scholarly video content through the Academy's digital channels to maximize outreach and further showcase its jurisprudential and academic contributions. During the meeting, His Excellency extended his congratulations to Dr Mohamed Mostafa Shoaib, Director of the Department of Research, Encyclopedias, Translation, and Publishing, on the approval by the Organization of Islamic Cooperation of his promotion from the administrative category to the specialized category. He

wished him continued success and expressed hope that this advancement would serve as an incentive for greater dedication and achievement in the service of the Academy.

The meeting then reviewed the resolutions adopted at the previous session and approved a number of new decisions, most notably:

- Continuing the digitization of the Academy's publications and uploading them to the official website;
- Engaging with libraries to explore appropriate mechanisms for the online sale and distribution of the Academy's publications;
- Preparing a budget proposal for the acquisition of an integrated video recording and documentation system to cover the Academy's events and activities.



A Brief Introduction to the Resolutions and Recommendations of the Academy

For four decades, the Council of the International Islamic Fiqh Academy has from time to time issued clear, effective, and compelling Sharia-based resolutions in response to the issues and developments that continue to affect contemporary life and preoccupy Muslims in the East and the West. The number of resolutions issued by the Council of the Academy has reached two hundred and sixty-seven (267) resolutions on intellectual, educational, social, economic, and halal issues. Thanks to Allah, these resolutions

have become the scientific reference to which many countries turn, societies take refuge, and many peoples prefer to follow. They have also evolved into fatwas that serve as the foundation for current Islamic financial applications and industries. Many Sharia courts, health organizations, and scientific educational institutions around the world adhere to them, and they have become solid scientific foundations and Sharia standards approved and recognized by the scholars, experts, and intellectuals of the Ummah.

The Secretariat General of the Academy has chosen to devote the last few pages of its monthly bulletin to publishing them consecutively in order to present their sober contents and to remind of their utmost importance, while praying to Almighty Allah to reward the honorable scholars and experts who participated in their formulation and publication in a manner beneficial to humanity that will remain forever on earth.



Resolution No. 239 (1/25)
Islamic Ruling on Religious and Non-
Religious Education for Males and
Females

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having considered the Academy's resolution no. 38 (13/4) on Combatting Moral Evils, Areas of Islamic Unity, Methods of Benefiting from them, and the Islamization of Education in the Muslim World Today, issued at the 4th session in Jeddah, on 18-23 Jumada Al-Akhira 1408H (6-11 February 1988), Having considered the Academy's resolutions no. 164 (2/18) on Human Resources Development in the Muslim World, and no. 169 (18/7) on the Rights and Obligations of Muslim Women, issued at its 18th session in Putrajaya, Malaysia, on 24-29 Jumada Al-Akhira 1428H (9-14 July 2007), Having considered the Academy's resolution no. 236 (24/7) on the Role of Religious Education in Promoting Peace, issued at its 24th session in Dubai, on 7-9 Rabi' al-Awal 1441H (4-6 November 2019), Having considered the Secretariat General of the Academy's statement on the suspension of education for girls and women in Afghanistan's schools and universities, issued on 28 Jumada Al-Ula 1444H (22 December 2022), Having examined the research papers submitted to the Academy on the Islamic Ruling on Religious and Non-Religious Education for Males and Females, Having listened to the discussions of the Academy's members and experts,

Resolves

First: Education in Islam is the process of acquiring the values, principles, knowledge, and skills that enable humans to worship and serve Allah, prosper in the universe, and achieve happiness and success in this world and the hereafter. Second: Teaching males and females beneficial sciences is a right upon the family, the society,

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and the state, and it is the right of both sexes to obtain all types of education at all its levels. The scholars have been unanimous about this right since the time of the Companions (RA) to this day, in accordance with the Almighty's words: {Read in the name of your Lord who created - created man from a clot * Recite, and your Lord is the most Generous - who taught by the pen - taught man what he knew not} Al-Alaq: 1-5 {So high [above all] is Allah, the Sovereign, the Truth. And [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."} Taha: 114 { And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His slaves, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.} Fatir: 28 In addition to many verses of the Quran, Prophet Muhammad (PBUH) said, according to a hadith reported by Ibn Majah from Anas bin Malik (RA): (Seeking knowledge is an obligation upon every Muslim). Third: Education prescribed in Islam includes any education that helps to achieve the five Masalih daruriya (necessary interests), namely the preservation of self, religion, family, mind, and wealth, and also any education that helps to achieve the needed (Hajjiyah) and complementary (Tahsinīyah) Masalih. This also includes religious education that enables humans to know what Allah has commanded, encouraged and prohibited of sayings and actions, which includes the sciences of aqeeda (creed), fiqh (jurisprudence) and usul fiqh (sources of fiqh), as well as the sciences of Sunnah (Prophet's traditions), and tafsir (exegesis). Similarly, it also includes worldly education that helps us understand the universe, life, and reality as well as enables the efficient use of what Allah has bestowed upon us. Examples include as medicine, engineering, economics, sociology, humanities, and natural sciences. Fourth: Spending on religious and non-religious education is one of the duties of the family, society, and the state, according to Sharia,

because it is the bedrock for success in religious and worldly affairs, as well as for the goodness of mankind in this life and the hereafter. Fifth: It is not permissible in Sharia to deprive a male or a female of any beneficial education, whether it be religious or worldly, as this is a clear violation of Sharia texts that ordered their education, as well as a violation of the consensus of the Ummah throughout the ages, that both genders should be educated, not to mention the many harmful consequences of the lack of education, such as the spread of ignorance, impoverishment, and diseases, among others.

Recommendations

- 1- Addressing unusual fatwas that violate the teachings of the Quran and Sunnah, and prohibit women from learning and teaching.
- 2- Refuting views that deprive women of religious and worldly education with fallacious arguments and responding to them in ways that expose their falsehood.
- 3- Calling on governments to give more attention and care to enabling men and women to receive religious and worldly education at all levels, especially girls' education, which is of paramount importance in ensuring a good education for future generations.
- 4- Calling on states and communities to address the issues and barriers that prevent or limit many girls' participation in lifelong learning in both religious and non-religious education.
- 5- Scientific centers in universities, Fiqh academies, research centers, scientific journals, scholars, intellectuals, imams, and preachers should carry out greater efforts in guiding people and raising their awareness of the importance of education for men and women because education is the pillar of strength for nations in all fields, including defense, economy, politics, society, and health. It is also one of the reasons for nurturing moderation and the paving way for the rejection of extremism and fanaticism.
- 6- Calling on educational institutions, centers, and universities to improve their curricula and programs to prepare generations capable of transforming the challenges of the modern age into opportunities for prosperity, progress,

Resolution No. 240 (2/25) Impact of Covid-19 Pandemic on Rulings of Worship, Family, and Crimes

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Impact of the Covid-19 Pandemic on the Rulings of Worship, Family, and Crimes, Having reviewed the recommendations of the Academy's Medical Fiqh Symposium concerning the Novel Coronavirus (Covid-19): Medical Treatments and Sharia Rulings, held via videoconferencing on 23 Shaaban 1441H (16 April 2020) Having reviewed the recommendations of the Academy's Medical Fiqh Symposium, concerning Sharia Rulings on Covid-19 Vaccines, their Purchase, and Financing their Distribution with Zakat Funds, held via videoconferencing on 10 Rajab 1442H (22 February 2021), Having listened to the discussions of the Academy's members and experts,
Resolves

First: A pandemic refers to an epidemic that has spread widely in large areas of neighboring countries, affecting a large number of people, and the novel coronavirus refers to the coronavirus that causes inflammation in the respiratory system, also known as Covid-19. Second: The novel coronavirus (Covid-19) is a pandemic because it has spread worldwide; therefore, the Sharia rulings concerning pandemics and epidemics in Islamic jurisprudence apply. Third: The Sharia rulings concerning pandemics in general, and the Covid-19 pandemic in particular, include the following:
1- The ruler (government) should take measures to mitigate the spread of the pandemic, including the suspension of the Friday and daily congregational prayers in Mosques, Hajj and Umrah, imposition of curfews, closure of schools, and other measures for the preservation of lives.
2- It is permissible to use Zakat funds to purchase vaccines, medicines, or medical equipment for the poor, the needy, and whose hearts need to be reconciled as these are included in the eight beneficiaries of Zakat. The funding of vaccines, medicines, and treatments can also be financed from other sources, including charities, donations, awqaaf, and other various forms of giving.
3- It is permissible, if necessary, for

Muslims to expedite the payment of Zakat and to pay it during the pandemic to the patient who is unable to pay the cost of medical treatment, as well as to workers, civil servants, and others who have lost their jobs due to the pandemic if they do not have enough to live on.
4- A Muslim who has died from coronavirus must be washed, wrapped, given a funeral, prayed over, and buried while taking the precautionary sanitary measures. Should this become unattainable, tayammum (dry ablution) may be performed on the corpse, provided it is feasible.
5- It is not permissible to cremate a corpse that has died from the coronavirus but should be buried while taking precautionary sanitary measures.
6- The funeral and the prayer over the deceased with the coronavirus depend on circumstances in a way that does not affect the healthy.
7- The deliberate spread of the coronavirus to healthy people is a punishable crime commensurate with the severity of the crime committed. The Council of the Academy commends the fatwas and resolutions issued by the respected Sharia boards and Fiqh councils in a number of OIC Member States, which have contributed to mitigating the pandemic.

Indeed, Allah is All-Knowing.

Resolution No. 241 (3/25) Impact of Covid-19 Pandemic on Sharia Rulings of Transactions, Contracts, and Financial Obligations

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Impact of the Covid-19 pandemic on Sharia rulings of Transactions, Contracts, and Financial Obligations, Having considered the Academy's previous resolution no. 240 (2/25) concerning the Impact of the Covid-19 Pandemic on the Rulings of Worship, Family, and Crimes, Having listened to the discussions and deliberations of the Academy's members and experts,
Resolves

First: The Covid-19 pandemic is considered one of the emergency excuses that allow for contractual obligations to be reviewed, either

by postponement, cancellation, termination, or otherwise. According to Islamic jurisprudence, the Sharia rulings on transactions in this context fall under the same section of Sharia rulings relating to pandemics and epidemics. Second: The aggrieved party has the right, in contracts whose conclusion or execution has been disrupted during the pandemic in the presence of an earnest deposit, or a margin of seriousness to terminate the contract and recover the deposit and the margin of seriousness, or to settle for a temporary suspension of the execution of the contract's obligations, or to alleviate the obligation of the aggrieved party in a manner that reconciles the advantages of both parties. Third: The Covid-19 pandemic has no impact on residential rentals after the rented property has been used, and the rental amount remains a debt owed to the tenant if the latter is unable to pay it. Fourth: It is not permissible to enforce the penalty clause if the Covid-19 pandemic has been the cause of the delay in the contract's performance. Fifth: It is permissible under state supervision to redistribute salaries, in a measure compatible with the impact of the pandemic on public life; and in the interests of justice for all parties during the pandemic. It is also permissible to reduce wages following the reduction of working hours in proportion with the decreased output. Sixth: If Islamic cooperative insurance is not accessible, it is permissible to turn to commercial insurance, to the extent needed, to cope with the consequences of the coronavirus. Seventh: The financial arrears arising from the various financing contracts whose installments have been hampered by the Covid-19 pandemic, should be reconciled with justice. Eighth: If an epidemic or a pandemic has similarities to the Covid-19 pandemic, it shall have the same Sharia rulings.

Recommendations

1- Calling on governments to implement well-organized and sustainable humanitarian initiatives at the local and global level to mitigate the ravaging material effects resulting from the bankruptcy of numerous corporations and institutions by providing support to the least developed countries and to the aggrieved local sectors, as well as delivering effective and necessary aid to displaced people, refugees, the homeless, people in distress, and victims of conflicts, natural disasters, and epidemics, whenever possible.
2- Calling on commercial enterprises, financial institutions, and philanthropists to extend their donations, grants, and charities for people materially affected by the Covid-19 pandemic. This can be achieved through the establishment

of volunteer programs and projects with the goal of alleviating the pandemic's effects on them. The Council of the Academy commends the principles and resolutions issued by the judicial authorities in a number of OIC Member States that have addressed the impact of the pandemic on the rulings of contracts, transactions, and financial obligations; and urges researchers to take notes of them in their studies.

Indeed, Allah is All-Knowing

Resolution No. 242 (4/25) Phenomenon of Non-Arabic Recitation in Salat

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Phenomenon of Non-Arabic Recitation in Salat, In light of the presentations of the Academy's members on this new phenomenon calling for salat in non-Arabic by reciting the translations of the meanings of the Noble Quran and adhkaar (prescribed invocations) as an alternative to the Arabic language, in which the Noble Quran was revealed, Having realized that this phenomenon is unrelated to the well-known juristic debate on the recitation of salat in languages other than Arabic, Having listened to the discussions and deliberations of the Academy's members and experts, and in order to curb the evils of this dangerous phenomenon,

Resolves
First: Salat or the regular compulsory prayer in Arabic is one of unanimously agreed-upon matters in both words and meaning (i.e., explicitly and implicitly); and one of the rites of Islam that the Ummah has practiced unanimously since the time of the Prophet's Companions (RA) to this day. Therefore, it is not permissible to disagree with this well-established doctrine. Second: Salat in a language other than Arabic is null and void. There is no excuse for a person not to learn in Arabic whatever is necessary from the Noble Quran and the prescribed invocations such as takbeer, tasbeeh, tasme'e, tahmeed, tashahud, and so on. The only exceptions are a very new revert to Islam or someone completely incapable of learning the Arabic language. Third: The translation of the meanings of the Noble Quran is not considered Quran in itself by the consensus of all Muslims because the word Quran is a name that describes both the meanings

and the structure as a whole. It is the inimitable and sequential word of Allah, which has a miraculous nature, that was revealed to Prophet Muhammad (PBUH) in a clear Arabic tongue. It is well-structured and fully contained between the two covers of the Mushaf, and its recitation has been legislated by Allah as an act of worship. However, translations of the meanings of the Quran are not Allah's words. Rather, they are the words of humans, devoid of miraculous characteristics and not free from error and misguidance, and hence their recitation cannot be regarded as an act of worship. Fourth: The performance of Salat with the translations of the meanings of the Noble Quran and adhkaar is null and void. It must be repeated appropriately because of dismissing one of the fundamental pillars of salat, thus the abandonment of the Arabic recitation of the Noble Quran as revealed to the Messenger of Allah (PBUH). Fifth: The official authorities are entitled to enact taazir (discretionary penalization) on anyone who performs or advocates salat in a language other than Arabic due to the vices associated with such actions. These vices are used as pretexts to divert people from the Noble Quran, replacing it with translations of its meanings, and promoting division within the Ummah by propagating linguistic and ethnic prejudices.

Recommendations

- 1- Urging governments of OIC Member States and institutions concerned with Muslim communities to take measures against those who advocate salat with the translations of the Noble Quran and adhkaar, which have begun to spread in some OIC Member States and among Muslim communities abroad, instigated by suspicious and anti-Islamic entities aiming to sow discord among Muslims.
- 2- Calling on Ifta authorities, Sharia boards, Fiqh councils, and academies, as well as imams and preachers, to emphasize the dangers of this phenomenon and its harmful effects on the Ummah's unity.
- 3- Calling on various institutions, including universities, schools, and scientific centers to facilitate the learning of Arabic so that every Muslim will be able to read the Noble Quran in Arabic, the language chosen by Allah the Almighty for His Glorious Word which is miraculous and magnificent in both its meanings and structure.

Indeed, Allah is All-Knowing.

Resolution No. 244 (6/25)

Sharia Rulings and Standards on Social Media and Dissemination of Information and News for Denunciation, Spreading Rumors, or Abuse

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having considered the Academy's Resolution no. 52 (3/6) on the Conclusion of Contracts by Modern Means of Communication, Having examined the research papers submitted to the Academy concerning Sharia Rulings and Standards on Social Media and Dissemination of Information and News for Denunciation, Spreading Rumors, or Abuse, Having listened to the discussions and deliberations of the Academy's members and experts,

Resolves

First: Social media networks refer to a digital network system that allows subscribers to create their own web pages and connect with other subscribers via an electronic social system. Social media, on the other hand, refers to the media content of a personal type that is transferred between multiple parties via a social network, with the freedom to send and reply. These include, but are not limited to, Twitter, WhatsApp, Facebook, Snapchat, and any others that exist presently or may emerge in the future. Second: It is prohibited to transfer, disseminate, publish, record, and store any kind of Sharia-illlicit materials or corrupt content using these or other means. It is also prohibited to spread fake news, rumors, and anything else that harms the society's security, stability, and purity of their religion, creed, and morals. Third: The denunciation of evils via social media networks should adhere to the conditions established by Islamic scholars for the denunciation of vice, such as ensuring that public good is clearly achieved by denouncing it, the denunciation of an evil should not lead to a greater evil, and it should not encroach the ruler's (government's) authority on such matters.

Recommendations

- 1- Including in schools' curricula the Sharia standards to observe when using different types of social media networks so that young generations can distinguish between right and wrong.
- 2- Refraining from using these means when driving vehicles and performing certain acts of worship such as tawaf, due to the distraction involved, as well as being a cause leading to contempt, arrogance, and hypocrisy, which affect the perfection of worship.

Indeed, Allah is All-Knowing

Resolution No. 245 (7/25)
Issue of Foundlings and Births of
Unknown Parentage from a Sharia
Perspective

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Issue of Foundlings and Births of Unknown Parentage from a Sharia Perspective, Having listened to the discussions and deliberations of the Academy's members and experts,
Resolves

First: A foundling refers to a child whose parents are unknown, and who has been rejected or lost. A child of unknown parentage refers to a child whose parents could not be identified due to war, natural disasters, or other causes; it also includes a child whose mother is known and whose father is unknown, as well as a child whose father is illegitimate. Second: The care of foundlings and children of unknown parentage is *farḍ kifāyah* or a duty of sufficiency (i.e. if a sufficient number of the community fulfills this duty, others are not required to do it) and it is one of the state's responsibilities to care for them when there is no sponsor available. This care includes the right to custody, expenses, education, healthcare, protection from anything that threatens their life and safety, and the provision of all the elements necessary for a decent life. Third: A child of unknown parentage should be affiliated to the person who claims him or her, as long as there is no rational or material evidence against it, or to the person whose biological paternity has been proven by a Sharia-approved method. The father whose paternity has been proven is to be obligated to provide and care for the child. Fourth: The foundlings and children of unknown parentage must be given a respectable name and surname, as well as the nationality of the country where they were found. Fifth: All the same inalienable civil and religious rights as everyone else are well-established to the foundling and the child of unknown parentage. It is forbidden to slander or disrespect them. Anyone who may do so should be subject to *taazir* (discretionary punishments) to deter others from doing the same.

Sixth: It is not permissible to hand over a foundling and a child of unknown parentage to non-Islamic authorities and organizations, or to untrustworthy individuals.

Recommendations

1. Urging governments to enact laws and regulations, and to take necessary measures to ensure the care for and protection of foundlings and children of unknown parentage.
2. A man who takes in a foundling must arrange for their breastfeeding by his wife or by another woman whose breastfeeding will establish a mahram relationship, such as his daughters. This is so that as the child grows up, feels having its own family, to whom he or she belongs, and being part of a family that cares for them and shows love and compassion.
3. Encouraging all Muslims, as individuals and charitable organizations, to care for foundlings and children of unknown parentage, to sponsor them, and establish care centers to support and raise them, especially in countries most affected by disasters, wars, and crises.

Indeed, Allah is All-Knowing.

Resolution No. 246 (8/25)
A Sharia Approach to the
Phenomenon of Street Children, Child
Beggars, and Children in Hard Labor

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Sharia Approach to the Phenomenon of Street Children, Child Beggars, and Children in Hard Labor, Having considered resolution no. 113 (7/12) on the Rights of Children and Elders, and the necessity to enforce paragraph I in all its clauses (I-X), given its relevance to this subject, Having listened to the discussions of the Academy's members and experts,
Resolves

First: Street children refer to children under the age of puberty who use the streets and other similar locations as a place of residence or a source of income, whether with or without the knowledge of their parents or guardians.

Child beggars refer to children under the age of puberty who are forced to beg unfairly in order to obtain money, food, or drinks for themselves or others, whether or not under the order and supervision of their parents or guardians. Children in hard labor refers to children under the age of puberty who are forced to perform arduous work that jeopardizes their lives, health, and education and puts their future in peril, whether or not under the order and supervision of their parents or guardians. Second: It is not permissible to allow children to take the streets, and similar places, as a permanent or temporary residence or as a source of income, nor to employ them for begging on public streets, in homes, offices, or other places, nor to employ them in heavy work, as in mines, factories, farms, and homes. It is not permissible to use poverty, destitution, or necessity as a pretext for any of the above as this is a violation of Sharia texts that safeguard the rights of children to life, upbringing, education, and health; and also due to the disastrous consequences, which endanger their lives, deprive them of their rights, and make them vulnerable to criminal gangs and drug abuse.

Recommendations

- 1-Calling on governments to protect children against abuse, injustice, cruelty, and exploitation by enacting and applying laws and regulations that criminalize child labor.
- 2-Calling on scholars, preachers, and imams, to educate all segments of society about the Sharia prohibition on exploiting children in public spaces, whether for livelihood or begging, or for employing them in hard labor.
- 1-Calling on countries, that have not yet officially banned child labor, to implement laws and regulations that protect children and prevent inflicting injustice or transgressions against them.
- 2-Strengthening the role of the family and encouraging parents to care for their children, and to embrace noble values and good morals in their behavior with children.
- 3-Urging the Muslim world's various types of media to carry out their duty in spreading comprehensive awareness of the dangers of these issues, namely street children, child beggars, and children in hard labor, and to coordinate efforts in mitigating and eradicating their causes.

Indeed, Allah is All-Knowing

Resolution No. 247 (09/25)
Guidelines for the Application of
Maqāsid in Regulating Contemporary
Financial Transactions According to
Sharia Rulings

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having considered the Academy's resolution no. 167 (18/5) on Maqāsid and their Role in Deriving Sharia Rulings, Having examined the research papers submitted to the Academy concerning Guidelines for the Application of Maqāsid in Regulating Contemporary Financial Transactions According to Sharia Rulings, Having listened to the discussions of the Academy's members and experts, Resolves

First: Emphasizing Academy's resolution no. 167 (5/18) on Maqāsid and their Role in Deriving Sharia Rulings. Second: Maqāsid Al-Sharia (purposes of Sharia) of financial transactions are the values and objectives that Sharia aims to realize through financial transactions, such as the purpose of justice in the transaction, the circulation and promotion of wealth, as well as transparency, protection, and growth. Third: Sharia boards and councils should consider and respect the implications of Maqāsid on transactions and their guidelines, as well as their application to realities and actual incidences. The most important of these guidelines include:

- 1- These guidelines should not contradict stronger Sharia-based evidences.
- 2- Taking into consideration the categories of Maqāsid and their stratification in terms of their originality, and subordination, comprehensiveness and partiality, conclusiveness and inconclusiveness, so that the inconclusive does not take precedence over the conclusive, nor does the partial take precedence over the comprehensive, nor the subordinate over the original.
- 3- Taking into consideration the five universal Maqāsid when applying Maqāsid which are specific to certain transactions.
- 4- Distinguishing rulings on transactions, between what falls under Maqāsid and what falls only under the means, so that neither the means revoke and invalidate an established maqṣad, nor should the latter be

abandoned in order to obstruct one of its means.

5- Maqāsid of financial transactions can be benefited from in the formulation and interpretation of contemporary financial contracts and transactions and the resolution of disputes caused by pandemics and emergency circumstances, in light of the purpose of justice, and other purposes related to financial transactions, such as promotion, transparency, and stability.

6- Maqāsid should be used to verify the realism and non-fictitious nature of contemporary transactions.

7- Taking into account ma'alaat (final consequences) of financial transactions in light of Maqāsid.

Recommendations

1. Urging universities, institutes, and scientific centers to devote more attention to Maqāsid, in their research and educational subjects, in order to prepare generations that understand both Sharia texts and their purposes, on the one hand, and Sharia texts and on-ground realities, on the other.

2. Drawing the attention of students, researchers, and scholars specializing in Fiqh, Usul, and Maqāsid, to the importance of acquiring excellent knowledge in contemporary economics and finance.

Indeed, Allah is All-Knowing.

Resolution No. 248 (10/25) Sharia
Rulings on Contemporary Applications
of Debt Rescheduling, Composite, and
Hybrid Sukuk

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning Sharia Rulings on Contemporary Applications of Debt Reschedule, Composite and Hybrid Sukuk, Having listened to the discussions of the Academy's members and experts,

Resolves

First: Sharia rulings on the applications of debt rescheduling
1-Debt rescheduling is converting an established debt into a larger debt in

exchange for extending the maturity.

It amounts to the cancellation/ replacement of a debt by a new debt.

2-The Academy reiterates its resolution no. 101 (4/11) on Debt Sale and Loan Debentures, which states the following: "It is not permissible to sell a deferred debt by the non-debtor for immediate cash, of its kind or any other kind, because this results in ribā (usury). Likewise, it is not permissible to sell it for a deferred cash, of its type or otherwise, because it is similar to selling a debt for a debt, which is prohibited in Sharia". The Academy also reiterates its resolution no. 158 (7/17) on the Sale of Debts, which states: "Debt-for-Debt Swap, which Sharia prohibits, includes all and any arrangement involving or indirectly leading to 'increasing the amount of debt against extending the maturity'. One form of such arrangement is a debt swap, in which the original debt is settled, partially or entirely, through a new transaction between the two parties that creates a new larger debt regardless of whether the debtor is solvent or not. For example, the debtor purchases a commodity from his creditor for a deferred price and sells it for an instant price used to settle the original debt or part of it."

3-Any form of debt rescheduling that leads to an increase in the debtor's debt in return for an extension of the maturity or which serves as a gateway to this (debt increase for extension), is considered a cancellation/replacement of a debt by a debt, which is prohibited in Sharia.

4-According to Sharia, the power of the contracting parties to amend their contracts is limited to the amendments that do not violate the rulings of Sharia, such as the prohibition of increasing the amount of a debt established as a liability in return for an extension in the due date of payment, regardless of whether it arises from Murabaha, Istisna, Salam, or others. Therefore, any amendments should not violate anything forbidden by an Ijma (consensus), such as interest on debts.

Second: Composite and Hybrid Sukuk

After examining the research papers presented on this subject, the Council of the Academy decided to postpone adopting a resolution therein for further research and studies.

Recommendations

First: Emphasizing the Academy's previous recommendations, which include several solutions for defaulting debtors, including its resolution no. 218 (2/23) concerning Sharia Rulings on Insolvency and Bankruptcy. Second: Calling on Islamic financial institutions to help defaulting debtors through a financing

scheme that enables them to raise up their businesses and, as a result, to repay their debts. Third: Calling on Sharia boards of Islamic financial institutions to adhere to the Academy's resolutions regarding the sale, cancellation, and rescheduling of debt.

Indeed, Allah is All-Knowing.

Resolution No. 249 (11/25) Effects of Modern Mental Illnesses on Eligibility in Sharia

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Effects of Modern Mental Illnesses on Eligibility in Sharia, Having listened to the discussions of the Academy's members and experts,
Resolves

The Council of the Academy decided to postpone adopting a resolution therein pending additional research and studies, with the recommendation to organize a specialized symposium beforehand.

Indeed, Allah is All-Knowing.

Resolution No. 250 (12/25) Sharia Ruling on Abortion Due to Rape

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Sharia Ruling on Abortion Due to Rape, Having listened to the discussions of the Academy's members and experts,

Resolves

The Council of the Academy decided to postpone adopting a resolution therein pending additional research and studies,

with the recommendation to organize a specialized symposium beforehand.

Indeed, Allah is All-Knowing.

Resolution No. 251 (13/25) Sharia Ruling on Gender Transformation

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning Sharia Ruling on Gender Transformation, Having listened to the discussions of the Academy's members and experts,
Resolves

First: "Gender transformation" means the transformation of a male into a female or a female into a male. Second: Gender transformation is prohibited in Sharia because it is an alteration of the divine creation, as confirmed in the Noble Quran: "And I (i.e., satan) will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." An-Nisa: 119 And in a hadith reported by Al-Bukhari (RA) on the authority of Anas (RA): "The Messenger of Allah (PBUH) cursed effeminate men and women who imitated men, and said: Take them out of your houses" Third: If a husband transforms himself into a female in apparent features, the wife has the right to annulment of the marriage contract due to a physical defect, and if a wife transforms herself into a male in apparent features, the husband shall divorce her. Fourth: Sharia rulings on the religious and civil duties and rights of men and women remain the same as before the gender transformation from male to female or vice versa, particularly with regard to Sharia rulings on child custody, family expenditures, and inheritance, because becoming a female or male is not a real change, but rather a change in outward appearance, as doctors have confirmed. Therefore, this gender reassignment does not affect these Sharia rulings in force before gender transformation.
Recommendations

1-Calling on states and governments to ban sex reassignment surgeries, and to raise awareness of their dangers and detrimental consequences to both those who get them done and the society. 2-Advising people suffering from gender disorders or identity obsessions, whether caused by psychological or other reasons, to seek out appropriate treatments. 3-Raising awareness against the dangers of movements advocating promiscuity, homosexuality, and transsexuality, and which aim to spread immorality and obscenity under the guise of defending individual rights and liberties. 4-Returning to Allah the Almighty, seeking refuge in Him, and adhering to the practices permissible in Sharia, because returning to Him is one of the most effective ways to cure all problems, especially mental disorders, and their likes.

Indeed, Allah is All-Knowing.

Resolution No. 252(14/25) Importance of Islamic Social Financing Mechanisms for Humanitarian Action in Conflict and Disaster Areas, and Promoting a Culture of Volunteering to Strengthen Joint Islamic Action

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), Having recalled the Academy's resolution no. 165 (3/18) on Fostering the Role of Zakāh for Poverty Alleviation, Having examined the research papers submitted to the Academy concerning the Importance of Islamic Social Financing Mechanisms for Humanitarian Action in Conflict and Disaster Areas, and Promoting a Culture of Volunteering to Strengthen Joint Islamic Action, Having listened to the discussions and deliberations of the Academy's members and experts,
Resolves

First: Islamic social financing refers to the giving of money for social purposes in accordance with Sharia's rulings and principles, in order to contribute to economic empowerment, community development, and the prosperity of the universe. Islamic social

financing instruments include obligatory instruments such as Zakat, and non-obligatory instruments such as qard, al-ariya contract, voluntary charities, and awqaaf. Second: It is permissible to use Islamic social financing instruments to support humanitarian action and provide relief to people affected by disasters, epidemics, and displacement due to conflicts.

Recommendations

1-Calling to include the culture of volunteering and its importance in the curricula of schools and universities in order to raise awareness and increase volunteerism and the number of volunteers.
2-Calling on scholars, intellectuals, and preachers to encourage the community to carry out organized voluntary activities of all types and methods.
3-Emphasizing the importance of humanitarian social work and fostering voluntarism in various fields in the service of humanity as a whole, especially during crises, disasters, and the rise in the number of refugees and displaced persons, regardless of religion or ethnicity.

Indeed, Allah is All-Knowing.

Resolution No. 253 (15/25) Role of Wills in Sharia as an Effective Means for Alleviating Poverty and Ensuring the Circulation and Promotion of Wealth

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab – 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Role of Wills in Sharia as an Effective Means for Alleviating Poverty and Ensuring the Circulation and Promotion of Wealth, Having listened to the extensive discussions and opinions of the Academy's members and experts,

Resolves
The Council of the Academy decided to postpone adopting a resolution therein pending additional research and studies, with the recommendation to organize a specialized symposium beforehand.

Indeed, Allah is All-Knowing.

Resolution No. 254 (16/25) Revisiting New Issues in Contemporary Applications of Ijara Ending with Ownership

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab – 3 Shaaban 1444H (20-23 February 2023), Having considered the Academy's resolution no. 44 (6/5) on the Rent-to-own Contracts, Having considered the Academy's resolution no. 110 (4/12) on Renting Ending in Ownership and Leasing Bonds, Having considered the Academy's resolution no. 115 (9/12) on Inflation and the Changing Value of Currency, Having considered the Academy's resolution no. 228 (12/23) on the Suggestions of the Committee established by the Secretariat General of the Academy to research some issues on Sukuk, Having considered the Academy's resolution no. 238 (9/24) on Hedging Transactions in Islamic Financial Institutions, Having examined the research papers submitted to the Academy on Revisiting New Issues in Contemporary Applications of Ijara Ending with Ownership, Having listened to the discussions and deliberations of the Academy's members and experts,

Resolves
The Council of the Academy decided to postpone adopting a resolution therein pending additional research and studies, with the recommendation to organize a specialized symposium.

Indeed, Allah is All-Knowing.

Resolution No. 255 (17/25) Letter of Guarantee and Documentary Letter of Credit

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab – 3 Shaaban 1444H (20-23 February 2023), Having examined the research papers submitted to the Academy concerning the Letter of Guarantee and the Documentary Letter of Credit, Having listened to the discussions and deliberations of the Academy's members and experts,

Resolves
The Council of the Academy decided to postpone adopting a resolution therein pending additional research and studies, with the recommendation to organize a specialized symposium beforehand.

Indeed, Allah is All-Knowing.

In the name of Allah, The Entirely Merciful, The Especially Merciful Statement on the Turkey-Syria Earthquake

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444H (20-23 February 2023), states the following: Praise is due to Allah, Lord of the worlds, may Allah's blessings and peace be upon our master Muhammad, the seal of Prophets, on his family, and all his companions.

With hearts full of faith in Allah's destiny, and acceptance of the divine decree, the Council of the International Islamic Fiqh Academy, emanating from the Organization of Islamic Cooperation, expresses its deep sorrow and sadness for the devastating earthquake that resulted in the loss of tens of thousands of lives in the Republic of Turkey and the Syrian Arab Republic, and prays to Allah to accept those who perished as martyrs, to grant those who were injured a speedy recovery, and to inspire their families and their loved ones with patience and comfort, for we belong to Allah and it is to Him we shall return.

In light of this tragic and horrific humanitarian situation, the Council of the Academy expresses its deepest condolences to the families of our brotherly nations, praying to Allah Almighty to shower them with his mercy and assist them in overcoming the ravaging effects of this disaster.

The Council of the Academy affirms its full solidarity with Turkey and Syria and calls on the Ummah and the human community to expedite the relief and assistance they need through official channels.

The Council of the Academy commends the relief efforts of the Kingdom of Saudi Arabia, under the leadership of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and his brethren, Their Highnesses and Excellencies, Heads of the OIC Member States.

May Allah alleviate the effects of this calamity as soon as possible.

May Allah send His blessings and peace on our Prophet Muhammad, his family, and all his companions.

Thursday 3 Shaaban 1444H.

Statement Condemning the Holy Quran Burning in Sweden, Denmark, and elsewhere

Praise is due to Allah, Lord of the worlds, may Allah's blessings and peace be upon our master Muhammad, the seal of Prophets, on his family, and all his companions.

The Council of the International Islamic Fiqh Academy of the Organization of Islamic Cooperation, holding its 25th session in Jeddah, Kingdom of Saudi Arabia, on 29 Rajab - 3 Shaaban 1444 H (20-23 February 2023),

Condemns in the strongest terms the burning of the Quran by extremists in Sweden, Denmark, and elsewhere, which is an expression of their deep hatred for a religion followed by nearly two billion people worldwide, and an indication of the growing disease of islamophobia in their thoughts and behavior.

And proceeding from its Islamic position as the leading religious authority of the Ummah, and from the sense of scholars'

responsibility to offer advice and preserve long-standing relations between Muslims and all societies of the world, and in defense of global peace and harmony between peoples, the Council of the International Islamic Fiqh Academy:

Reaffirms that such irresponsible and demagogic acts have not and will not undermine the sanctity of the Holy Quran, as it is a Book whose verses are perfected and presented by The Wise and Knowledgeable One. Falsehood cannot approach His Book neither from the front nor from the back and it has been sent to the believers who are conscious of Allah and to guide all mankind.

Reiterates that these provocations will not alter the position of the Holy Quran in the hearts of Muslims, but rather will strengthen its presence and message.

Reiterates its call to States, institutions, and international organizations to strengthen cooperation and coordination in order to combat irresponsible acts that desecrate sanctities and religious symbols, and to work together to adopt international resolutions that criminalize such acts practiced under the guise of freedom of speech.

Calls on Muslim countries and organizations to file lawsuits at the concerned national and international tribunals against anyone attempting to commit such crimes against Islam, its Prophet, and its symbols.

May Allah send His blessings and peace on our Prophet Muhammad, his family, and all his companions.

Thursday 3 Shaaban 1444H.

