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Overview paper

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THE ISLAMIC FIQH COUNCIL OF THE MUSLIM WORLD LEAGUE

Abstract

The Islamic Fiqh Council is considered to be one of the most important organs of the Muslim World League (MWL), and it serves as the legal body that directs the League's work in general, especially in religious and jurisprudential issues. It also serves as the Saudi version of the specialized fiqh councils distributed in most countries of the Muslim world. The Council's work extends to many fields including issuing decrees and publishing dictionaries and academic works. In this paper, the researcher tries to introduce the Islamic Fiqh Council, its history, its organs, the tasks it manages and the most important issues it discusses, as well as the general religious line it follows. The researcher has relied almost entirely on the Council's publications and periodicals due to the lack of studies devoted to studying the Council.

Keywords: Islamic Fiqh Council, Muslim World League, religious decrees, Saudi Arabia

Introduction

Islamic Fiqh Council (IFC) of the Muslim World League (MWL) is considered as the League's religious and jurisprudential arm, as the League depends on it to carry out its activities in the religious and jurisprudential field in general. IFC is regarded as the League's reference in issues that need religious scholars' opinions. It is an Islamic scientific body with an independent legal framework within the MWL, made up of a selected group of Islamic jurists and scholars, based in the city of Mecca (Makkah Al-Mukarramah) and established on November 12, 1971.²

IFC's work mainly revolves around annual sessions bringing together all members of the Council from jurists and scholars to discuss jurisprudential issues raised by scholars, as sessions may be held during emergencies and unscheduled meetings. All the employees of the Council work on a voluntary basis without receiving any salaries for their work.³ The Council aims to achieve a number of objectives, the most important of which are: clarifying the Sharia rulings regarding problems, ca-

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2 Ahmed Sairafi, *The Muslim World League, Twenty Years in the Way of Preaching*, *Civil Service Journal*, No. 394, 2002, p. 42.

3 *Ibidem*, p. 23.

lamities and emerging issues facing Muslims around the world from reliable sources of Islamic legislation, disseminating and reformulating Islamic jurisprudential heritage, clarifying its terms and concepts and presenting it in a modern language, and encouraging scientific research in the fields of Islamic jurisprudence. It collects the Islamic decrees and jurisprudential opinions considered by investigative religious scholars, and reliable jurisprudence councils on emerging issues, and publishes them among the ordinary Muslim population, as well as working to address the suspicions and problems arising from provisions of Islamic law.⁴

In achieving these tasks, the Council relies on a number of means and programs, including: developing a dictionary of jurisprudential terms and clarifying their linguistic and terminological meaning, the scientific study of all modern jurisprudential effects, publishing the jurisprudential heritage, issuing religious decrees through its sessions on emerging issues, and releasing its works in an authoritative periodical that is widely distributed throughout the Muslim world.⁵

The IFC operates based on a framework of several bodies, namely, the Council's Steering Committee, which consists of the president and vice president, the Secretary-General of the Muslim World League (MWL), and twenty-two elected members of scholars and jurists.⁶ The daily work of the Council is supervised by its administration, which consists of the Director who is in charge of managing its affairs, defining its council's work, implementing its decisions and following up on them, coordinating communication between the Council's Steering Committee, and the Council's rapporteur. He also presides over and supervises the Council's magazine by helping a number of employees in the management of the Council.⁷ The Council is permanently headed by the Grand Mufti of the Kingdom of Saudi Arabia and the Chairman of the Council of Senior Scholars. The Secretary-General of the Muslim World League holds the position of Vice President, and the executive functions in it are assumed by a Director with the position of Secretary General and all of them are appointed by royal decisions issued by the Saudi Royal Court.⁸

There are several committees of the Council, each of which manages a file on which the Council works. These committees are: the Jurisprudence Terminology Committee which undertakes the task of defining the linguistic and idiomatic meaning of the jurisprudential words in all doctrines in order to enrich the human rights

4 *Al-Rabita Magazine*, 12 April 2020, p. 16.

5 Abdallah Ben Abdel Mohsen At-Turki, *The Muslim World League, Facts and Figures*, MWL Press, Mecca, 2002, p. 22.

6 Ahmed Sairafi, *The Muslim World League, Twenty Years in the Way of Preaching...* p. 39.

7 Abdallah Ben Abdel Mohsen At-Turki, *The Muslim World League, Facts and Figures...* p. 23.

8 At the moment, the head of the Islamic Jurisprudence Academy is Sheikh Abdulaziz al-Sheikh. The Vice President is Sheikh Muhammad bin Abdul Karim bin Abdulaziz Al-Issa. In addition, the Secretary General is Dr. Saleh bin Zaben Al Marzouki. All stated according: <https://ar.themwl.org/node/11/> (accessed 20.10.2020).

thought in precise and high terms, the Jurisprudence Heritage Committee which aims at investigating what has not been published from the old jurisprudential literature of great scientific value, the Scientific Research Committee that undertakes the task of studying the jurisprudence of financial transactions in a modern and scientific way, follows up on recent decrees therein, and encourages and supports scientific research and researchers in this field, And the "Drafting Committee" which is responsible for drafting jurisprudential rulings in the form of principles and articles to facilitate their application in real life. The task of studying modern intellectual currents is undertaken by an ad hoc committee called the Contemporary Studies Committee. Meanwhile, another ad hoc committee called the Rewards Committee is responsible for monitoring financial rewards for distinguished researchers who accomplish outstanding work for the benefit of the Council.⁹

Media Activity of the Council

The Council is intensively active in the mainstream media to publicize its activities and works by printing research, courses, reprinting the decisions of the Fiqh Council after the expiration of its editions, and translating the decisions of the Council into English, French and other European languages.¹⁰ It has published more than 400 printed works¹¹, as well as it continues to publish an academic peer-reviewed journal since its inception, with a total of 39 Issues published this year (2020). The Journal of the Islamic Fiqh Council collects all the scientific works that have been approved in the sessions of the Council, and it is a completely specialized journal that expresses the general religious and jurisprudential line of the Council and its role. It also covers the jurisprudential opinion of all mainstream scholars in Saudi Arabia.

In February 2020, the Council launched a prize of 500,000 Riyals (133,000 US dollars) to honor institutions or individuals who provide in-depth and distinguished research in Islamic jurisprudence.¹² The Council is keen to highlight its sessions, which are held periodically every two years, of which 22 sessions were held, the last of which was in May 2015. More than 130 jurisprudential and legal decisions were discussed doctrine and general jurisprudential, economic, medical, astronomical and social matters. The Council is active in holding international and regional conferences on issues related to its field, and has held dozens of international conferences

9 Abdallah Ben Abdel Mohsen At-Turki, *The Muslim World League, Facts and Figures...* p. 23.

10 Ahmed Al-Zahrani, The Islamic Fiqh Council, the History and the Development, *The Journal of the Islamic Fiqh Council*, Vol. 24, No 1/21, 2011, p. 314.

11 "The Opening SG Speech of the International on The Intellectual Trends between the Freedom of Speech and the Islamic Regulations", available at: <https://ar.themwl.org/node/262> (accessed 20.10.2020).

12 *Al-Rabita Magazine*, 20 May 2020, p. 51.

and seminars,¹³ among the most important of which is the International Conference on Decree (Fatwa) and its limitations, which was held in Makkah Al-Mukarramah between January 16-20, 2009. More than 170 muftis and scholars from most Islamic countries discussed more than 40 papers dealing with eight major topics. The final statement included the fatwa charter and its limitations in three chapters which have 40 articles.¹⁴ This charter is considered one of the most famous charters adopted about Fatwa in the Muslim world. Among the Council's conferences, the Intellectual Trends between Freedom of Expression and Sharia Courts conference that was organized by the Council in Makkah Al-Mukarramah on March 19-21, 2017. It discussed the issue of freedom, which is one of the most complex issues, especially in the ideological and intellectual system prevalent in the Arab Gulf region and in Saudi Arabia in particular. The conference discussed the issue of desecration and distortion of the religious symbols of Muslims in Western societies and discussed in detail the case of Charlie Hebdo, which published insulting cartoons of the Prophet Muhammad in 2015.¹⁵ The symposium held by the Council in Brussels in 2009 on "preparing a calendar for European countries located between 48-66 degrees north and south of the latitude" saw the participation of a number of jurists, astronomers and Muslim leaders in some European countries, and it aimed to solve problems related to prayer times for Muslim minorities in Northern Europe. It also dealt with fasting and breakfasting times in the holy month of Ramadan.¹⁶

The Central Issues in the Council's Religious Orientations

The Council is keen on preserving the conservative general line in Islam, which is the official position of the Saudi government, and therefore the Council avoids all politically sensitive issues in Saudi foreign policy, such as the inclusion of Shiite scholars in its agenda. The Council does not involve Shiite figures and scholars in its activities for fear of the Iranian influence and to avoid the possibility of them penetrating the Council's apparatus. In contrary, the International Islamic Fiqh Academy of the Organization of Islamic Cooperation includes in its scholarly and legal body scholars from all sects and Muslim groups of Shiites and Ibadi. The Council also adopts a clear jurisprudential line that is committed to the Hanbali school of jurisprudence and the school of Muhammad ibn Abd al-Wahhab (Wahabism) in doctrinal issues. The

13 "The Opening SG Speech of the International on The Intellectual Trends between the Freedom of Speech and the Islamic Regulations"...

14 *Al-Rabita Magazine*, 27 January 2009, p. 63.

15 See the report on the conference in: *The Journal of the Islamic Fiqh Council*, Vol. 30, No. 36, 2015, pp. 305-314.

16 See the report on the symposium in: *The Journal of the Islamic Fiqh Council*, Vol. 23, No. 25, 2009, p. 333.

Council maintains this conservative jurisprudential and intellectual line in all matters it deals with, even in economic matters and new issues in medicine. In spite of the clear Hanbali approach of the Council, it recognizes the right of jurisprudential difference between the jurisprudential schools of thought and Muslim societies, as it stated this in its tenth session held in 1987 by recognizing the existence of difference as natural, grace and mercy in Islamic legislation. It also called to respect the different jurisprudential schools of thought and the jurisprudential privacy of all Muslim societies, as the Council stated in its statements issued in 2017 on the necessity of respecting other jurisprudential schools of thought and the non-reasonability of expanding a doctrine at the expense of another doctrine considering the unity of Muslims and dispute that may occur as a result of this.¹⁷

The Council's Opinion on Emerging Issues

The efforts of the Council and its traditional conservative approach are clearly evident in the urgent issues of a doctrinal and intellectual dimension rather than in issues of a jurisprudential nature. Among these issues is atheism in Islamic societies, questioning Islam and insulting God, which the Council dealt with in a considerable manner in its decisions. Its decisions regarding this issue came of a purely traditional character and did not introduce new dimensions in the approach of the phenomenon of atheism among Muslim youth where the Council emphasized the importance of educating young generations about the truths of faith and venerating the rituals of Islam, which falls primarily on the shoulders of scholars, the family, and every responsible person. This is in accordance with the noble prophetic hadith: "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock".

The Council also emphasized the importance of communication between scholars and the emerging Muslim generations by using kind words and good manners, and the diversity of methods of advocacy and guidance to understand the psychological, intellectual and spiritual problems of young people, and to solve them by removing suspicions and building bridges of in-depth dialogue, as well as sending calls on Islamic governments to confront the signs of atheism in every possible way to protect religion and sanctities and preserve the stability of Muslim

¹⁷ See the resolutions of the 10th session of the annual IFC conference in: *The Journal of the Islamic Fiqh Council*, Vol. 14, No. 3, 1988, pp. 278-289.

societies. The traditional approach was more evident in the position of the Council on this issue when it called for strengthening the status of the Sharia judiciary to intervene in dealing with those who identify themselves as atheists or show signs of doing so. It also called on ministries of higher education and the competent authorities in various Islamic countries to expand the establishment of Sharia institutes and colleges for graduate scholars.¹⁸ These recommendations and steps reveal, as we indicated, the conservative methodology in dealing with this phenomenon, as the Council did not raise the issue of re-presenting some ambiguous religious issues to the youth for discussion and the way to adapt these issues to the developments of modern science and knowledge, which would reduce the expansion of this phenomenon in Muslim societies.

The Council's position was strict and rough in dealing with groups affiliated with Islam such as the Baha'ii¹⁹ and Ahmadiyya,²⁰ where the Council issued a categorical and clear decree stating that these groups departed from the Sharia of Islam and warned Muslims in all parts of the world against their lack of commitment to Islamic law and by linking the emergence of these groups to colonial conspiracies against Islam. The Council's stance was also firm and clear towards writers and authors who criticized the teachings and symbols of Islam in their writings, such as Salman Rushdie in his book "The Satanic Verses" which the Council dealt with in its decision in 1989, and discussed all the points the book presents, as decided by the Council of the IFC in its 11th session held in Makkah al-Mukarramah in 1989 denouncing this act and the necessity to prosecute the writer, file a criminal lawsuit against him and the publishing house by the Organization of the Islamic Conference, and not to accept his shallow apology. The Council has also decided to boycott the publishing houses that sold his book.²¹ In this regard, the Council's stance was almost the same towards the author of the book "Hieroglyphics Interpretation of the Noble Qur'an", Saad bin Abd al-Muttalib al-Adl, in which the author claimed that the surahs beginning with unjoined letters and some terms in the Qur'an are not Arabic, but rather foreign words derived from the ancient Egyptian language (Hieroglyphs). The Council's position was strict, as it prepared numerous studies and research papers in response to the claims mentioned in the book.²²

The same position was taken by the Council against the defamation campaign

18 "A Statement about the Increase of Atheism in some Muslim Societies", IFC, available at: <https://ar.themwl.org/node/40> (accessed 20.10.2020).

19 See the resolutions of the 1st session of IFC annual conference in, *Journal of the Islamic Fiqh Council*, Vol. 2, No. 2, 1978, pp. 301-302.

20 Ibidem, pp. 261-263.

21 See the resolution on the 11th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 2, No. 4, 1989, pp. 487-488.

22 See the resolution on the 17th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 14, No. 17, 2003, pp. 315-318

against Muslims, which was launched by the Danish magazine Jyllands-Posten in September 2005. The Council issued in its eighteenth session, held in 2006, a clear denunciation and gathered many scholars, media professionals and politicians to condemn this campaign, writing along with the Muslim World League to the Danish government to intervene against these insults against Muslims. The Council requested an apology from those who insulted the Muslim Nation, and it appealed to all individuals, institutions, forums and governments to stand together against these insults to deter them now and in the future.²³

The Council has also kept pace with the growth of the phenomenon of violence and extremism committed in the name of Islam, making many efforts and issuing dozens of decrees in cases that extremist movements employ and use to justify their brutality and since 2002, the issuance of the Makkah Al-Mukarramah statement during the sixteenth session of the Council held in Makkah Al-Mukarramah in 2002 which came after the attacks of September 11. The council issues publications and research dealing with this phenomenon and the disintegration of its jurisprudential and doctrinal foundations and organizes forums and seminars on promoting the concept of moderation in Muslim societies. Moderation has become one of the most discussed topics in the Council's literature and in Saudi Arabia in general.²⁴ The Council issued a large number of decrees in favor of Muslim communities in the Western countries in order to enhance their integration into these societies, as one of its decrees stipulated that Muslims must respect the laws of the countries hosting them, and considered violating these laws and attacking them as a legitimate violation of the teachings of the Islam.²⁵

The General Outlines of the Religious Issues Dealt with by the Council

In addition to the technical issues that the Council handles, such as verifying the old jurisprudential heritage and publishing books and dictionaries to facilitate the terms and principles of jurisprudence, the Council issues decrees on the most urgent jurisprudential and religious issues at the domestic and international levels, especially the emerging medical issues that are constantly evolving and require the intervention of jurists and scholars' opinions. The role of the Council is to highlight issues such as the issue of birth control, the issue of converting a male into a female

23 See the resolution on the 18th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 19, No. 22, 2006, pp. 243-244.

24 Matwali Al-Barajili, *Studies of Fundamentals of Jurisprudence, Legislative Sources*, Sunnah Library, Cairo, 2010, p. 29.

25 See the resolution on the 16th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 13, No. 15, 2002, pp. 487-499.

and vice versa, in which the Council clearly took a traditional approach, the issue of autopsy of dead bodies and the permissibility of this, the issue of organ transplantation,²⁶ the limits of uncovering certain places of the body during treatment of patients,²⁷ the judgment on artificial insemination and IVF, abortion of a deformed fetus, blood transfusion from a woman to a child under the age of two years and if it goes under the same judgment on forbidden breastfeeding,²⁸ Muslims benefiting from the science of genetic engineering,²⁹ drugs that include alcohol and, genetic fingerprinting, and ways to benefit from it, religious diagnosis,³⁰ stem cells and using medicine on something impure with the availability of an alternative that is less useful, hereditary blood diseases³¹ and choosing the sex of the fetus.³²

The Council acted as a jurisprudential body to check the engineering changes on the Hajj (pilgrimage) and Umrah, and thus it made it easier for the Saudi authorities to modernize their services for the Muslims in the Two Holy Mosques. Among these issues, for example, is the judgment on the *Almasaa* after the Saudi expansion asking if it remains the same or goes under the judgment of mosques,³³ and the judgment on Ihram from Jeddah for those coming from other places and putting forward recommendations for the problem of overcrowding during Hajj and its legal solutions,³⁴ and the judgment on using modern audio microphones to call for prayers,³⁵ and the clarification on unifying the new moons or not, the Friday sermon and the two *Eids* in non-Arabic countries and the use of a loudspeakers. The Council also dealt with many issues of concern to Muslims residing in non-Muslim countries, such as the issue of the judgment on the marriage of a Non-Muslim to a Muslim woman and the marriage of a Muslim to a Non-Muslim woman,³⁶ the issue of slaughtering edible animals by means of electric shocks, the judgment on boxing, free wrestling and bullfighting,³⁷ and on placing hands on the Torah and the Bible

26 See the resolution on the 3th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 6, No. 8, 1980, pp. 340-339.

27 See the resolution on the 11th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 7, No. 9, 1989, pp. pp. 342-341.

28 Ibidem, pp. 339-340.

29 See the resolution on the 15th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 10, No. 12, 1998, pp. 157-158.

30 See the resolution on the 16th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 13, No. 15, 2002, pp. 476-483.

31 See the resolution on the 17th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 14, No. 17, 2003, pp. 306-291.

32 See the resolution on the 18th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 19, No. 22, 2006, p. 241.

33 See the resolution on the 14th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 19, No. 22, 1995, pp. 349-350.

34 *Al-Rabita Magazine*, 10 February 2003, p. 36.

35 See the resolution on the 5th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 11, 1989, pp. 293-294.

36 See the resolution on the 4th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 10, 1981, p. 295.

37 See the resolution on the 10th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 11, 2008, pp. 237-240.

or Both when taking the oath before courts, and the times of prayer and fasting in countries with high latitudes,³⁸ the legality of divorce of Muslim wives by Islamic centers, and the participation of a Muslim in elections with non-Muslims,³⁹ the right of women to divorce, and newly introduced marriage contracts,⁴⁰ and prayer times in some non-Muslim countries.⁴¹

In view of the importance of economics as a backbone of human life, the Islamic Fiqh Council has been concerned with clarifying the position of religion on the newly emerging economic issues due to the development of life that has become more complex in financial matters, which are, for example but not limited to, the issue of insurance.⁴² This also includes the responsibility of guardians over those under their guardianship and care, and liability for damages to things such as animals, buildings, and everything that requires special attention to be guarded, and buying shares in companies and banks if some of their dealings involve usury, and the question whether it is permissible to determine the profit of the money owner in a speculative company with a certain amount of money. This also includes the extent of the responsibility of the speculator and the boards of directors for what happens out of the loss, and the legitimacy of the lottery process⁴³ and paper currency, and the stock market and goods (Stock Exchange), and zakat for real estate wages, and checks and the satisfaction with paper handling to restrict funds in banks. This also includes the judgment on imposing a partial fine on the creditor from a bank because of delay in payment, and promising to exchange money, and if the bank is permissible to arrange future purchases for the benefit of its clients at their request,⁴⁴ and the judgment on selling Tawarq (Convertible securities) and investing zakat money,⁴⁵ warning against paying bribes,⁴⁶ the issue of selling debt, and protecting investment accounts in Islamic banks,⁴⁷ the sale on margin, the dis-

38 See the resolution on the 9th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 12, No. 14, 2006, pp. 383 – 388.

39 See the resolution on the 16th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 13, No. 15, 2002, pp. 468-475.

40 See the resolution on the 18th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 19, No. 22, 2006, pp. 237-240.

41 See the resolution on the 19th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 20, No. 23, 2007, pp. 349-351.

42 See the resolution on the 1st session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 4, No. 6, 1978, pp. 349-351.

43 See the resolution on the 14th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 7, No. 9, 1995, pp. 341-362.

44 See the resolution on the 5th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 10, 1982, pp. 307-323.

45 See the resolution on the 7th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 10, 1998, pp. 311-315.

46 See the resolution on the 11th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 8, No. 10, 1989, pp. 317-321.

47 See the resolution on the 16th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 13, No. 15, 2002, pp. 465-471.

count cards in the sale, the judgment on canceling a debt by another debt,⁴⁸ and the alternative product to the deferred savings.⁴⁹

The Council also had some modest prominence in political affairs, and it usually expressed in it the orientations of Saudi foreign policy, such as the position on socialist and communist ideology in which the Council accompanied the Saudi diplomatic war against this trend throughout the Cold War period,⁵⁰ as it had many initiatives to support the Palestinian and the Afghan peoples.⁵¹

Conclusion

The Islamic Fiqh Council of the Muslim World League is considered the juridical and religious body of the League and Saudi Arabia in general in emerging religious issues, and it represents one of the most important bodies of the Muslim World League, but its role overlaps with the Saudi Fatwa Commission and the Senior Scholars Authority, which is the official body in the Saudi Arabia. The Mufti of the Kingdom holds the position of Council's President, therefore, many activities are implemented in an overlapping manner between the two bodies, in which it is difficult to differentiate between the efforts of each of them separately, despite the fact that the two bodies are independent, which is the same matter with the League itself, where sometimes it organizes activities that are directly related to the tasks of the Council. The tasks of several other bodies overlap in its apparatuses. The traditional line of the Council in issuing decrees and issuing legal judgments and it is the most prominent feature of the identity of the Council whose general line reflects the conservative Saudi line. It clearly and distinctly differs from the line of some other jurisprudential academies and councils in Islamic countries, such as the Islamic Fiqh Council of Al-Azhar and the Iraqi and Indian Islamic Fiqh Council. With the radical transformations that the League has witnessed since 2017 and the changes in the Saudi foreign and domestic policy, the center is expected to witness a radical shift in its intellectual and legal approach in line with the developments in the domestic and international arenas.

48 See the resolution on the 18th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 19, No. 22, 2006, pp. 229-236.

49 See the resolution on the 19th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 20, No. 23, 2007, pp. 355-356.

50 Abd Aziz Bin Baz, The Islamic Attitude from the Communism, *Journal of the Islamic Fiqh Council*, Vol. 11, No. 13, pp. 463-465.

51 See the resolution on the 10th session of the IFC annual conference in: *Journal of the Islamic Fiqh Council*, Vol. 14, No. 3, 1988, pp. 208-209.

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Мухамед Сулејман Ал-Коридис

ИСЛАМСКИ ФИКХ САВЕТ И СВЕТСКА МУСЛИМАНСКА ЛИГА

Сажетак

Исламски фикх савет представља један од најважнијих органа Светске муслиманске лиге, који служи као правно тело које усмерава рад Лиге, а пре свега у области верских и правних питања. Поред тога, он служи као саудијска верзија специјалних фикх савета који постоје у већини муслиманских земаља. Рад овог савета укључује издавање декрета, речника и академских радова. У овом раду покушавамо да објаснимо историју овог Савета, његове органе, послове и најважнија питања којима се бавио. Рад се углавном базира на званичним публикацијама и документима Савета, услед недостатка извора који се баве овом темом.

Кључне речи: Исламски фикх савет, Светска муслиманска лига, верски декрети, Саудијска Арабија