BAHASA MALAYSIA SECTION:

Muhammad Salih bin Uthaimin (1929-2001M) dan Manhaj Fatwanya
Mohd Rumaizuddin Ghazali

Kriteria Penyelidik Muslim Berasaskan Kriteria Kelayakan Mufti
Wan Mohd Khairul Firdaus bin Wan Khairuldin

Analisis Fatwa-Fatwa Bone China dari Perspektif Hukum Islam
Norhidayah binti Pauzi | Saadan bin Man

Konsep Mengubah Ciptaan Allah SWT: Analisis Hukum Pengkulturan Daging
Mohammad Naqib bin Hamdan | Mohd Anuar bin Ramli

Pemindahan Organ Reproductif dari Perspektif Fatwa Semasa
Mohammad Naqib bin Hamdan | Mohd Anuar bin Ramli
Ioor Naemah binti Abdul Rahman | Ahmad Ashraf Ilman bin Zulbahri

Takaf Masjid Secara Bertempoh di Singapura Menurut Perspektif Syariah
Ied Muhammad Adib Termizi bin Ahmad Al-Jafari

Muah dalam Penetapan Harga Barang
Abdul Manan Ismail

Aspek Al-Masalah Al-Mursolah Menurut Penggunaan Imam Malik
Muhammad Zaini Bin Yahaya | Shofian Bin Ahmad

BIC SECTION:

مشروع الفقه واليقين عند آل
Manan Ismail | Messaoudani Mourad

ضوابط البناء في الفقه
Imam Salleh | Engku Ahmad Zaki Engku Alwi
The present-day life is seeing evolution in innovation across various fields; in transportation, communication, medicine and food processing, all progressing parallel with the advancement of technology. As a result, a myriad number of new inventions and products are produced. A large number of the innovations have changed the natural order from its original form created by Allah SWT. However, cited from the Quran, Allah SWT has prohibited the alteration of its creations. The Prophet Muhammad SAW himself shares the same prohibitions as it falls under the category of changing creations of Allah SWT. According to mufasirin, the alteration of creation is inclusive of physical and spiritual. Nevertheless, modification that brings benefits is permissible. Muhaddithin and fuqaha’ divide alteration into two, temporary and permanent alterations. Temporary alteration is allowable based on a sound reason for example the coloring of fingers by a wife to dress for her husband. Nonetheless, should the cause be not unsound such as the tint is used to dress before a non-mahram, then it is not permissible. A permanent alteration with an unsound motive for example the tattooing of skin is haram. Whereas the permanent alteration of a sound reason

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