

Assalaamu alaykum

Dear IMANA Members and JIMA Readers:

This is the JIMA conference issue. I hope many of you as you read this issue are in Tashkent, Uzbekistan, enjoying the scientific meeting. Some of you have already visited the magnificent historic sites, and some will do so after the scientific meeting. For those who are not attending the conference we publish abstracts of the presentations. In addition to the program and abstracts we have included interesting articles in this issue of JIMA.

For example, Dr. Kader Mohamed points out one of the “scientific miracles” of the Qur’an. He discusses the interpretation of verses 5-7 of surat (chapter) al-Tariq. He gives his interpretation and supports it with physiologic data. At the same time, however, he makes it clear that he “categorically denies that this (interpretation) is the only possible or the only correct meaning....” He states that only Allah ﷻ knows the absolute meaning of His revelation.

Dr. Wahaj Ahmed further stresses this point in an editorial, “On Scientific Miracles of the Qur’an.” He cautions us about over-interpretation. “Some writers get carried away in their enthusiasm and may mention things that may be somewhat remote from the meaning of the verses, providing fodder for anti-Qur’an and anti-Islam opinions.”

Dr. Omar Kasule discusses in an editorial the Islamic perspective of knowledge from three aspects: its nature, its sources, and the limitation of human knowledge. He states that knowledge can be classified into three grades according to its accuracy and validity. He also states that while human knowledge is potentially wide and continuously expanding it is limited as ordained by Allah ﷻ. He opines that humans can acquire knowledge passively from divine revelation or actively by empirical observation and experimentation. Knowledge can be of the seen or the unseen (*ghaib*). The unseen can be absolute that cannot be known except through revelation or relative that is knowable, but only if humans take certain measures (experimentation).

Many of us are involved in clinical research. We

are familiar with the ethical guidelines that have been formulated for conducting research involving human subjects. I wanted to bring the attention of the researchers to the Islamic perspective on these guidelines. In an article in this issue I alluded to the guidelines put forth by the World Medical Association and the Council for International Organizations of Medical Sciences (CIOMS) and the Islamic perspective on these guidelines prepared by the Islamic Organization for Medical Sciences (IOMS), based in Kuwait. The CIOMS guidelines are mostly supported by Islamic principles and rulings. I outlined some differences and added some personal viewpoints.

As expected, the editorial of Dr. Abouleish published in the last issue, “When my time Comes, Please Let Me Go,” generated a lot of discussion. In this issue we publish a “Letter to the Editor” by an IMANA member commenting on it. The editorial board decided not to publish the name of the writer because of the personal nature of the letter. I again ask the readers / members to write about their comments on this important topic as well as the question of “scientific miracles of the Qur’an” in general and specifically on the interpretation of Dr. Mohamed of these verses.

Finally, I invite all the presenters to submit their presentations for publication in JIMA in order to have a wider exposure of their work. Members who did not attend the conference will benefit from being able to read the presentations. Moreover, JIMA is now online and can be accessed at jima.imana.org by whomever has access to the internet.

May Allah help us, accept our efforts in His way and guide us to the right path. Amen

Wassalaam,

Hossam E. Fadel, MD, PhD, FACOG
Editor-in-Chief, JIMA
Maternal Fetal Medicine, University Hospital
Clinical Professor
Department of Obstetrics and Gynecology
Medical College of Georgia
Augusta, Georgia