بسم الله الرحمن الرحيم

Al-Inaam

An Islamic periodical
promoting the true values of Islam

Al-Inaam	An Islamic periodical
Editor	Moulānā Ebrāhīm Muhammad
Date	Muharram 1433 December 2011
Published by	Madrasah In'aamiyyah, P.O. Box 39, Camperdown 3720, KZN, South Africa
Tel	+27 31 785 1239/1519
Fax	+27 31 785 1091
email	alinaam@alinaam.co.za

Contents

The Banu Isrā'īl Cross the Sea 4
Compatibility 6
Proof from the Hadith 8
Women's Salāh in Congregation 9
Steve Jobs is a Biological Arab-American 10
Modern Medicine 16
Amazing Facts About the Human Body 24
Dedicated to the Seekers of Truth and Enlightenment 27
Tafsir of 'Dūnillah' 33
In the Final Examination 36
Children's Corner 38
Subscription Form 39

Lessons from the Holy Qur'ān

The Banu Isrā'īl Cross the Sea

Moulānā Ebrāhīm Muhammad

Some historians have mentioned that Fir'oun's name was Walīd, while others say that it was Mūsa. However, he was extremely tyrannical and hailed from the Ād (the nation of Hadhrat Hūd عليه السلام). He ruled Egypt and claimed divinity.

Allah ﷻ instructed Hadhrat Mūsa عليه السلام to leave Egypt one night with the Banu Isrā'īl so that no one comes to know. However, Fir'oun received intelligence of this and mustered a large army to pursue them.

As day broke, the Banu Isrā'īl saw this army pursuing them and feared being apprehended. However, Hadhrat Mūsa عليه السلام assured them that Allah ﷻ was with him and would come to their assistance. Consequently, Allah ﷻ ordered Hadhrat Mūsa عليه السلام to strike his staff on the sea that was before them. When he did so, the waters cleaved into twelve roads, each being bordered by mountainous walls of water.

The Banu Isrā'īl crossed over safely. When Fir'oun and his army attempted to cross, Allah ﷻ closed the roads, causing the water to come crashing down upon them. All this took place before the Banu Isrā'īl. Therefore, Allah ﷻ says to the Banu Isrā'īl that He "drowned the people of Fir'oun while you watched."

As he was being drowned, Fir'oun declared his belief in Allah ﷻ. Allah ﷻ says in Surah Yūnus, "Till (the time came when) Fir'oun

began to drown, he said, 'I believe that there is no deity except Him in Whom the Banu Isrā'īl believe, and I am from those who surrender." Thereupon Allah ﷻ told him, "Do you believe now, when you were disobedient before and amongst the corrupt ones? Today We shall preserve you with your body to be a sign for those after you."[verses 90, 91 and 92]

A detailed account of the Banu Isrā'īl and Fir'oun's drowning is mentioned in Surahs TāHā, Shu'arā and Dukhān. ◉

(Adapted from AnwārulBayān)

Ibn 'Umar ﷺ reported Allah's Messenger ﷺ as saying: "A person should not enter into a transaction when his brother is already making a transaction and he should not make a proposal of marriage when his brother has already made a proposal except when he gives permission."

(Sahīh Muslim)

Compatibility

Moulānā Ishāq Mūsa

Marriage is an important step in a person's life. It is a lifelong relationship and therefore it is important to be wise in choosing a partner. Compatibility between the spouses is essential. Islam does not recognize any virtue on account of a person's lineage, colour, etc. but at the same time it does not totally ignore the fact that people from different tribes, clans and villages have different ways of life.

Furthermore, the social standing, the financial position, etc. of a person also has an impact on a person's life which could lead to an imbalanced married life thereby causing disastrous after effects.

Take for example, if a woman from a noble wealthy family, who all her life lived in luxury, gets married to a poor person who can barely pay for his basic necessities of life, how can they have a happy married life? Incompatibility is one of the main causes for the braking up of homes.

It is for this reason that if a woman gets married to an incompatible man without the consent of her guardian, Islam has allowed the guardian the right of bringing this marriage to an end. It is not that Islam divides by race and colour, rather, it is that Islam takes into consideration the betterment for the family and society at large. At the same time, whilst this permission is granted, it should not be abused. If the spouses are compatible they should not be stopped from getting married merely based on the fact that he is not from the same city. This is totally against the spirit and teachings of Islam.

On the other hand if the family consents to such a marriage, then it will also be perfectly fine. For example, a woman from a rich family marries a poor man because of his good character, knowledge, etc. then there is nothing wrong.

Nabi ﷺ married women from different tribes. Nabi ﷺ had eleven wives, six were from the Quraysh, four were from different Arab tribes and one was a non-Arab, from the Banu Isrāīl.

(Sharh al-Zurqaniala al-Mawāhib 4-356)

Nabi ﷺ said: "A woman gets married for four reasons: for her wealth, her lineage, her beauty and her religion. So be successful by marrying for the sake of religion."

The only virtue in the sight of Allah ﷻ is on religion and piety. Nabi ﷺ mentioned: None has any virtue over the other except in religion and piety. (Ibn Khathīr, Surah Hujurāt 13)

العين التي لا تبكي لا تبصر في الواقع شيئاً

The eye which doesn't know the meaning of tears, doesn't know anything of value.

Proof from the Hadith

Moulānā Ismaīl Mūsa

Question: How would you prove that a particular *hadīth* did not reach an *Imām*? How would you know that the *hadīth* reached him but he found it to be *dha'īf, mu'allal, shādh, munkar, mansūkh* etc? How much knowledge in *hadīth* do you have compared to that of the *A'immah* of the past? These are just a few questions which clearly manifest why we should cling to the view of our *Imām* in spite of finding a *hadīth* which (apparently) differs with the view of one's *Imām*.

Response: Imām Nawawi ﷺ explained when a person could leave the opinion of his Imām based on a hadīth which he found. He said, "The condition for this (preferring a sahīh hadīth) is that a person is more convinced that Imām Shafi'ī (or any other Imām) did not know of this hadīth. Or he did not know of its authenticity. This can only take place after one studies all the books of the Imām, the books of his students and similar books. This is an extremely arduous task and there are very few who qualify to do it." (Al-Majmū' 1/104)

There are numerous other statements and examples of senior 'Ūlemā, who were stalwarts in hadīth, which shows how difficult it is to ascertain whether an Imām left out a hadīth because he was ignorant of it or whether he found another proof preferred over it. Many of these statements are mentioned in Athar-ul-Hadīth-Ash Sharīf by Shaykh Muhammad 'Awwāmah.

Remember, the Imāms were masters in Hadīth and knew by heart hundreds of thousands of narrations with their chains of transmission.

Women's Salāh in Congregation

MoulanaTalha Desai

It is *makrūh tahrīmi* for women only to perform salāh in congregation. This is a general rule and includes all salāh, whether *fardh* or *nafl*. Janāzah salāh is however an exception to this, but in certain circumstances only. This is the verdict of our *Fuqahā* and Muslim Jurists.

The *Fuqahā* have stated two reasons for impermissibility *(Makrūh Tahrīmi)*. Firstly, congregational salāh demands that the Imām stands at the front of the congregation. If a woman stands as Imām, it will be inappropriate for her to stand at the front, as she will be exposing herself. Secondly, if she stands in the first *saff*(row) with her *muqtadis*, she would not be observing the etiquette of an Imām (i.e. to stand at the front of the congregation).

Furthermore, Rasulullāh ﷺ has stated: "The Salāh of a woman performed in the darkest (inner most area) of her house is most beloved to Allāh ﷻ." (Sahih Ibn Khuzaimah) Ibn Humām ﷺ comments on this Hadīth and states that for women to host congregational salāhs in the darkest (innermost portion) of their homes is not possible. Hence, the Hadīth advises women to perform salāh individually rather than in congregation.

Women that have memorised the Qur'ān and desire to recite it in tarāwīh salāh, are encouraged to do so, but it should be individually. It will not be permissible for them to perform tarawīh salāh in congregation, as congregational salāh for women is not permissible. This is the verdict of our Fuqahā and Muftis like Mufti 'Aziz-ur-Rahmān Deobandi, Mufti Mahmūd Hasan Ganghohi, Mufti Abd-ur-Rahīm Lājpuri and Mufti Yūsuf Ludyānwi ﷺ .

Steve Jobs is a Biological Arab-American

Mohammad Al-Hāj ‘Ali

Steve Jobs, arguably the most influential CEO in the world, is the biological son of an Arab American who was born in Homs, Syria, and studied at the American University of Beirut.

With accolades that include CEO of the decade and person of the year, Steve Jobs is routinely voted one of the most influential and powerful people in the world. He catapulted Apple to the world’s leading technology company through the iPod revolution and innovations that followed such as the iPhone and the iPad. The creative mind of Steve Jobs is often chronicled, including his life story as the adopted child of a modest American family.

What most fail to realize is that his living biological father is of Syrian origin. Abdul Fattāh “John” Jandali emigrated to the United States in the early 1950s to pursue his university studies. Most media outlets have published little about Jandali, other than to say he was an outstanding professor of political science, that he married his girlfriend (Steve’s mother) and by whom he also had a daughter, and that he slipped from view following his separation from his wife. The 79-year-old Jandali has deliberately kept his distance from the media. What is known about him lacks detail, and is both one-sided and a source of curiosity at the same time. Here is his story as Jandali himself told it to Al-Hayāt.

Jandali in Syria

Abdul Fattāh Jandali was born in 1931 to a traditional family in Homs, Syria. His father did not reach university, but was a self-made

millionaire who owned "several entire villages", according to his son.

The American University

Jandali did not stay long in Syria. "I left for Beirut when I was 18 to study at the American University, and I spent the best years of my life there," he said.

He was a pan-Arabism activist, and his star soon began to shine. He headed an intellectual and literary society which had a nationalist bent and counted among its members symbols of the Arab nationalists' movements such as George Habash, Constantine Zarīq, Shafīq Al-Hout and others.

When Jandali graduated from the American University in Beirut, Syria was going through troubled political and economic times, according to Jandali, and although he wanted to study law at Damascus University and become a lawyer, his father did not agree, saying that there were "too many lawyers in Syria".

He continued: "Then I decided to continue my higher studies in economy and political sciences at the United States where a relative of mine, Najm Al-Dīn Al-Rifa'ī, was working as a delegate of Syria to the United Nations in New York. I studied for a year at Columbia University and then went to Wisconsin University where I obtained grants that enabled me to earn my master's and doctorate. I was interested in studying the philosophy of law and analysis of law and political sciences, and I focused in my studies at the American University on international law and the economy."

The birth of Steve and Mona

While studying in Wisconsin, Jandali met Joanne Carole Sciebele by whom he had a boy while they were both still students, but Sciebele's father was conservative and wouldn't agree to them getting married, so she gave her baby boy – Steve Jobs – up for adoption. A couple came forward, neither of whom had gone through university education, and adopted the new-born baby after agreeing to the mother's condition that the child be given a university education later in life.

Abdul Fattāh (who added "John" to his name) returned and married Sciebele, and they had a daughter and named her Mona, but he then travelled to Syria – part of the United Arab Republic at the time – intending to enter the diplomatic corps.

The United Arab Republic

"I had two basic paths open to me after graduating," Jandali said. "Either go back to my home country and work with the Syrian government, or stay in the United States and in university education, and that is what I did for a while. I went back to Syria when I got my doctorate, and I thought I'd be able to find work in the government, but that didn't happen. I worked as a manager at a refinery plant in my hometown of Homs for a year, during which Syria was part of the United Arab Republic and run by the Egyptians. Egyptian engineers, for example, ran the Ministry of Energy in Syria, and the situation wasn't right for me, so I went back to the United States to rejoin education there."

According to Jandali, his wife decided to break up with him while he was away in Syria, but that didn't stop him from pursuing his academic work.

"I enjoyed university education very much, it was a rewarding profession, but unfortunately during the sixties and seventies in the United States the pay was very poor for academics, and in general they did not enjoy great respect due to the prevailing belief that professors only taught because they couldn't do anything else. That is stupid and wrong, of course. I was an assistant professor at Michigan University, then at Nevada University. I purchased a restaurant and became interested in making money, and I gave up academic work to run the business. After the restaurant, I was a manager at companies and organizations in Las Vegas, and then I opened two restaurants in Reno and joined the organization that I manage today."

80 years: No to retirement

Jandali is that rare case of a person continuing work beyond the age of retirement, and it is something he is proud of.

"Next March I'll be in my eighties, but to look at me you'd think I was only in my sixties because I've taken care of myself, looked after my health, and I love work. I think retirement is the worst of western societies' institutions. When people retire they become detached, grow old and stop looking after themselves. Enthusiasm for life dies out and energy levels drop, and they effectively kill themselves, even though they're still alive. I'm not planning to retire even if I leave my position here after a year or two. I'll dedicate myself to writing, I might write a book or two. My daughter is a very

successful novelist with five books, and I plan to move on from my work, and I'm thinking of writing about the Arab World, perhaps a historical narrative with analysis for the future."

He doesn't hide his nostalgia. "I miss my family in Syria. When I left, my closest relatives were still alive. I miss my culture and society and the tight social bonds between relatives as well as the standard of living. Here in the United States there is technological advancement and abundant opportunities for growth and work, but it's not life itself, and while one appreciates the individual freedoms in western societies, there are times when you really feel that you are alone, that you don't have the moral family support that you have in the east.
"If I had the chance to go back in time, I wouldn't leave Syria or Lebanon at all. I would stay in my home country my whole life. I don't say that out of emotion but out of common sense. I think I've wasted my energies and talents in the wrong place and in the wrong society. But that's just theoretical talk, and what's happened has happened." So what remains of his Syrian identity and Arabic culture after nearly 60 years in America?

"I'm a non-practicing Muslim and I haven't been on the Haj, but I believe in Islam in doctrine and culture, and I believe in the family."

Father of invention

Responding to his being called the "father of invention", Jandali says: "My daughter Mona is a famous writer, and my biological son is Steve Jobs, the chief executive of Apple. The reason he was put up for adoption was because my girlfriend's father was extremely conservative and wouldn't let her marry me, and she decided to give

him up for adoption. Steve is my biological son, but I didn't bring him up, and he has a family that adopted him. So if it's said that I'm the 'father of invention', then that's because my biological son is a genius and my daughter a brilliant writer. I thank God for my success in life, but I'm no inventor."

"I think that if my son Steve had been brought up with a Syrian name he would have achieved the same success. He has a brilliant mind. And he didn't finish his university studies. That's why I think he would have succeeded whatever his background.

I'm proud of my son and his accomplishments, and of my work. Of course I made mistakes, and if I could go back in time I would have put some things right. I would have been closer to my son, but all's well that ends well. Steve Jobs is one of the most successful people in America, and Mona is a successful academic and novelist."

On the likelihood of Steve Jobs being regarded as an "American-Arab", Jandali says: "I don't think he pays much attention to these gene-related things. People know that he has Syrian origins and that his father is Syrian, that's all well-known. But he doesn't pay attention to these things. He has his own distinctive personality and he's highly-strung. People who are geniuses can do what they want."

The Prophet ﷺ said, "Allah elevates nations with this book (the Qur'ān) and disgraces others by it." (Sahīh Muslim)

Modern Medicine

Khālid Baig

I graduated from engineering college about thirty-five years ago. When I went for my MBA studies to Canada some years later, my perspective on some of the things I had learnt earlier changed. It was there, for example, that I learnt that "An apple a day, keeps the doctor away," was a marketing slogan coined by farmers in the US as the demand for apples went down during the Prohibition years. It was also there that I learnt something new about Frederick Taylor. In the engineering college I had learnt that Taylor was a genius who revolutionized manufacturing through his scientific management. He was called the father of scientific management. A great man. A benefactor of humanity who helped usher in the new era of abundant and cheap manufactured goods. Naturally, when I found his original monograph on scientific management in the library, I read it with great enthusiasm.

It was a shocking experience. In the monograph he described his experiment with a labourer whose productivity he increased, and expressed his thoughts on the subject. He asked the labourer whether he was a good man and defined a good man to be one who stood up when he was asked to stand up, sat down when he was told to sit down, lifted a load when he was asked to lift, took a step with it when he was told to do so. In other words his good man was not a man but a perfect robot. He also described his scientific management philosophy: "Now, one of the very first requirements for a man who is fit to handle a pig iron as a regular occupation is that he shall be so stupid and so phlegmatic that he more nearly resembles in his mental make-up the ox than any other type. The man who is mentally alert

and intelligent is for this very reason entirely unsuited to what would, for him, be the grinding monotony of work of this character. Therefore the workman who is best suited to handling pig iron is unable to understand the real science of doing this class of work."

Very scientific. In fact, the father of scientific management.

I mention Taylor here for two reasons. One is that the engineering college had given me a distorted picture of the man and the discipline he founded. That applied to many other things as well. It is not that the things I learnt about thermodynamics, heat transfer, metallurgy, strength of materials, theory of machines, electrical technology, production techniques, and dozens of other subjects were wrong. It was that there were other things about the rise of the factory, its social, cultural, and economic impact on the society, the struggles between segments of the society, and the role of the factory in helping some of these warring sections and exploiting others --- all of these were never discussed. We saw some of the trees but not the forest. As engineers we were only interested in mastering the technical details. And technology, we had a firm belief, was perfectly neutral. No one could argue with science or technology. These other issues could be of interest to the lesser people who could not get admission in the engineering college and had to pursue a study in humanities.

Taylor did improve manufacturing efficiency. But he did it at a tremendous cost to the society. He had successfully developed a method for the social control of the society and facilitated a brutal exploitation. But bright engineering graduates who would be implementing his techniques would not have any idea of what they

were doing. They, themselves were the "good men" as he defined, obeying his commands without question.

This technical mind-set is not limited to engineering. In medicine also, subjects like biology, anatomy, physiology, pharmacology, etc. are very important and wonderful subjects. But there are other non-technical subjects like the interplay of economic, social and political forces that have a tremendous impact on the development and availability of therapies, which may be ignored by our focus on the technical.

Rise of Medicine in the West

The second reason I mention him is that there are parallels between the "scientific management" that he championed and the "scientific medicine" that arose at the same time. Our life was changed for good or for bad by the industrial revolution. This also applies to modern medicine. I am not sure this history of modern medicine is covered in medical schools. But it is important both for the physician and the patient to know it to understand why things are happening the way they are happening today and find an alternative. It is that perspective that I wish to share with you.

The phenomenal rise of medical science is of recent vintage. Much of it took place in Taylor's homeland and under the patronage of the same class of people whom he served. In the nineteenth century, the US was far behind Europe in medicine. To earn respect and greater fees, an aspiring US doctor had to travel to Edinburgh to get good medical education. At the same time, different sects like homeopaths, ecclesiastics, and herbal healers had an equal claim to medical expertise. It changed in the twentieth century with the US

getting an uncontested lead and allopathic medicine emerging as the pre-eminent authority for medical questions.

The history of this revolution is fascinating. As Richard Brown documented it in his *Rockefeller Medicine Men – Medicine and Capitalism in America,* this happy result was not an accident but the result of a carefully thought out and executed strategy on the part of the people with money. Between 1910 and 1930, the big philanthropic foundations, led by the Rockefellers, gave a total of $300m to medical education and research. This staggering fund gave them much say in determining the direction of these institutions.

Capitalism put allopathic medicine on steroids.

Capital Intensive Medicine

No doubt providing a healthy workforce was a goal of their campaign just as providing cheaper goods to the masses was a goal of their factories. But this was not the only goal or the only result. It also laid the foundations for the development of technological medicine and what came to be called as the medical industrial complex. It was medicine dominated by hospitals, drug companies, laboratories, doctors, insurance companies, even banks, joined together by pursuit of profit from people's pains.

It was expensive medicine because of the very expensive machines and devices which became indispensable for doctors and hospitals as a result of these efforts. This was by design for they were looking for products and techniques that could assure nice returns on big investments. Bruce C. Vladeck, professor of Health Policy and Geriatrics, Mount Sinai School of Medicine, stated the obvious when

he said: "Modern medicine and medical science have really accomplished some extraordinary things, but some of them are very expensive."

It was no longer possible for most people to pay for medical care when it was needed. A system of health insurance was thus necessitated so that every healthy person would keep on paying for the healthcare every month so he would not be bankrupted by a sudden illness or injury. The insurance industry - that adds no medical value but adds to a significant part of the costs - thus came into being. According to a study published in the New England Journal of Medicine (2003), administration consumed 31 percent of U.S. health spending.

The result has been a huge marketing success. If healthcare is a market, then the more that is spent in the market, the better it is for the marketers. And the amount has been increasing greatly with no end in sight. In 2007, healthcare spending in the United States alone reached $2.3 trillion. Those $2.3 trillion are certainly going to somebody. The winners are the insurance and pharmaceutical companies, which have been some of the most profitable businesses in the US. In 2007, prescription drug sales totalled $286 billion in the US and $712 billion worldwide.

If they were selling ice-cream or cosmetics, we could congratulate the entrepreneurs on their great achievement. But a sick person, a person in pain, is the farthest from the rational decision-maker that the free-market model presupposes. We are dealing with an unsuspecting, rather trusting, and vulnerable clientele that can be manipulated into buying useless and even harmful therapies. And manipulate it they did, in all ways conceivable.

Drug Company Game

In her book on the drug industry, Marcia Angell, former Editor-in-Chief, New England Journal of Medicine says: "This book will expose the real pharmaceutical industry – an industry that over the past two decades has moved very far from its original high purpose of discovering and producing useful new drugs. Now primarily a marketing machine to sell drugs of dubious benefit, this industry uses its wealth and power to co-opt every institution that might stand in its way, including the U.S. Congress, the Food and Drug Administration, academic medical centres and the medical profession itself. Most of its marketing efforts are focused on influencing doctors, since they must write the prescriptions.

Families USA, a watchdog group, documents some of the methods used by this industry: "The drug industry files bogus patents, buries its competition-generic manufacturers in frivolous lawsuits, and even colludes with those manufacturers to keep lower-priced generics off the market. The industry also engages in fraudulent drug pricing and deceptive marketing, and it funds groups that claim to represent consumers opposed to strategies aimed at putting a lid on prescription drug prices."

Even the health guidelines that the whole world may assume represent sound science, may have a hidden business agenda behind them. Moynihan, a health journalist for the *New England Journal of Medicine* and the *Lancet,* and Cassels, a Canadian science writer, explain the simple mechanism through which sales of statins were increased worldwide. Statins are in the five top selling drug categories in the world. They reported: "Eight of the nine specialists who wrote the 2004 federal guideline on high cholesterol, which

substantially increased the number of people in that category, had multiple financial ties to drug manufacturers."

Greed and Disease

Marcia Angell mentioned expensive drugs of dubious quality. It gets worse than that, though. The robber barons of the medical frontier demonstrated that they were not above knowingly selling harmful medicines if they could get away with it.

Iconoclastic thinker and social critic, Ivan Illitch, in his famous book *Medical Nemesis* has described some of these horror stories. I will mention just one here. During the 1960s, chloramphenicol, packaged as Chloromycetin by Parke-Davis, brought in about one-third of the company's over-all profits. By then it had been known for several years that people who take this drug stand a certain chance of dying of aplastic anaemia. Some of them would die within days. Others a year or more after its administration was stopped. Despite that, through the late fifties and early sixties, Parke-Davis spent large sums to promote it. Doctors in the United States prescribed chloramphenicol to almost four million people per year to treat them for acne, sore throat, the common cold, and even such trifles as infected hangnail. According to Illitch, in the United States hundreds of them died undiagnosed.

This mad rush was stopped only after the facts were brought up in a congressional hearing. Within two months after that hearing, the use of chloramphenicol in the United States dwindled. Parke-Davis was forced to insert strict warnings of hazards and cautionary statements about the use of this drug into every package. But these warnings did not extend to exports.

Oral chloramphenicol has not been manufactured in the USA since 1991. Its use even on animals that produce human food is banned. As the US National Institute of Health (NIH) warns, "The potential for aplastic anaemia must be considered whenever chloramphenicol is used, regardless of the route of administration."But it is probably still being used in many parts of the world for conditions other than the typhoid which does not respond to safer antibiotics.

(Excerpt from a talk delivered at the 28th Annual Convention of the Islamic Medical Association of South Africa. Durban, 6 July 2008)

Ease Comes After Effort

Nowadays this has become a common malady, people first desire ease and then they will start the work. The law is: first start the work and ease will follow.

Bay'at

Do not make haste in bay'at. Sometimes after hastily having taken bay'at, one regrets and in fact feels trapped. Before entering into bay'at, ascertain the way of the shaikh. One who first examines and studies the shaikh and his method of ta'līm will not be deceived. A man who enters into bay'at after having examined (the shaikh) will not be uncertain. There will be firmness in his resolve.

Advice by Hakimul-Ummah Moulana Ashraf 'Ali Thanwi

Amazing Facts About the Human Body

The nasal bones are especially structured so that the air inhaled can go to the lungs only after circulating several times in the nose and thus warming up.

The thigh bone can bear a weight weighing a ton when perpendicular.

When an athlete pole-vaults and he lands on the ground, every square centimetre of his pelvis is exposed to a pressure of 1,400 kilograms.

Even for a faint smile, 17 muscles have to work together at the same time.

A liver cell is specialized enough to perform more than 500 operations at a time.

The heart connects the 100 trillion cells in the human body one by one.

The heart beats approximately 100,000 times a day.

A normal human body has about 5 billion capillaries whose total length, if stretched out, is about 950 kilometres.

Special secretion in the nasal mucous retains and sweeps out about 80-90 of the micro-organisms that gain entry to the respiratory system directly or through dust.

One B cell can pump out more than 10 million antibody molecules an hour.

The heart pumps about 43,000 litres of blood per day.

The simplest cells have roughly 2,000 different types of proteins.

If the information in DNA were put in the form of a book, these books put on top of each other would reach 70 meters high. The DNA of a single cell contains the design of 206 bones, 600 muscles, a network of 10,000 auditory muscles, a network of 2 million optic nerves, 100 billion nerve cells, and 100 trillion cells in the body.

The probability of the amino acid sequence of a protein, made up of 500 amino acids, being in the correct order is 1 in 10950.

A brain cell is in constant interaction with others numbering up to 10,000. This communication network is far more complex than all the switchboards in the world.

The nucleus of each of the trillions of cells making up the human body includes a data bank big enough to fill a 900-volume encyclopaedia.

The human eye works by some 40 different parts functioning together.
The retinal membrane at the back of the eye is made up of 11 different layers.

Each red cell can carry 300 million haemoglobin molecules.

When we inhale, oxygen floods into about 300 million tiny chambers in our lungs.

If water were only slightly more viscous, it would be impossible for blood to be transported through the body's capillary system.

Water makes up about 70 percent of the human body.

Immune system elements that the baby needs, such as antibodies or defence cells, are given to the baby ready-made in the mother's milk.

There are 5 litres of blood in the body of a human weighing 60 kilograms.

Due to their incredible flexibility, red cells, with a diameter of about 7.5 micrometres, can squeeze through capillaries which are normally four to five micrometres in diameter.

A single brain can process work equivalent to that of 4.5 million transistors on a modern microprocessor.

The human kidneys filter about 140 litres of blood every day through one million small filtering units.

The lifespan of a red blood cell is about 120 days.

Then which of the favours of your Lord will you deny? - [Qur'ān 55:13]

Dedicated to the Seekers of Truth and Enlightenment

Abdul Hamīd Lajporia

The great honour with which Islām regards Judaism and Christianity, their founders and scriptures, is not mere courtesy but acknowledgement of religious truth. Islām sees them not as "other views" which it has to tolerate but as truly revealed religions from the Most Glorious Creator of the heavens and the earth.

Moreover, their legitimate status is neither socio-political nor cultural nor civilization but religious. In this, Islam is truly unique. For no religion in the world has yet made belief in the truth of other religions [i.e. Judaism and Christianity] a necessary condition of its own faith and witness. Consistently, Islām pursued this acknowledgement of religious truth in Judaism and Christianity to its logical conclusion, namely, identification with them.

Islām regards them all as Muslims, and their revelations as one and the same as its own. Is it then not true that Judaism, Christianity and Islam share the same moral code as we learn from verse 136 of Surah Al-Baqara: Say: "We believe in Almighty Allah ﷻ (God), and the revelation given to us, and the revelation given to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that given to Moses and Jesus, and that given to (all) the Prophets from their Lord: We make no distinction between one and another of them, and we bow only to Allah ﷻ (in Islam)".

Here we have the Creed of Islām: to believe in [1] the One Universal and Exalted Creator, [2] the Message to us through Nabi Muhammad

ﷺ and the Signs [Āyāt] as interpreted on the basis of personal responsibility, [3] the Message delivered by other Teachers in the past. They have been mentioned in three groups:
[1] Abraham, Ishmael, Isaac, Jacob and the Tribes (peace and blessings upon them). Of these, Abraham عليه السلام had apparently a Book [verse 19 Surah Al 'Ala] and the others followed his tradition.
[2] Moses and Jesus [peace be upon them], who each left a scripture: these scriptures are still extant though not in their pristine form; and [3] other scriptures, Prophets, or Messengers of the Most Glorious Creator and Sustainer, not specifically mentioned in the Most Holy and Noble Qur'ān. We make no difference between any of these. Their Message [in essentials] was one, and that is the basis of Islām.

The commonalities that Islām shares with Judaism and Christianity are vast, and its reality is very different from the stereotype that is held by a major segment of the population throughout the western world. It is indeed a great pity because Islām, is closer to both Judaism and Christianity than they are to each other since Islām recognises both religions based upon Divine Revelation.

The Jews on the other hand do not recognise either Christianity nor Islam as Divine Revelations. Verses 139 and 140 of Surah Al-Baqara makes things very clear with the questions now directed to the Jews and Christians:

Say: "Will you dispute with us about Allah ﷻ, seeing that He is our Lord and your Lord; that we are responsible for our doings and you for yours; and that we are sincere (in our faith) in Him."
"Or do you say that Abraham, Ismail, Isaac, Jacob and the descendants were Jews or Christians? Say: Do you know better that Allah ﷻ? Ah! Who is more unjust than those who conceal the

testimony they have from Allah ﷻ? But Allah ﷻ is not unmindful of what you do."
The alternative is with the question. Do you dispute with us although we worship the same Creator as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his son's sons, [peace be upon them] who founded the Tribes long before the birth of Moses [peace be upon him], followed the Jewish religion as you know it.

History of course proves that claim to be absurd because Abraham [peace be upon him] lived many, many years before the birth of Moses [peace be upon him] and the revelation of the Torah. If the Christians claim that the Patriarchs knew of and followed the teachings of Jesus [peace be upon him], the claim is still more absurd - except in the case of Islām because the teachings of the Most Exalted Creator and Sustainer of the heavens and earth are one in all ages.

The argument is that it is totally wrong to claim a monopoly for Almighty Allah's ﷻ Message : it is the same for peoples in all ages: if it undergoes local variations or variations according to times and seasons, those variations pass away. This leads to the argument that with the renewal of the Message and the birth of a new people, a new symbolism and new ordinances become appropriate, and they are now expounded.

Foremost of the differences, perhaps, is how Muslims perceive Almighty Allah ﷻ and express themselves towards Him. He is the Eternal, the Infinite and the Absolute in His Attributes. It is beyond human comprehension to imagine a form for Him in any way that portrays Him as limited or as less than the Infinite Being He is.

It is therefore alien to the Muslim mind to accept what the Bible says: "That God walked in the Garden of Eden, or that He assembled the Angels and said to them about Ādam" Behold, the man is become as one of us," or that He regretted His own decision and action (after the flood) saying: "I wish I had not done it," or that God worked for six days and then had to rest on the seventh, or that anyone wrestled with God and almost defeated Him."

The idea that God's Prophets committed serious transgressions against His Laws, as depicted in Biblical portrayals of them cheating and committing carnal sin [such as Jacob's supposed betrayal of his brother, and Lot's supposedly having committed incest with his daughters while drunk- Na'audubillah), is at complete variance with Islāmic teachings.

Islām does not only address the worship of Almighty Allah ﷻ Most Exalted but has also provided commands and provisions covering all aspects of individual and social life. It has secured the happiness of the individual in human society from every standpoint, to the greatest possible degree, as any fair-minded person will affirm. As has been explained, the Most Glorious Creator explains Islām in verse 19 of Surah Āl-e-'Imrān in accordance with the limited compass of human understanding:

"Truly, religion before Allah ﷻ is Surrender (Islām), and those who received the Book (i.e. Jews and Christians) did not differ until after knowledge reached them, through transgression among themselves, and as to whosoever disbelieves in Allah's ﷻ Signs, Allah ﷻ is swift in reckoning."

Since the dawn of true human consciousness, Islām asserts, the

Creator not only implanted in human beings the awareness of His existence, the innate knowledge that there is a non-corporeal, transcendent Being Who created them and the world around them. He also provided them with the answers to these vital questions which have occupied their minds since their emergence as thinking, questioning, problem-solving beings on this planet, conveying His guidance to humankind through various individuals whom He chose as His message-bearers to different groups of people: to be the connecting link between Himself and man, so as to speak; that this Being has made laws to govern the conduct of human beings; and that each individual is accountable to this Being.

Islām does not claim to be a new religion. Rather it is the original religion of Truth, that primordial faith which has its roots deep in man's consciousness since the first true human being walked upon earth because the Most Glorious Creator and Sustainer Himself implanted it there, the faith revealed to and preached by all the Prophets [peace be on them all]: the religion of complete submission and accountability to the One true Creator.

This is the Islāmic view of Reality, the view of Reality held by countless Muslims throughout the world. By means of Almighty Allah's ﷻ guidance conveyed through the Ambiyā ﷺ, man has been shown how the reality of his nature fits into the total Reality and has been informed what is expected of him in relation to that Reality, the centre and focus of which is the Most Glorious Creator.

Despite the truth that the avowed enemies and critics of Islām may continue to ignore about Islām, it is certain that, in the dictionary of the human conscience, life is synonymous with life with honour and truth. A life that is not paired with the truth is no life at all. Rather, it

is a death more bitter than natural death, and someone who does not value the truth, must flee such a base existence as a living death. Brutal attacks against Islām and the Muslim Ummah continue all over the world. Islām is viewed as the world's most troubling phenomenon and has been branded as the religion of fanaticism. For many hundreds of years, the great lack of understanding between Christianity and Islām has been a barrier between the two camps. Islām is not a threat and condemning Islām and the Muslim nations in the name of fundamentalism is not justified at all.

May Almighty Allah Most Exalted grant us the good fortune to revive the Islāmic values in our midst and to cherish them: to bow only before Him, and to fear no one but Him, and be loyal to His Dīn, and proud of His Message! We beseech Him from the depths of our hearts to confer this wealth upon the entire Muslim Ummah. He, indeed, is able to do all things.

يظل الرجل طفلاً حتى تموت أمه ، فإذا ماتت شاخ فجأة

A man will continue acting like a child until his mother's death, then he will age all of a sudden.

Tafsīr of 'Dūnillah'

'Allāmah Sarfarāz Khān Safdār
Translated by Sa'ad Khān

The phrase '*Min Dūnillah*'… 'besides Allah'… (5:116) is often repeated in the Qur'ān. Some people have misunderstood these verses to mean that the polytheists of Makkah considered Allah ﷻ to be 'something gone, forgotten' (19:23) and they turned to deities (other than Allah ﷻ). They used to present gifts to these deities (other than Allah ﷻ) or turn to them for seeking assistance (*isti'ānah*) and that is why they were polytheists (*mushriks)*. This is a fatal mistake as the clear and unambiguous verses of the Qur'ān and narrations indicate that they considered these deities mere intercessors to get their requests to Allah ﷻ. In fact, in the time of extreme need, the polytheists used to call upon Allah ﷻ, Most High.

In brief, the meaning of '*dūn*' from the Qur'ān, Hadīth, the poetry of the Arabs and the dictionary can be summarized as: 'on the other side, underneath, front'.
As when Sayyiduna Mūsa ؑ reached Madyan from Egypt and came upon a well there:
He found, aloof (*dūn*) from them, two women keeping (their animals) back. [28:23]
"*Dūn*" here does not mean "*ghayr*" (other than) because then the verse would mean that there were no people there and only the two women were present which wasn't the case, rather it means 'beside'.

Similarly consider the following verse:
"…when she secluded herself from her people…" [19:16]
And the following:
"…For whom We did not make any shelter against it…" [18:90]

And the following:
"…He found by them a people…" [18:93]

These verses clearly indicate that '*dūn*' means 'beside' or 'in front'.

When the Prophet ﷺ went on *Mi'rāj* (celestial ascension), he described *Al-Burāq* (the animal) upon which he travelled in the hadīth of Sahīh *Bukhāri* and *Sahīh Muslim* as:
"…an animal that is white and long, higher than a donkey but lower (*dūn*) than a mule."
In this hadīth, '*dūn*' is used as a comparison [in height] e.g. *fawq* (higher) and '*dīn'* (lower).
A poet says:

عجبت لمسراها وأنى تخلصت

إليوبابالسجندونيمغلق

"I was astonished at the vision of my beloved, how it reached me, when the prison-door in front of me was locked." (*Hamasa*)

Another poet says:

ملكتبها كفي فأنهرت فتقها

يرى قائم من دونها ما وراءها

"My palm held the spear and widened the wound, such that the one standing behind it would see what is it front of it." (*Hamasa*)
These two couplets show that '*dūn*' can mean in front and on the other side.

And *Sirah* (p. 502) says that the meaning of '*dūn*' is: inferior, part, opposite and up. After considering the meanings of '*dūn*' and the beliefs of the polytheists about Allah ﷻ to be the Creator, Lord, Arranger and Omnipotent, it must be accepted that the phrase … 'gods besides Allah'… (5:116) could only mean that, in spite of their belief in Allah ﷻ, they used to call deities under, in front, and behind as above the means(*ma-fawq al-asbāb*) and used to make vows for them so that these deities would be pleased and plead their case to Allah ﷻ and that was their *shirk* (polytheism). However today, we see that this sort of *shirk* (polytheism) is prevalent even amongst those who proclaim the Kalimah.

So even today if someone calls upon an entity other than Allah ﷻ Most High as above the means –*ma-fawq al-asbāb* - (that he is not present in front or not even in this world), then such a call would be *shirk* (polytheism). May Allah ﷻ Most High protect all the Muslims from it. It must also be noted that although common people are stricken with this explicit form of *shirk* but the notables (amongst them) also teach them these lessons to call "*Ghayr Allah*" for assistance. Hence Khān Sahib Barelwī writes:
"I said *Yā Rasul Allah* while sitting and standing in order to seek his help, so who are you to blame me." (*Hadāiq Bakhshish* 2:50)

Therefore, all fair-minded individuals and those who are concerned about the hereafter must consider it their obligation to reflect upon the pros and cons of the enormity called *shirk* (polytheism) and not take the matter lightly because *shirk* (polytheism) is such a crime that Allah ﷻ Most High sent Prophet after Prophet (may the peace of Allah be upon them) to eradicate it…"

(from *Guldasta Tawhid*, p.133-135)

Anecdote

In the Final Examination

Sathaya Vasan Govender is appearing for his University final examination.

He takes his seat in the examination hall, stares at the question paper for five minutes, and then in a fit of inspiration, takes his shoes off and throws them out of the window. He then removes his turban and throws it away as well. His shirt, pants, socks and watch follow suit. The invigilator, alarmed, approaches him and asks him what is going on.

"Oh ho, I am only following the instructions, man," he says," it says here, 'Answer the following questions in brief.'"

The Blood Test

Two Govenders were sitting outside a clinic. One of them was crying profusely. So the other one asked him, "Why are you crying?"
The first one replied, "I came here for a blood test."
The second one asked, "So, are you afraid?"
The first one replied, "No, not that. During the blood test they cut my finger."
Hearing this, the second one started crying and screaming.
The first one was astonished and asked, "Why are you crying?"
The other one replied, "I have come here for my urine test."

The Farmer

A farmer walked into an attorney's office. "As-salaamu Alaikum, I want to divorce my wife."

The attorney replies, "Wa-alaykumus salaam, do you have any grounds?"
The farmer says, "Yes, I have about 300 acres of lovely flat land with water and crops." The attorney says, "No, you don't understand, do you have a case?"
The farmer, "Yes I have. Not one, but 3 cases. I bought the good quality Samsonite cases when I went for Umrah."
The attorney says, "No you don't understand, I mean do you have a grudge?"
The farmer looking a little puzzled, "Yes I got a garudge, in fact I have a double garudge where I park my Mercedes and the Toyota Hilux."
The attorney says, "No sir, I mean, do you have a suit?"
The farmer said, "What do you think I am. Attorney Saheb (sir), just because you see me with this kurtā (long traditional outfit), don't think I am kunjūs (miserly). I got a 3 piece suit. I wear it on special occasions."
The exasperated attorney said, "Well sir, does your wife beat you up or anything?"
The farmer says, "No sir, we both get up about 4:30 am every morning."
Finally, the attorney says, "Okay, let me put it this way. Why do you want a divorce?"
And the farmer says, "Well, I can never have a meaningful conversation with her."

The Prophet ﷺ said, "The one who greets first is free from pride." (Baihaqi)

Children's Corner

The Sly Indian

One day a White policeman stopped an Indian worker who was walking out of the dockyard gates pushing a wheelbarrow with a suspicious looking package in it. The White policeman opened the package and found it contained nothing except for some old bits of rubbish, sawdust and floor-sweepings.

The next day he stopped the same worker who was again pushing a wheelbarrow containing a suspicious looking package. Once more it contained nothing of any value.

The same thing happened for several days on the trot, until the policeman finally said, "Okay, I give up. I know you Indians are sharp guys and you are up to something, but I just can't tell what it is. Please, I promise not to arrest you, but put me out of my misery; tell me what are you are smuggling."

"Wheelbarrows," smiled the Indian, "I'm smuggling wheelbarrows."



Subscription Form

The subscription rate for the Al-Inaam periodical is R60.00 per annum for South Africa and $20 (USD) for overseas subscribers. Make all cheques out to "Madrasah Inaamiyyah". Kindly fill in your details on the rear side of this form and post it to the following address with your subscription. If you have not renewed your subscription this year, kindly do so on this form and post your payment to:

Al- Inaam Periodical
Madrasah Inaamiyyah
P.O. Box 39
Camperdown
3720
South Africa

☎ Office	031 785 1519
Office Fax No.	031 785 1091
☎DārulIfta	031 785 1239
Dārul Ifta Fax No.	088 031 785 2786
website	www.alinaam.co.za
email	alinaam@alinaam.co.za

For direct deposits into our bank account:

Name of Bank:	ABSA
Name of Account:	HBZ Bank
Acc No. 406 344 6538	Ref: 169151

Fax your deposit slip to 031 785 1091.

Please fill in your details in block letters and post to the above address.

Name	
Postal Address	
Postal Code	

Tel (Home)	
Tel (Business)	
Cell	
email	

- You are welcome to submit articles for publication. Your valuable comments and criticism will be highly appreciated. Encourage friends and relatives to subscribe to the Al-Inaam.