

- * To orientate the religious scholars with the nature and artifice of the western media
- * To guide the Muslim residents in western lands concerning their social and educational Problems.
- * To Create Co-ordination and counselling among the religious movements of the Islamic world.

WORLD ISLAMIC FORUM
 المجمع الاسلامى العالمى

has been SET UP WITH ITS headquarter in London under the auspices of the world Islamic Forum :-

- i, A Training Institute is being set up in London beginning its activities in June, 1993
- ii, An international Conference will be held in London University Hall on 18th of July, 1993 Concerning the social and educational Problems of Muslim settlers in western Countries.
- iii, From June, 1993 a monthly meeting will be held in which distinguished scholars of various schools of thought will be invited from time to time to express their views on collective issues of the Islamic world

World Islamic forum has no attachment with any lobby of any Muslim State.

It will render services in the light of Imam Wali - Ullah of Delhi purely on the doctrinal and ideological basis. You are requested to Join hands with us in this struggle to solve the social problems of the Muslim Umma.

- A. It is forbidden to do this.
- Q. How should one make niyyah (intention) for taraweeh? Is it sufficient to make niyyah only at the beginning for all twenty raka'ts?
- A. To make niyyah (intention) once for all twenty raka'ts at the beginning of taraweeh is sufficient. However, it is better to make niyyah (intention) for every two raka'ts
- Q. Can one who has performed the isha salaah individually join the congregation for taraweeh and witr?
- A. Yes, he can.
- Q. Many people fast in the month of Shawwal for six days. Is this practice supported by hadeeth? And should they be observed contineously?
- A. The fasting of six days in Shawwal is of great virtue. The Holy Prophet sallallahu alayhi wasallam said, "One who observes the six fasts of Shawwal after (having fasted throughout) the month of Ramadhaan has, as if, fasted throughout the year." However, it is not necessary to observe them continuously. One is at liberty to observe them when convenient for him.

It is related by Abu Hurayrah radhiyallahu anhu that the Apostle of Allah sallallahu alayhi wasallam said: "For action you remain in expectation of wealth and prosperity which makes a man arrogant, or you remain in expectation of poverty and indigence which makes a man forgetful of every thing or you remain in expectation of illness which makes a man miserable, or you remain in expectation of calage which makes a man feeble-minded, or you remain in expectation of Dajjal and Dajjal is the worst of those that are not present and are being feared for or you remain in expectation of the Last Day and the Last Day is a serious calamity and a bitter draught in an extreme degree."

Q. Is it permissible to go in the graveyard with shoes? I have been hearing from my childhood that it is prohibited.

A. It is permissible to go in the graveyard wearing shoes, and there is no wrong in walking with shoes on in places where there are no graves. However, to walk on a grave with or without shoes is strictly prohibited.

Q. Is it permissible to cut the nails of the deceased?

A. No, it is forbidden to cut the nails and the hair of the deceased.

Q. While fasting, blood oozed from the tooth and glided down the throat. Is this fast valid or invalid? if invalid, is this qadha or kaffarah?

A. If the blood is less in quantity and dominated by the saliva, the fast will not break. However, if the taste of blood is felt, the fast will be broken. Likewise, if the blood is more than or equal to the saliva, the fast will be broken.

Only Quda of the fast will be necessary.

Q. A tooth was extracted in Ramadhaan and the blood continued to ooze. While fasting, it went down the throat. Is the fast valid or invalid?

A. If the blood reached the stomach, the fast is broken and qadha will be necessary.

Q. Whilst taraweeh is being performed, some people remain sitting until the ruku. When the Imam goes into ruku, they stand up and join the prayer.

succeed in growing up as a real Muslim in this non-Muslim society, we will be rewarded immensely by our Creator, I am quite sure of that.

QUESTIONS & ANSWERS

Edited by
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- Q. Is it haraam (unlawful) for Muslims to eat swineflesh? if yes, can you quote Our'aanic verses to support this view.
- A. Yes, it is haramm for Muslims to eat swineflesh. There are a number of verses in the Holy Qur'aan which forbid the eating of the swineflesh.
- He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah.
(2 : 173)
- Forbidden unto you (for food) are carrion and blood and swineflesh.
(5 : 3)
- Say : I find not in that which is revealed unto me ought to be prohibited to an eater that he eat thereof, except it be carrion or blood poured forth, or swine flesh- for that verily is .foul
(6 : 145)
- He hath forbidden for you only carrion and blood and swine flesh.
(16 : 115)

body, except hands and a part of face when going out or meeting a stranger. There is nothing to feel ashamed about in dressing as a good Muslim girl.

Dress of Muslim girls is a particular problem which we face in a non-Muslim society. We should be very careful in observing Islaamic principles about dress. Some of us may not like to do as Islaam ask us. But we should know that we can never be great if we give up Islamic practice. Imitating other we will loose our identity as Muslims and gain nothing.

We know that to grow as a Muslim in a non-Muslim society is not easy but we should accept it as a challenge. We young Muslims should consciously adopt this attitude. Our non-Muslim friends will respect us if we practice what we believe. We must keep in mind that belief without action is meaningless.

It is like a tree which does not bear fruit. Firm faith should guide our action. Once we are totally convinced of our way of life, every thing else that we are required to do will become easy. If we are weak in our faith, things will be pretty difficult indeed.

Another thing is that in a non-Muslim society, we young people meet many young non-Muslims who can learn about Islaam by our own examples. So a non-Muslims. We would never have got this opportunity in a purely Muslim country. I hope, the Muslim youth will keep this in mind.

Islaam is for practice. It is not a way of life just to be praised with our lips. We must aim at growing up as a practising Muslim in this society. If we can