



حلال طریقے سے کمانے کے 50 مدنی پھول

50 MADANI PEARLS OF EARNING

HALAL SUSTENANCE

"This booklet
contains
invaluable
information
for both the
employees
&
employers."



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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حلال طریقے سے کمانے کے 50 مدنی پھول

Halal Tareeqay say Kamanay kay 50 Madani Phool

50 MADANI PEARLS OF EARNING HALAL SUSTENANCE

THIS booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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50 Madani Pearls of Earning Halal Sustenance

An English translation of 'Halal Tareeqay say kamanay kay 50 Madani Phool'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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50 MADANI PEARLS OF EARNING HALAL SUSTENANCE

No matter how lazy Satan makes you feel, read this booklet from beginning to end for the betterment of your Hereafter.

Excellence of Salat-‘Alan-Nabi ﷺ

Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that reciting Salat upon the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ erases sins so quickly that even water does not extinguish fire so rapidly; and sending Salam to the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is better than freeing necks (i.e. slaves). (*Tareekh-e-Baghdad, vol. 7, p. 172*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is Fard [mandatory] for an employer as well as an employee to learn the essential rulings of appointment and employment respectively. If they do not learn the essential rulings related to their current situation,

they will be sinner, getting deserving of Hellfire. In addition, they will repeatedly indulge in sins due to ignorance. Only selected Shar'i rulings are contained in this booklet. For further information, please read '*Ijaray Ka Bayan*' – a chapter in the third volume of the book Bahar-e-Shari'at; from page 104 to 184.

First, the excellence of Halal earnings and devastations of Haram earnings are briefly described.

Allah ﷻ says in the first Ayah of the twelfth chapter in the Holy Quran:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is none that walks upon the earth whose sustenance does not depend on the Mercy of Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Al-Hood, verse 6)

Commenting on the above verse, the renowned exegetist Hakeem-ul-Ummat Mufti Ahmad Yar Khan ﷻ has stated in *Noor-ul-Irfan*: 'The reason why those that walk on earth were mentioned is that we can only see them. Otherwise, Jinns etc. are also provided with sustenance only by Allah ﷻ. His attribute of providing sustenance is not limited to animals. Moreover, every living being is provided with the type of the sustenance that it needs. A foetus when in the womb of its mother gets a different kind of sustenance. After it is born,

it gets another type of sustenance before he cuts teeth. When he grows up, he gets another kind of food.'

(Noor-ul-Irfan, p. 353 with slight changes)

Five sayings of the Beloved Prophet ﷺ about Halal-earnings

1. The purest food is that which you eat from your own earning. *(Tirmizi, vol. 3, pp. 76, Hadees, 1363)*
2. Undoubtedly, a Muslim professional is befriended by Allah عَزَّوَجَلَّ. *(Mu'jam-ul-Awsat, vol. 6, pp. 327, Hadees. 8934)*
3. May the one who starts his evening having been tired because of labour be forgiven on that evening! One who ends up his evening with fatigue due to labour, may that evening of his be the evening of forgiveness!
(Ibid, vol. 5, pp. 337, Hadees. 7520)
4. Jannah is for the one who has pure earnings.
(Ibid, pp. 72, Hadees 4616)
5. There are some sins whose expiation is neither Salah nor fast nor Hajj nor 'Umrah. Their expiation is those troubles a person suffers in search of Halal earnings.
(Ibid, vol. 1, pp. 42, Hadees 102, Fatawa-e-Razawiyyah, vol. 29, pp. 314 - 318)

Excellence of a Halal (lawful) morsel

We should always earn, eat and make others eat Halal sustenance, as Halal morsel has great virtues. It is stated on page 179 of the first volume of the 1548-page book ‘Faizan-e-Sunnat’ published by *Maktaba-tul-Madinah* [the publishing department of *Dawat-e-Islami*]:

Sayyiduna Imam Muhammad Ghazali عليه رحمة الله الوالي has quoted the saying of a saint رحمة الله تعالى عليه in the second volume of *Ihya-ul-Uloom*: ‘When a Muslim eats the first morsel of his Halal food, his previous sins are forgiven. And the person who goes to a place of humiliation in search of Halal sustenance, his sins fall like the leaves of a tree. (*Ihya-ul-Uloom, vol. 2, pp. 116*)

Four sayings of the Beloved Prophet ﷺ about Haraam-earnings

1. A person makes a long journey, his hair is untidy and body is covered with dust (i.e. his condition indicates that whatever prayer he makes will be answered). He lifts his hand towards the sky and says: ‘O Rab, O Rab (i.e. he prays) but his food is Haraam, his drink is Haraam, and his clothes are Haraam and his nourishment is Haraam. How can then his prayer be answered? (i.e. if you wish that your prayers be answered, then earn lawful sustenance.)

(*Muslim, pp. 506, Hadees. 1015-25*)

2. A time will come upon people when man will not care how he gets a thing, by means of Halal or Haraam.

(Bukhari, vol. 2, pp. 7, Hadees. 2059)

3. If the one who earns Haraam wealth gives it in charity, it is not accepted; and if he spends it, there is no blessing in it; and if he leaves it behind after death, it will take him to Hell. Allah عَزَّوَجَلَّ does not erase evil through evil but evil through good. Undoubtedly, evil does not erase an evil.

(Musnad Imam Ahmad Bin Hanbal, vol. 2, pp. 34, Hadees 3672)

4. Whoever sells defective goods without showing it [i.e. its defect], he will always remain subject to the wrath of Allah عَزَّوَجَلَّ, or he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the angels will curse him forever.’ *(Ibn Majah, vol. 3, pp. 59, Hadees. 2237)*

Curse of a Haraam morsel

It is stated in Mukashafa-tul-Quloob: If a Haraam morsel enters the stomach of a person, every angel of the sky and the earth will curse him until the morsel remains in his stomach. And if he dies in the same state (with the Haraam morsel in his stomach), he will enter hell. *(Mukashafa-tul-Quloob, pp. 10)*

50 Madani pearls of lawful earning

1. It is Fard for both the employer and the employee to learn the necessary Shar’i rulings pertaining to employment as

per their need. If they don't learn, they will be sinners. (Detailed Shar'i rulings regarding employment are mentioned in the book 'Bahar e Shari'at' part 14, page 104-184, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami).

2. At the time of hiring an employee, it is mandatory to fix the employment period, working hours, salary, etc. beforehand.
3. A'la Hadrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: There are three conditions of work (1) lazy (2) moderate and (3) very fast. During his stipulated working hours, if the employee works lazily (not even with a moderate speed), he will be a sinner; receiving full wage in this case is Haraam for him. He can only receive the amount of wage according to the amount of work (he has done) and must return the excess amount to his employer. (*Fatawa-e-Razawiyah, vol. 19, pp. 407*)
4. If the employee ever gets lazy at work he should ponder how much work could have been done while working with the average speed. For instance, he is a computer operator and gets hundred rupees daily as wage. He manages to compose hundred lines daily while working with the average speed but ninety lines were composed any day owing to laziness or unnecessary conversation, so he must get ten rupees deducted from his wage of that

day. If he does not have the excess money deducted, he will be sinner and deserving of hellfire.

5. Whether it is a government organization or a private firm, if an employee deliberately comes late (in a way which is contrary to the established norms) or leaves early or remains absent; in these cases he will commit a sin by deliberately violating the employment contract. Furthermore, if he receives full salary then he will also commit another sin and will deserve hell. Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: ‘Violation of mutually agreed and permissible restrictions is Haraam; and doing personal work during duty timing is also Haraam; and receiving full salary in case of doing faulty work is also Haraam.’ (*Fatawa Razawiyah, vol. 19, pp. 521*)
6. If a government officer comes to office late and the office also opens late due to his negligence, it is still compulsory for each employee to reach the office on time, no matter they have to wait sitting outside. If a dishonest officer allows his subordinate to come late and to leave early, this cannot convert an impermissible act into a permissible one. Punctuality is still necessary for all.
7. In government organizations, officers as well as ordinary employees all enter into the employment contract with specified working hours and everybody has to perform their full time duty properly. Sometimes, the officer leaves

early and also asks his subordinate to leave! The officer who has left early is certainly a sinner. If the employee also leaves early, then he will be a sinner too. Therefore, it is *Wajib* (Mandatory) to remain in the office till the end of the specified working hours even if there is no work to do. Whosoever leaves early will have to get his salary deducted.

The ruling of the wage of an employee

Question: If an employee reaches on time but the person who possesses the office keys arrives late or he is absent due to which the office remains closed, so the employee who arrives on time will have to get his salary deducted or will he receive full salary?

Answer: There are two types of employees; permanent employees (i.e. salaried employees) and daily waged employees. In both cases, paying or not paying wages depends upon established norms or agreed terms and conditions. According to the established norms, a permanent employee is given full salary in the above cases. Whereas, the daily waged employee is not given the salary. However, if the established norms of some area are different, then they would be followed. Similarly, if something is explicitly decided, then it will be handled accordingly no matter whatever established norms.

(Fatawa-e-Ahl-e-Sunnat unpublished)

8. An employee should note down the correct time of his arrival and departure in the attendance register. If he dishonestly writes incorrect time and receives full salary without performing full duty, he will be a sinner and deserve torment of hellfire.
9. If an employee who has entered the employment contract with specified working time leaves office before the official time ends, it will be impermissible to give and to receive salary from endowed money in this case no matter he had no work to do or had finished his work earlier than the ending of the official time. In fact, his salary will be deducted if he leaves early. For example if someone leaves 3 hours earlier than the actual [office] timings then the salary of 3 hours would be deducted. However, in a private organization if the employer knowingly gives full salary with his consent then it is permissible.
10. Many organizations grant employees medical leaves. If an employee who is not ill gets medical leaves by telling a lie or showing a fabricated medical report he will be a sinner. The doctor deliberately issuing fabricated reports or prescription will also be a sinner and deserve hellfire.
11. Some organizations provide their employees with free medical facilities. Grabbing medicines from these organizations by making false excuses or receiving medicines for someone else by telling or getting your

name registered are Haraam acts leading to Hell. One who deliberately co-operates with such people is also a sinner.

12. Obtaining a fake educational certificate to get the salary increased or the rank elevated is impermissible and a sin because it is based on lying and fraud.
13. The employee should remain active during his duty and avoid the acts causing laziness. For instance, if late sleeping at night or even Nafil fast causes laziness at work, he is to avoid such acts as the one who deliberately gets lazy at work will be sinner even if he gets the money deducted from his wage or salary. This is because he has made employment contract according to which he is bound to work at least with the average speed. It has already been described with the reference of Fatawa-e-Razawiyyah (*vol. 19, pp. 407*) that the employee working lazily during working hours is a sinner. Obviously, the employee's undue laziness and absences bring about loss to the employer's work. Anyway, whether there is someone to monitor or not, the employee should fear Allah **عَزَّوَجَلَّ** and get his salary deducted in proportion to the reduction in work that took place as a result of laziness. Further, he should repent of it and apologize to the employer as well. However, if it is a privately owned organisation and the

employer forgives the amount of deduction either, the employee will not be sinner *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

14. The *Ajeer-e-Khaas* (i.e. employee who is bound to work solely for a particular employer or organization during fixed timing) cannot do even his personal work during his stipulated working hours. He can offer Fard and Sunnat-e-Muakkadah Salah during Salah timing. However, it is not permissible for him to offer Nafl Salah during his duty hours (provided there is no explicit permission or no established norms for permission). Furthermore, he is allowed to go to offer Salat-ul-Jumu'ah on Friday. If the Jami' Masjid is situated far from his workplace and more time will be spent for this reason, the wage of that duration will be deducted. If the Jami' Masjid is situated in the vicinity, no deduction will be made; he will receive full wage. (*Bahar-e-Shari'at*, vol. 3, pp. 161; *Radd-ul-Muhtar*, vol. 9, pp. 118) *(If the time of Salat-ul-'Isha comes within his working hours then he is permitted to offer Salat-ul-'Witr)*
15. If the *Ajeer-e-Khaas* is unable to do work due to some valid reason then he would not deserve the wage. *For example* he did not work because of rainfall, though he was present, he will not get the wage. *(He will not be given his salary for that day.)* (*ibid*; *Radd-ul-Muhtar*, vol. 9, pp. 117) However, if the established norm requires that the wage be given even on such occasions, he will then receive his

wage of that day because these are called usual holidays which are paid.

16. Each employee should assess his performance on a daily basis such as how much time he wasted during his duty hours because of having unnecessary conversations or doing irrelevant work; how much late he arrived, etc. Moreover, he should also calculate his undue leaves and have his salary deducted every month accordingly. In Jami'a-tul-Madinah and other departments of Dawat-e-Islami there are some cautious Islamic brothers who have some amount of their salary deducted every month as a precaution. Their true spirit is highly appreciable! Everyone should follow such good people. If one leaves a bit of his money in the organization he will bear no harm. On the contrary, if he deliberately receives even a single unlawful rupee, it might result in severe torment which no one can bear in the Hereafter.
17. The supervisor should supervise and observe all the employees to the best of his ability. He should submit a detailed report to the relevant department or official on the performance of the employees committing misconduct at work or duty-timings or showing laziness in work. If the supervisor deliberately covers up such misconducts showing sympathy or considerateness or due to any other reason, he would be considered disloyal and sinner and get deserving of the torment of hellfire.

18. Despite being aware, if the supervisors and inspectors of religious or social organizations turn a blind eye to the employees' misconduct and absences and, as a result, employees receive full salaries from endowed money, both the employees as well as the relevant officials will be deceivers, sinners and deserving of the torment of hellfire.
19. It is extremely inappropriate to evade doing a job in a religious organization due to strict implementation of Shar'i rulings pertaining to employment over there. Similarly, resigning from the job of a religious organization on account of the foregoing reason and getting a job in such an organization in which there is no one to monitor is also very regrettable. One should have the mindset of working for such an organization where the rules of Shari'ah pertaining to employment are strictly implemented so that, by the blessings of doing so, he could avoid sins and earn Halal sustenance.
20. If an employee cannot do work as per the contract of employment; for example, he is a teacher but is unable to teach properly, so he should inform the employer about it immediately.
21. If a teacher from an endowment-run organization is unable to teach properly or an administrator or any kind of employee is found guilty of misconduct, violating established

norms and terms, so it is *Wajib* (mandatory) for the concerned authorities to terminate him.

22. If the contract of employment is made for a specific period of time, e.g. for one year, - the contract of employment cannot be terminated without the consent of both parties. If an employer threatens to dismiss an employee without any reasons before the agreed period of employment ends or an employee threatens to give up the job whereas the employer needs the employee to continue working, this is not right. However, under certain Shar'i compulsion, any of them can terminate the contract before the decided period ends.
23. If someone is employed with a fixed amount of salary and is asked to come to office for work on the first date of the month but the employment period is not fixed, so the period of employment will be decided on the basis of the established norm. That is to say, if he is employed with a daily or a weekly or a monthly wage, he will be considered to have been employed for a day or a week or a month respectively. For example, if the established norm requires that the work he was employed to do should continue for a month, then the employee as well as the employer have the authority to terminate the employment after the month has passed. If the employment is not terminated and one day as well as one night of the next month pass, it is not allowed in this case to terminate the employment

before the newly started month ends. Whenever employment is to be terminated, it must be terminated on the first date of the month. However, the employer and the employee can inform each other beforehand that employment will end on the first date of the next month. In reply to a question, it is stated on page 346 of the 16th volume of Fatawa Razawiyah: It is a customary practice to employ the Imam, for example, with a fixed amount of monthly salary but without specifying the period of employment. This sort of employment is valid only for the first month. In such a case, the employer as well as the employee has the authority to terminate the employment in the presence of each other at the beginning of each month.

It is stated in Durr-e-Mukhtar: 'If a shop is rented with a specified amount of rent on a monthly basis, this contract is valid only for one month and invalid for remaining months due to the fact that the period of contract is not decided. After the first month has passed, each of them has the authority to terminate the contract in the presence of the other on the ground that the valid contract has come to an end. (*Durr-e-Mukhtar, vol. 9, pp. 84*)

24. It is forbidden for a Muslim to do the job of serving an unbeliever. Similarly, a Muslim should not make the contract of such employment with an unbeliever that causes insult to a Muslim because such employment is not permissible. These jobs that cause insult to a Muslim include massaging

the body of the unbeliever, changing the diapers of his children, sweeping and cleaning his house and office, picking up the garbage, washing the toilets and the drains and washing his vehicle etc. However, the employment in which there is no insult for a Muslim is permissible.

25. It is not permissible to employ a descendant of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for a degrading and disgracing piece of work. It is stated on pages 284 and 285 of the book 'Kufriyah Kalimaat kay Baray mayn Suwal Jawab', the 692-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A'la Hadrat was asked a **question:** If a Sayyid is a student or an employee, is it permissible or impermissible to make him perform a religious or worldly work and to beat him? **Answer:** It is not permissible to make him perform a disgracing job; nor is it permissible to employ him for such a job. If a job does not involve disgrace, it can be offered to and accepted by a Sayyid. If a Sayyid is a student, he can be made to perform work remaining within the bounds of established norms. As for beating him, one should completely avoid it. وَاللَّهُ تَعَالَى أَعْلَمُ

(Fatawa Razawiyyah, vol. 22, pp. 568)

26. An employee should avoid making personal use of office stationery such as pen, paper, and other things.

27. If there is permission from the organization to use the office telephone for one's personal use, the employee can use it to the permissible extent. However, if there is no permission then it is impermissible and sinful act to use it.
28. According to the established norms, it is permissible to use one's personal mobile phone during duty hours only for a few minutes on rare occasions. If someone uses his mobile phone over and over again for ten to fifteen minutes, it is not permissible to use it in this way. This will cause loss to the employer and to his business.
29. During the period of employment, it is not fair to threaten the employee to dismiss him on trivial matters before the ending of the employment period. Some employers when angered by a trivial matter dismiss their employees. This is not permissible to do so. However, if there is really a serious issue which is considered by Shari'ah as an excuse for unilaterally terminating the employment, then both of them can terminate the employment. For example, a person goes to a foreign country for employment for a period of two years but his visa expires after one year and he is unable to get his visa renewed, so he [i.e. the employee] should terminate his employment because it is not permissible for him to live there any longer due to the fact that it is legally a crime to stay in a foreign country without visa.

30. If an employment contract is based on such a condition as: the employee (or the tenant) is required to inform the employer (or the landlord) about resignation (or termination of tenancy contract) a month in advance, otherwise a month's salary will be deducted or (a month's rent will be received) – this type of contract with the employee (or the tenant) is invalid. If he terminates the contract of employment (or tenancy) without giving information a month in advance, and the employer deducts his salary (or the landlord receives extra rent), it will be act of cruelty. On such an occasion, if the employer deducts the salary of even a minute let alone a month (or the landlord receives extra rent) he will be sinner and deserve the torment of hellfire.
31. Due to illness, if the employee gets absent or does not do as much work as he usually does, the employer has the right to deduct salary. In such a case, deduction will only be made according to the loss of work. For example, if an employee did not work for three hours out of eight working hours then salary of three hours would be deducted. To cut the wage of the whole day or half day is also an act of cruelty. (For further details, read page 515-516 in the nineteenth volume of *Fatawa Razawiyyah*.)
32. The Imam and the Muazzin should get their salaries deducted if they get absent contrary to the established norms. For example, if the Imam whose monthly salary is

three thousand rupees gets absent, he must get 20 rupees deducted for each Salah he did not lead. The Muazzin should also make a similar calculation. (If they get absent without a valid exemption, deliberately violating the contract of employment, they will remain sinners even if they get their salary deducted. Therefore, they should sincerely do penance and refrain from such improper leaves.)

33. Salary deductions of the Imam, the Muazzin, the caretaker or any kind of employee working for a religious or worldly firm cannot be made if they get absent conforming to the established norms. However, deductions may be made for those absences which are in contradiction to the established norms.
34. One who pays salary to the Imam or the Muazzin from his own pocket has the right to pay full salary even if they get absent in contradiction to the established norms. In the same way, the employer also has the authority over his employee [i.e. he can pay full salary if he wishes].
35. According to our established norms, the Imam and the Muazzin are allowed to take one or two days leave in a month. There will be no deductions from their pay for these leaves. However, established norms vary from place to place.

36. If the Imam or the Muazzin travels with a 3-day Madani Qafilah of Dawat-e-Islami, they must get deducted at least one day's pay from their salary. Deduction of one day's pay will be made provided they have not taken any other leave during the same month. In short, they must get deducted the pays of the leaves which are in excess of two leaves. This will apply when the established norms allow only two leaves.
37. Sometimes, the Imam gets absent from leading Salah and Muazzin from saying the Azan. In such a case, the established norms of the locality would be considered. If salaries are deducted for such absences then their salary will also be deducted; otherwise no deduction will be made.
38. During the absences which are in excess of the leaves approved by established norms, if the Imam and the Muazzin provide a substitute for themselves with the consent of the trustees of Masjid then no deduction will be made from their salary.
39. While the Muazzin is being appointed, it is either explicitly or implicitly decided that he would lead Salah in absence of the Imam. In this case, the Imam cannot make the Muazzin serve as his substitute. He must provide any other substitute. If the Muazzin or the trustees of the

Masjid are not pleased for any other substitute, it is then essential for the Imam to get his salary deducted instead of providing the substitute. However, the Imam can provide any substitute for himself after he has gained consent from the Muazzin and the trustees of the Masjid.

40. The Imam and Muazzin can go out of the city to meet their families and relatives for more or less a week once a year. They deserve salary for such leaves.
41. If the Imam, the Muazzin or the employee working for any shop etc. falls seriously ill or any of his family members passes away, then the established norms will be considered. If the established norms require that salaries be deducted for such leaves, then it will be deducted; otherwise not.
42. If the residence of the Imam, the Muazzin, the Mudarris or any other employee is far from his workplace and he could not reach there due to a major strike in which public transport is not available or they get absent from work due to a genuine fear of violence, then no deduction will be made from their salary provided that it was already decided that deduction will not be made on such occasions or that the established norms of the locality approve such leaves without deductions. **Remember!** A minor strike is not an excuse for being absent.

43. Salaries will be deducted for Hajj or Umrah leaves. (See page 209 of the sixteenth volume of *Fatawa Razawiyyah*.)
44. If one quits employment on 28th of the month, he will not deserve the salary of the remaining one or two days (in case of the salary being paid on the basis of the lunar month) or two or three days (in case of the salary being paid on the basis of the calendar month).
45. The employee working for a privately owned organization will be allowed to offer Sunnat-e-Ghayr Muakkadah, Nawafil and invocations during working hours provided the owner of the organization or his deputy permits to do so. Furthermore, in case of permission, the employee can participate in Mustahab deeds such as Dars, Sunnah-inspiring Ijtima' etc.
46. Watchmen, security guards or policemen etc. are required to guard (a house, building etc.) remaining awake. If they go to sleep deliberately during duty hours, they will be sinner. Furthermore, they will have to get their salary deducted for the amount of time during which they slept or remained heedless to their job (whether deliberately or unintentionally).
47. It is forbidden for the employees to go on the strike stopping work in order to have their demands accepted or

to have better working conditions as this is violation of the employment contract.

48. It is not permissible to be in two different employments with the same working hours. However, whilst already employed at an organization, one can work for another organization with the approval of the employer of the organization where he is already working. This is applicable only when working for the first organization does not cause any effect on the working of the other organization.
49. The employer cannot make his employee work during the holidays observed according to the norms. If he does so by force, he will be sinner. However, if he requests his employee in a polite manner, not in a commanding voice, and the employee works happily or if he is paid for working overtime, it is permissible to do so. Remember the ruling that it is Wajib to fix the wage if it is explicit or implicit that wage has to be paid. (*Hidayah, pp. 230, vol. 2*)

On such an occasion, instead of fixing the wage, it is insufficient to say such sentences as come and start work, we will see; we will give you whatever wage is appropriate; we will make you happy; we will give you pocket-money etc. Remember! It is a sin to give and take wage without specifying it. Furthermore, demanding the wage more

than the fixed amount is also prohibited. Keeping this ruling in mind is essential for the drivers of rickshaws, taxis and every type of craftsmen etc. as well as for those who pay them for work. If the payer and the payee already know the exact amount of pay or rent, there is no need to fix the amount in this case. If the one making someone work makes it clear in advance that he would pay nothing and the worker agrees to it either; but then the former gives some money etc. of his own accord, there is no harm in such payments and earnings.

50. If the one who had been receiving full salary despite being absent (unduly) or being lazy during duty now feels guilty, mere verbal repentance is not sufficient for him. In addition to repentance, the matter of the undue wage or salary which he received to date will have to be dealt with according to Shar'i ruling. With regard to the solution to this issue, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, '(In case of receiving undue wage) the employee has to return the excess money to the employer. If the employer has passed away, the employee has to return this amount to the employer's heirs; if the employee does not know the whereabouts of the heirs, he has to donate this money to a Faqeer or Miskeen (destitute) Muslim in charity. It is Haraam for the employee to spend this money on personal use or on any other cause which is not Sadaqah.

(Fatawa-e-Razawiyyah, vol.19, pp. 407)

The money must be returned to the endowment-run organization in any case. If the exact amount is not known, make a conservative estimate and abide by the rulings of Shari'ah accordingly.

Remember! To spend the wealth of someone else in an impermissible way can cause trouble on the Judgement Day. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The person who takes the wealth of the other person will meet Allah عَزَّوَجَلَّ on the day of judgment in the state of leprosy.'

Note: This booklet was first published on 3rd Jumadal-Aula, 1427 AH (i.e. May 2006) under the title '21 Madani Pearls for Employees', and was published several times with changes and additions. It is now published in Jumadal-Aula 1434 AH (March 2013) after [another] review.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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