



A written collection of the statements of the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri **دانش بزرگترین العالیہ**

# 15 Questions & Answers about Employment



Presented by  
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Translated into English by  
**Translation Department (Dawat-e-Islami)**

مُلازَمَت کے بارے میں 15 سوال جواب

## 15 Questions & Answers about Employment

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This booklet was originally written in Urdu by *Madinah al-Ilmiyyah*. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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## 15 Questions & Answers about Employment

An English translation of 'Mulazmat Kay Baray Mein 15 Sawal Jawab'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Du‘ ā* for reading this book

**R**ecite the following du‘ ā (supplication) before you read a religious book or study an Islamic lesson. You will remember whatever you read or study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*Al-Mustaṭraf, vol. 1, pp. 40*)

### **Note:**

Recite *ṣalāt* upon the Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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### Attar's supplication

O Lord of the Prophet! Whoever reads or listens to the 18 page booklet *15 Questions & Answers about Employment*, grant them ability to earn lawful livelihood, and forgive them and their parents without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellences of reciting *ṣalāt* upon the Prophet ﷺ

Prior to true dawn, Lady 'Ā'ishah al-Ṣiddīqah رضى الله عنها was once sewing something. The needle she was using accidentally fell from her hand, and at the same time, her lamp suddenly extinguished. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then arrived. His radiant face illuminated the entire house, to the extent that the fallen needle was found.

"O Messenger of Allah!", she exclaimed, "How radiant your face is!"

He replied, "Destruction is for he who cannot see me on the Day of Judgement."

"Who will not see you?", she inquired.

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He declared, "The miser."

She asked, "Who is the miser?"

He explained, "He who hears my name, but does not recite *ṣalāt* upon me."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Q:** A government employee does not go to work, yet still takes his salary on the first of every month. Is this approach of his correct? He also makes charitable donations. Is it permissible for him to give charity?

**A:** If he does not perform his duty and deceitfully takes his salary regardless, this wage is entirely unlawful.<sup>2</sup> Through this, he cannot give charity as neither is the money rightfully his nor is he the owner of it, despite it being in his possession. He is obligated to return the money from where it was taken, and alongside this, he should also repent.<sup>3</sup>

**Q:** Is it permitted to ask a prepubescent child to bring water for oneself? Can a teacher instruct a student to fill up and bring water?

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<sup>1</sup> *Al-Qawl al-Badrī*, p. 302

<sup>2</sup> *Fatāwā al-Razawīyah*, vol. 19, p. 407, *Halāl Ṭarīqah se kamānē ke 50 Madanī Phūl*, pp. 20-21

<sup>3</sup> *Fatāwā al-Razawīyah*, vol. 19, pp. 656-661, *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 4, p. 395

**A:** Except for the child's parents, nobody else is allowed to ask a minor to fill up and bring water for him. Such water, which legally becomes the child's property, cannot be used by others for any purpose. The same ruling applies to a teacher; he is not permitted to ask his prepubescent student to fill up and bring him water or make use of said water.

The erudite Hanafi jurist, Mufti Amjad 'Alī al-A'zamī رحمۃ اللہ علیہ says:

Water drawn by a minor, which legally becomes their property, is impermissible for others to use for drinking, ablution, bathing, or any action. This impermissibility applies to everyone except their parents.

This remains the case even if the minor gives permission for others to use it. If someone makes ablution with this water; the ablution is valid, yet he shall incur sin. Teachers should draw heed from this as they often ask minors to bring them water and use it for various actions.<sup>1</sup>

**Q:** Should an employer be cautious of the following: by giving their employee a gift and then asking them to work on a large project afterwards, does it seem as though they only gave the gift to ensure the project was completed? The employee may think,

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<sup>1</sup> *Bahār-i-Sharī'at*, vol. 1, p. 334, part 2, *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 1, p. 57



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“They don’t give me gifts like this every day. It appears they just want me to work on something in return.”

**A:** Whether the employer gives one gift, several, or none, they maintain the right to take work during employment hours in conformity to work norms. Following the latter, the employer can assign work of both small and large nature, as they are paying a wage for this very purpose. Even if they do not give any gift, they shall still have work done for them.<sup>1</sup>

**Q:** How should one avoid arrogance in relation to his employee? Please provide guidance on this.

**A:** The employer should show compassion and generosity to his employee, such as by gifting him fine clothes when purchasing the same for himself. Similarly, on occasions such as Eid, he should open his heart even more and display more kindness.

If he ever prepares fine food, he should also share it with his employee. If a particular fruit comes into season, such as mangoes, he should gift him a box of this.

During Eid al-Aḍḥā, if the employer is performing qurbani himself, he can gift a sacrificial animal and cover the costs of its sacrifice to his employee, so the latter’s children also share in the happiness. He can make the employee the owner of the animal

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<sup>1</sup> *Malḡūzāt Amīr-i-Ahl-i-Sunnat*, vol. 2, p. 402

or tell him to make a sacrifice on behalf of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Showing this kind of affection will not allow arrogance to affect the employer-employee relationship, إِنَّ شَاءَ اللهُ.

If a person shows compassion to their children in this way, they should also do so with their employees. A worker at times does things for his employer in a manner not even replicated by the latter's children. It is accepted that the employee works for money, but people also give money to their children. So why do they consider the worker inferior, yet pamper their children? It is fine to show affection to children and maintaining ties is also the right of one's family. Yet, it is good to have a positive attitude towards employees as well.

Allah Almighty has made you a wealthy person, which is why you have ten employees. Imagine for a moment that you were one of them. What kind of treatment would you prefer? When you treat your employees well, إِنَّ شَاءَ اللهُ they will serve you faithfully and show such loyalty that perhaps even your own children may not.

They may even be willing to sacrifice their lives for you. Suppose an employee is disloyal; children also show disloyalty at times and abandon their parents in old people's homes, run off with their money, or rack up debts in their parents' name. This stems from a lack of Islamic upbringing. Such incidents are not heard of in Islamic households here, but are frequent in modern,

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affluent families that only focus on providing worldly education. These situations are relatively less common in poor or religious households.<sup>1</sup>

**Q:** I work in an organisation where our employer does not permit any of us workers to offer prayer in congregation. Who will bear the sin of this?

**A:** If a masjid is in the vicinity and there is no legitimate reason for not praying in congregation, prayer must be offered in congregation in the masjid as a necessity. If the employer prevents employees from this, then both the employer and the employees who leave the congregation are sinners, and such employment would not even be permissible.

In cases where masjids are not readily accessible for miles, congregational prayer is not mandatory. Yet, if the employer then prevents employees from offering prayer entirely and they miss their prayers, such a job is not permissible in the first place.<sup>2</sup>

**Q:** If an employee wants to use office items such as a printer and photocopier for personal use, is it necessary to seek permission from someone?

**A:** If the items have been endowed (*waqf*), then seeking permission from someone is not sufficient. If they are privately

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<sup>1</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 2, p. 404

<sup>2</sup> *Jahannam Kē Khatārāt*, p. 192, *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 3, p. 355

owned, then the owner or a person authorized by the owner can grant permission for their use.

In some cases, the owner may grant authority to managers or other high-ranking employees to use everyday items. In such a case, permission should be obtained from these individuals to use said items, otherwise they cannot be used.<sup>1</sup>

**Q:** Nowadays, employees are often mistreated, and employers do not cooperate with them in any matter. If an employee faces an issue, it remains unresolved, leaving the latter in a difficult situation. Please provide guidance regarding the rights of employees.

**A:** Employees have rights, as do employers. Sometimes, employers oppress employees, and likewise if an employee is in a position of power, such as managing the entire business, and the employer is dependent upon him in this regard, he can be very valuable and end up mistreating the employer. So, whoever is guilty of mistreatment will be sinful.

Mostly, complaints are made that the employer is oppressive, but not every employer is the same. Some treat their employees like their own children and show good conduct towards them. It is also the duty of the employee to treat their employer well, complete work on time, and not cause harm to their wealth,

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<sup>1</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 3, p. 362

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family, and household. If the employee's conduct is upright, the employer will have no choice but to treat them well.

Generally, both parties are equally guilty of causing discord. Employers should also ensure employees are treated well, paid on time, and not unduly burdened; for example, by delaying their salaries. It is customary here that salaries are given on the first of the month, so this must be followed. Low-earning employees often run out of money in the last few days of the month and have loans or debts. If employers wish to show kindness, they should give salaries two or three days in advance, so employees can pay off their loans and debts, although it is not binding upon employers to do this.

Similarly, employers should give gifts to employees on occasions of Eid and weddings, seeking to please them. Although it is not obligatory to do so and no sin is accrued if this is not done, it is still better to give. If something tasty is cooked at the employer's house, he should offer it to the employee too, as this will result in the employee showing loyalty and increasing in mutual love.

If the employer and employee treat each other with kindness, then our society will take steps towards amendment and this will help eliminate injustice.

**Q:** I work in the press. Printing agencies leave their plates with us after usage. We have a written notice that, "After 15 days, we are not responsible." Out of goodwill, we still keep the plates for up to two months and sometimes even longer before discarding

or selling them. Can you provide the ruling on selling these plates, and whether their return can be demanded after they have been sold?

**A:** It seems from your words that taking and returning plates is a customary practice. In that case, saying, "After 15 days, we are not responsible," is incorrect according to Islamic law. Whoever owns the plates has the right to demand them back, whether it is 15 days, a month, or even 100 years later, because the owner has the right to claim their property.

The solution is to contact those who own the plates and say, "Your plates are here; please take them." Or, if they are nearby, arrange for an employee to deliver the plates to them, as keeping and using the plates is not permissible. If the owner of the plates says, "I don't want the plates; you can keep them," then it becomes permissible for you to take them.<sup>1</sup>

**Q:** Some business people, when advised to seek Islamic guidance about their business or visit Dar al-Ifta, reply that they do not lie, do not take anyone's money unlawfully, and even pay full zakat. They feel there is no need for them to seek Islamic guidance. What do you say about this?<sup>2</sup>

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<sup>1</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 64

<sup>2</sup> This question is posed by the Department for Malfūzāt Amir Ahl al-Sunnah, whilst the answer is from Amir Ahl al-Sunnah.

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**A:** If I say, "In this era, 99.9% of businessmen do not have knowledge about business rulings," it might not be an exaggeration. On the surface, they talk about not having any greed, remembering Allah Almighty, and only earning to fill their children's stomachs. In reality, they accumulate wealth through unlawful means without even realising it. They think they are doing no wrong because their business does not sell alcohol or deal in usury. Instead, they speak lie after lie and deceive others. They do not consider these things as serious and believe that they are a part and parcel of running a business. They believe they cannot do without this. They mistakenly think they cannot do without lying, otherwise their business will fail.

نَعُوذُ بِاللَّهِ This is a Satanic trick. When this is the case, how will blessings be attained? How will they begin offering prayer and take joy in doing so? How will they develop humility? How will their hearts soften? How will they avoid sin? Businessmen who are listening to me should have their business examined by Dar al-Ifta. To this end, they will have to physically attend or at least make contact via Internet for guidance. Without this, it is very difficult to earn halal sustenance for one's children.

I have spoken candidly and generally, without mentioning a ruling on any business in particular. Everyone should learn. It is obligatory for an employee to learn necessary rulings regarding

employment. Likewise, it is also obligatory upon an employer to learn the relevant rules of being an employer and hiring employees.<sup>1</sup>

If someone says, "We don't get involved in these complicated things," then they should try and say the same thing on the Day of Judgement. **نَعُوذُ بِاللَّهِ** They may end up being thrown into the Fire. As we live in this world and **اَلْحَمْدُ لِلّٰهِ** we are Muslims, then we are to abide by the commands of Allah Almighty and His Messenger. There is no option apart from this. As long as one does not make an effort, nothing will happen. May Allah make us from those who strive.<sup>2</sup>

**Q:** What should employees do if their employer continues to take work from them like normal days during Ramadan, without any consideration?

**A:** If the employer doesn't give respite to employees whilst they are fasting and makes them work as much as usual, the employer should instead show leniency towards the fasting employees<sup>3</sup>. In any case, it will not be permitted to leave a single fast or make up for it later due to work. If one is unable to carry out the

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<sup>1</sup> *Fatāwā al-Razawīyyah*, vol. 23, pp. 623-626

<sup>2</sup> *Malḥūzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 75

<sup>3</sup> The Hadith states: "Whoever lightens the work of his servant during this month (Ramadan), Allah will forgive him and save him from the Fire." (*Shu'ab al-Īmān*: 3608, *Ṣaḥīḥ Ibn Khuzaymah*: 1887)



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assigned work in a fasting state, he should seek alternative employment.<sup>1</sup>

**Q:** Some parents, when their children miss school, write false notes to save them from being reprimanded and having their marks reduced. They also get certificates forged via people they know. Employees who work in offices also submit false applications to obtain sick leave. Isn't it appropriate for such people to take a lesson from the Hadith that warns against making false claims of illness; "Do not pretend to be sick, as you will truly become sick?"<sup>2</sup>

**A:** Parents and employees who engage in such behaviour incur sin by lying. Parents claim their children were ill when they know in reality, they went to someone's home as guests. The worker who wrote a false application was probably out sightseeing. Remember, being sick is not bad; in fact, it is a mercy. Lying, however, leads to punishment in the Hereafter and it is a malady more dangerous than physical illness. Parents and employees involved in this are obligated to repent.

The salary of an employee who lies to gain sick leave is detracted even if he gains leave due to actual illness.

(Mawlana Imran Attari said:) This situation is different in private companies, whilst in our institution, we have rulings

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<sup>1</sup> *Mal'fuzāt Amīr-i-Ahl-i-Sunnat*, vol. 6, p. 309

<sup>2</sup> *Musnad al-Firdaws*, vol. 2, p. 421, *Hadith: 7624*

related to endowment (*waqf*). May Allah bless our scholars, who have guided us in preparing an employment form which consists of columns for overtime, reduction, and late minutes.

Our HR system is exemplary, such that if major industry and factory owners were to visit, they would be compelled to say that our system stands out. This is because it is fully in compliance with Islamic law, ensuring the preservation of numerous employees and departments.

(The Amir of Ahl al-Sunnah continued:) A person in this system will avoid falling ill, and to avoid missing payment, shall come to work despite minor illnesses. Remember, there is blessing in acting upon the principles of Islamic law.<sup>1</sup>

**Q:** Which is more important, qualification or experience? Also, please provide guidance on whether someone who has experience and skill but lacks formal education should be considered "educated"?

**A:** There are various scenarios. Firstly, if someone has both knowledge and experience, they tend to be more successful. Secondly, if someone has knowledge but lacks skill and experience, they may not be as successful in practical matters.

In many cases, employment is secured based on experience and a certificate is also sometimes required, resulting in qualified but

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<sup>1</sup> *Malḥūzāt Amīr-i-Ahl-i-Sunnat*, vol. 7, p. 35

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non-experienced candidates remaining without a job, whereas a less educated but experienced person can find work. The opposite occurs on occasion. At times the qualification is advantageous and at other times, experience makes the difference.

It is important to remember that the Companions of the Prophet رَضِيَ اللهُ عَنْهُمْ possessed vast knowledge, but they did not have the formal certificates of today. So having knowledge is essential, as certificates can be forged. It may be possible to secure work with this, despite not having knowledge. Yet, experience cannot be forged. Many educated people end up committing suicide due to unemployment, while experienced individuals do not remain without a job.<sup>1</sup>

**Q:** Before heading to the office in Ramadan, can I shave my beard?

**A:** Shaving the beard and trimming it to less than a fistful is haram and an act that leads to Hell.<sup>2</sup> Shaving whilst fasting in Ramadan is even worse, but it does not nullify the fast. Committing this sin while fasting in Ramadan is even more severe, but the obligation of fasting will be fulfilled. The spiritual element of fasting will however suffer detriment.<sup>3</sup>

The consequences of sin are severe, especially during the blessed month of Ramadan and whilst fasting. This is evidenced by this

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<sup>1</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 7, p. 419

<sup>2</sup> *Malfūzāt-i-Ala Hazrat*, p. 141, *Fatāwā al-Razawīyyah*, vol. 6, p. 505

<sup>3</sup> *Fatāwā al-Razawīyyah*. 6, p. 556

Hadith of the Prophet ﷺ: “Whoever commits a sin in Ramadan, Allah will nullify his one year's worth of deeds.”<sup>1</sup>

A person should not sin in Ramadan or any other time. A job that requires a person to shave daily or forbids keeping a beard is not permissible according to Islamic law. Leave such employment and choose another job.<sup>2</sup> This is a religious ruling I have explained. If you ask any Islamic scholar or mufti, they will also confirm my statement.<sup>3</sup>

**Q:** I have a motorcycle fuelled by the company I work for. Can I use this for household chores, and can my brothers also use it?

**A:** If the motorcycle has been provided to you by a private company and they have given you permission to use it for household chores, you can use it for such purposes. If you have a government job or if the company does not permit the use of the motorcycle for household chores, then you can only use it within the limits of societal custom. It can be challenging to have a company explicitly state that your brothers and friends can use the motorcycle for household chores.

Mufti sahib will clarify how much one can use the motorcycle for household chores as per societal custom.

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<sup>1</sup> *Al-Muḥjam al-Awsat*: 3688

<sup>2</sup> *Fatāwā Baḥr al-Ulūm*, vol. 1, p. 311

<sup>3</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 7, p. 39

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(The honourable mufti said:) Sometimes, the company grants complete permission for one to use the vehicle for any purpose they desire. For example, if there is much work that needs fulfilling via the motorcycle, then one will be required to refuel it with petrol as much as needed in the month, regardless of the purpose it was used for. Later, the company will reimburse the same amount. In any case, one must abide by the rules set out.<sup>1</sup>

**Q:** A person has a government job, and people establish personal relationships with him. They even bring gifts for him. Does accepting such gifts fall under the category of bribery?

**A:** If these personal relationships existed before he obtained the government job and gifts were given, and now owing to his role he can influence things, then the normal giving of gifts as done previously is considered acceptable. However, if one now gives gifts with the intention of using his influence for personal benefit, then this will also now fall under the category of bribery.<sup>2</sup>

Similarly, if the gift-giving increases due to a person's position, and the value, size, or quantity of the gift increases, then this extra amount is considered bribery.<sup>3</sup> If the person giving the gifts has become wealthier and this is the reason why he has

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<sup>1</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 7, p. 87

<sup>2</sup> *Bahār-i-Sharī'at*, vol. 2, p. 901, part 12

<sup>3</sup> *Bahār-i-Sharī'at*, vol. 2, p. 900, part 12

increased the gifts and food items, the ruling changes (i.e., there is no issue in accepting them).<sup>1</sup>

If a specific invitation is given to that person whereby the invitation would not have been extended if it were to another person; then even if a few others are invited as well, this invitation would be considered bribery.<sup>2</sup>

General invitation is not considered a form of bribery, such as when a friend invites you to a wedding feast and you attend the event. If plain dishes are served to the general attendees and special food is arranged for high-ranking individuals, this too is classified as bribery.

It is not bribery if the same food is served to everyone indiscriminately.<sup>3</sup>

Dear Islamic brothers! It is obligatory upon those who need to hire employees to learn rulings relevant to this. The same applies to those who are in search of work; they must learn essential rules of employment. If one does not learn these rules as per need, they will be sinful. Due to their lack of knowledge, they will continue to be involved in sin. For more information on this topic, please read the booklet of the Amir Ahl al-Sunnah, entitled “50 Madani Pearls of Earning Halal Sustenance” and

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<sup>1</sup> *Bahār-i-Sharī‘at*, vol. 2, pp. 900-901, part 12

<sup>2</sup> *Bahār-i-Sharī‘at*, vol. 2, pp. 900-901, part 12

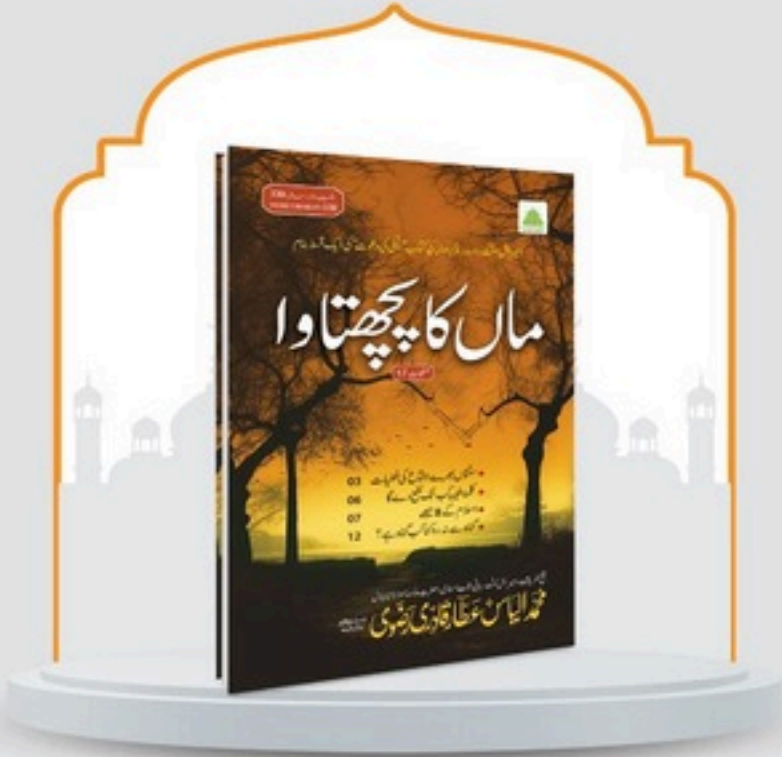
<sup>3</sup> *Malfūzāt Amīr-i-Ahl-i-Sunnat*, vol. 7, p. 87

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“Explanation of Employment” in *Bahār-e-Sharī‘at*, vol. 3, pp. 104-184.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Next Week's Booklet



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