



# Mulazmat Kay Baray Mayn 15 Suwal Jawab

Roman



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## Mulazmat Kay Baray Mayn 15 Suwal Jawab

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Kitab perhnay ki Du'a*

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِن يَشَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(Al-Mustatraf, jild. 1, Safhahh. 40)

**Note:** Awwal aakhir aik baar Durood Shareef perh layn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Mulazmat Kay Baray Mayn 15 Suwal Jawab<sup>1</sup>

### Du'a-e-Khalifa-e-'Attar

Ya Rabb-e-Mustafa! Jo ko`ee 14 safhaat ka risala “*Mulazmat Kay Baray Mayn 15 Suwal Jawab*” parh ya sun lay usay rizq-e-halal kamanay ki taufeeq ‘ata farma aur us ki walidayn sameet bay hisab maghfirat farma.

امين بجاہِ خاتم النبیین صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Durood Shareef Ki Fazilat

Musalmanon ki piyari piyarai ammi jan, Hazrat Bibi ‘Aisha Siddiqah رَضِيَ اللهُ عَنْهَا sahari kay waqt kush si rahi thin keh achanak si`ee gir ga`ee aur charagh bhi bujh gaya, itnay mayn Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef lay aa`ay, chehra` Anwer ki roshni say sara ghar roshan ho gaya yahan tak keh so`ee mil ga`ee, Umm-ul-Mo`mineen رَضِيَ اللهُ عَنْهَا nay ‘arz ki: Ya Rasool Allah! Aap ka chehra Anwer kitna roshan hay! Huzoor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: us shakhs kay li`ay halakat hay jo mujhay qayamat kay din na daykh sakay ga. ‘Arz ki: wo kon hay jo Aap ko na daykh sakay ga? Farmaya: wo bukheel (kanjoos) hay.

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<sup>1</sup> Yeh risalah Ameer-e-Ahl-e-Sunnat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say ki`ay ga`ay sawalaat aur un kay jawabaat par mushtamil hay.

pocha: Bukheel kon? Irshad farmaya: jis nay mayra naam suna aur mujh par durood pak na parha.<sup>1</sup>

*Soozan-e-Gumshudah milti hay tabassum say tayray*

*Shaam ko subh banata hay ujala tayra<sup>2</sup>*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Suwal:** Ayk shakhs ko goverment mulazmat hay magar duty par nahin jata aur har mahinay pehli ko tankhuwah lay layta hay, kiya uska yeh tariqa durust hay? Aur wo sadqa-o-khayrat bhi karta rehta hay kiya us ka khayrat karna ja`iz hay?

**Jawab:** Agar wo duty nahin dayta aur dhokay say tankhuwah bataur layta hay to yeh pori ki pori tankhuwah haram hay.<sup>3</sup> Uskay zari`ay zakaat khayrat bhi nahin kar sakta kiyun keh yeh us kay paysay hayn hi nahin na yeh unka malik hay agar cheh un par qabzah isi ka ho, us par farz hay keh jahan say yeh raqam batori (li) hay wahan wapis karay aur sath sath taubah bhi karay.<sup>4</sup>

**Suwal:** Nabaligh say pani bharwana kaysa hay? kiya ustad us say pani bharwa sakta hay?

**Jawab:** Walidayn ya saith jis ka yeh mulazim hay us kay siwa kisi kay li`ay na baligh say pani bharwana ja`iz nahin aur na baligh say pani bhara howa pani jo keh shar`an us ki milk ho ja`ay kisi aur kay li`ay us ko iste`mal mayn lana ja`iz nahin.

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1 Al Qaul-ul-Badee', Safhah 302

2 Zauq-e-Na`at, safhah 25

3 Fatawa-e-Razawiyah, jild 19, safhah 407 makhuzan, halal tariqay say kamanay kay 50 madani phool, safhah 20.21 mulakhsan

4 Fatawa-e-Razawiyah, safhah 656.661, jild 19 mulakhsan, malfuzaat-e-Ameer-e-Ahl-e-Sunnat, safhah 395, jild 4

(saith bhi sirf ijaray kay auqaat hi mayn bharwa sakta hay) ustad kay li`ay bhi sirf yehi hukm hay keh nabaligh sahgird say pani nahin bharwa sakta neez us kay bharay ho`ay ko kaam mayn bhi nahi la sakta. Hazrat-e-`Allama Maulana Mufti Muhammad Amjad `Ali A`zami رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: na baligh ka bhara howa pani kay shar`an uski milk ho ja`ay. Usay pina ya wuzo ya ghusul ya kisi kaam mayn lana, us kay maan baap ya jis ka wo nokar hay us kay siwa kisi ko ja`iz nahin, agar cheh wo (na baligh) ijazat bhi day day, agar wuzo kar liya to wuzo ho ja`ay ga aur gunahgaar ho ga, yahan say mu`allimeen (ya`ni asatzah) ko sabaq layna chahi`ay keh aksar wo na baligh bachon say pani bharwa kar apnay kaam mayn laya kartay hayn.<sup>1</sup>

**Suwal:** Kiya yeh aehtiyaat karni chahi`ay keh jab saith apnay mulazim ko acha sa niwala day to phir us kay ba`ad ko`ee bara kaam na lay warna usay yun lagay ga keh ko`ee kaam karwana tha tab hi mujhay yeh niwala khilaya hay warna roz to nahin khilata?

**Jawab:** Saith ayk niwala khila`ay ya pori thali ya kuch bhi na khila`ay magar wo itna kar sakta hay keh ijaray (nokri mayn) aur `urf say hat kar nokar say kaam na lay. `urf kay andar rehtay ho`ay bara kaam ho ya chota wo to saith lay ga kiyun keh wo isi kay paysay day raha hay. niwala na bhi khila`ay jab bhi wo kaam lo lay ga.<sup>2</sup>

**Suwal:** Mulazim kay ta`alluq say dil mayn takabbur na aa`ay, is ka hal irshaad farma diji`ay.

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1 Bahar-e-Shari`at, jild 1, safhah 334, hissa 2, malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 1, safhah 57

2 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 2, safhah 402

**Jawab:** Saith mulazim par shafqat karay us par sakhawat karay, jaysay ‘umda kapray khud li`ay ayk jora usko bhi silwa day. Isi tarah ‘eid kay maqay’ par thora dil khol kar day, agar kabhi achi ghiza paka`ee to usay bhi paysh kar day. Jis phal ka seezan aaya maslan aam hay to us ki payti day day. baqar ‘eid aa`ee khud qurbani karta hay to ayk baqra kata`ee ki qeemat kay sath mulazim ko day day ta kay us kay bachay bhi khush ho ja`ayn. Bakray ka usko malik kar day ya yeh keh day keh Sarkaar-e-Madina صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki taraf say tum qurbani kar dayna. Is tarah shafqat dayn gay to إِنَّ شَاءَ اللهُ mulazim kay ta`alluq say takabbur qareeb nahin aa`ay ga. Apni aulad kay sath bandah is tarah ki shafqat karta hi hay to apnay mulazim kay sath bhi karni chahi`ay. Nokar bay charah aysi khidmat kar raha hota hay keh aulad bhi aysi kidmat basa auqaat nahin karti. Yeh baat tasleem hay keh mulazim paysay lay kar khidmat karta hay laykin aulaad ko bhi to bandah paysay dayta hay. phir yeh kiya baat hay keh mulazim ko haqeer samajhtay hayn aur aulaad ko aankhon par bithatay hayn. Theek hay aulad ko bhi piyar dayn, sila rehmi unka bhi haq hay laykin mulazmeen kay sath bhi acha rawaiyyah apna`ayn. Allah Pak nay aap ko sahib-e-haysiyat (maldar) banaya hay jabhi aap nay 10 mulazim rakhay hayn to khud ko unki jagah rakh kar sochayn keh agar aap mulazim hotay to apnay sath kis qisam ka rawaiyyah pasand kartay? Jab aap mulazmeen ka khayal rakhayn gay to yeh إِنَّ شَاءَ اللهُ toot kar aap ki khidmat karayn gay aur aysi wafadaari ka izhaar karayn gay keh shayad aulaad bhi aysa na karay. Aap kay li`ay jaan tak qurban kar dayn gay. Bilfarz agar ko`ee mulazim bay wafa bhi nikla to aulad bhi bay wafa nikalti hay aur apnay walidayn ko old house chor aati hay, paysay lay kar bhaag jati hay ya walid kay naam par qarzay lay kar bhag jati hay. Aulaad bhi to islami tarbiyat na honay ki wajah say aysa bohat kuch kar rahi hoti hay. islami gharanon

mayn aysaywaqay'aat sunnay ko nahin miltay laykin modren aur sirf dunyawī ta'leem daynay walay maldaaron kay yahanis tarah kay waqay'aat ziyadah hotaya hayn. Ghareebon aur mazhabi gharanon mayn nisbatan aysa kam hota hay.<sup>1</sup>

**Suwal:** Mayn ayk idaray mayn kaam karta hun jahan saith ki taraf say mujh sameet kisi bhi mulazim ko masjid mayn ba jama'at namaz parhnay ki ijazat nahin hay, aysi soorat-e-haal mayn jama'at chornay ka gunah kis kay zimmay hay?

**Jawab:** Jahan masjid maujood ho aur jama'at say namaz parhnay mayn ko'ee shar'ee 'uzur bhi na ho to wahan ba jama'at namaz ada karna wajib hay. Ab agar ko'ee saith apnay mulazimeen ko ba jama'at namaz parhnay say raukay ga to wo aur jama'at chornay walay mulazimeen sab hi gunahgaar hon gay aur aysi mulazmat karna bhi ja'iz na ho ga. Ba'az maqamaat aysay hotay hayn keh jahan milon meel tak masjid hi nahin hotin to aysi jaghon par jama'at wajib nahin hiti. Albatta aysi soorat mayn agar saith namaz parhnay say bhi rokta ho jis kay ba'is mulazmeen namaz na parhtay hon to aysi nokri hi ja'iz nahin.<sup>2</sup>

**Suwal:** Office ki chezayn maslan printer aur fotu copy machine waghayrah ko agar ko'ee mulazim apnay zati iste'maal mayn lana chahi'ay to kis say ijazat layna zarori hogi?

**Jawab:** Agar waqf ki chezayn hayn tab to kisi say ijazat layna kafi na hoga aur agar privet hayn to asal malik ya jisay us nay apna numa'indah banaya ho aur khtiyar diya ho us ki ijazat say iste'maal kar saktay hayn. Ba'az auqaat asal malik ki taraf

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1 Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 404

2 Jahannum kay khatraat, safhah 192, Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 3, safhah 355



say manager aur is tarah kay baray ‘uhday daran ko choti moti chezon kay ikhtiyaraat di’ay jatay hon gay lehazah agar unhayn ikhtiyaraat di’ay ho’ay hayn to un sau ijazat lay kar iste’maal kar sakayn gay warna iste’maal nahin kar saktay.<sup>1</sup>

**Suwal:** Aaj kal ziyadah tar mulazmeen kay sath acha sulook nahin kiya jata, saith kisi mu’amlay mayn un kay sath ta’awun nahin kaartay aur agar mulazim ko ko’ee mas’ala ho to usay hal nahin kartay, yun mulazmeen bari mushkil mayn hotay hayn, mulazmeen kay huqooq kay hawalay say kuch rah numa’ee farma diji’ay.

**Jawab:** Mulazmeen kay bhi huqooq hayn aur saith kay bhi huqooq hayn. ba’az auqaat saith mulazmeen par zulm kar raha ho to aur agar mulazim aysa hay keh jis ki saith ko mohtaji hay, jaysa keh ba’az mulazmeen aysay power full hotay hayn aur unhayn saray rastay paata hotay hayn to yun woh baray qeemti hotay hayn aur saith ko chala rahay hotay hayn to aysay mulazmeen ba’az auqaat saith ko chala rahay hotay hayn to aysay mulazmeen ba’az auqaat saith ko khilona bana’ay ho’ay hotay hayn lehazah donon taraf say jo bhi zulm karay ga wo gunahgaar ho ga. Ziyadah tar saithon ki shikayat ki jati hay keh yeh loog zulm kartay hayn lekin har saith aysa nahin hota balkeh ba’az saith aysay bhi hotay hayn jo mulazmeen ko aulad ki tarah rakhtay hayn aur un kay sath husun-e-sulook say paysh atay hayn. mulazim ko bhi chahi’ay kay saith kay sath acha sulook karay, waqt par usay kaam kar kay day aur us kay mal, aal aulaad aur ghar mayn khayanat na karay. Agar mulazim ka kirdar suthra ho ga to saith akhlaqi taur par khud bakhud us kay sath acha rawaiyyah ikhtiyar karnay par majbor ho ja’ay ga. ‘aam taur par tali donon hathon say baj rahi hoti

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*1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 3, safhah 362*

hay, ta hum saith ko chahi`ay wo mulazim ka khayal rakhay, usay waqt par tankhuwah day aur tankhuwah kay li`ay dhakkay na khila`ay maslan parson dun ga ya tarson dun ga, kar kay bay charay ko tang na karay, jis tarah hamaray yahan pehli tareekh ko tankhuwah day day. Yad rahay! Jo kam tankhuwah walay mulazmeen hotay hayn mahinay ki aakhiri tarikhon mayn unki tankhuwah khatam ho jati hay aur un par qarzay charhay hotay hayn le hazah agar saith ehsan karna chahayn to pehli tareekh say do din pehlay unhay tankhuwah day dayn takay yeh baycharay apnay qarzay waghayrah utar sakayn laykin aysa karna saithon kay li`ay lazim nahin hay. Isi tarah saithon ko chahi`ay keh `eid aur shadi biyah kay moqay` par mulazmeen ko taha`if dayn takay un ka dil khush ho, yeh dayna agar cheh farz nahin keh agar nahin dayn gay to gunahgaar hon gay lekin phir bhi daytay rahayn. Yun hi saith kay ghar mayn ko`ee achi cheez pakay to mulazmeen ko bhi khila`ay keh is tarah karnay say mulazim khud ba khud wafa dari karay ga aur saith ki mohabbat us kay dil mayn ghar kar ja`ay gi. Agar saith auar mulazmeen ayk dusray kay sath husun-e-sulook karayn gay to **إِنْ شَاءَ اللَّهُ** hamara mu`ashrah saheeh ho ja`ay ga aur is say zulm ka qala` qama` (khatima) ho ga.<sup>1</sup>

**Suwal:** Mayn press ka kaam karta hun, hamaray pas printing ajansiyon walay apni playtayn chor jatay hayn aur hum nay yeh likh kar lagaya howa hay keh “15 din kay ba`ad hum zimm-e-dar nahin hon gay” is kay bawajood hum ikhlaqi taur par mahinay 2 mahinay tak playtayn sambhaal kaar rakhtay hayn aur us kay ba`ad hum un playton ko za`ay`a kar daytay hayn ya baych daytay hayn. yeh irshad farmai`ay keh hamara

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1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 3, saffah 506

un playton ko baychna kaysa hay aur playtay bik janay kay ba'ad playton ka taqazah karna kaysa hay?

**Jawab:** Aap ki baton say aysa lag raha hay keh playtay wapis laynay aur daynay ka 'urf hay, aysi sorat mayn aap ka yeh keh dayna keh "15 din kay ba'ad hum zimm-e-sar nahin hayn" yeh shart shar'an ghalat hay, jis ki playtay hayn usay wapis karni hi hon gi, chahay wo 15 din ba'ad aa'ay mahinay ba'ad aa'ay ya 100 saal ba'ad aa'ay, kiyun keh malik apni cheez kay mutalbay ka haq rakhta hay aur apni cheez mang sakta hay is ka hal yeh hay keh jin ki playtay hayn unhayn pon kar diya ja'ay keh "aap ki laytayn rakhi hayn, lay jai'ay". Ya agar qaribi jagah hay to kisi mulazim kay zari'ay playtayn wahan pohncha dayn, kiyun keh aap kay li'ay yeh playtayn rakh layna aur iste'maal mayn lay ana ja'iz nahin hay. Albatta agar playton ka malik kehta hay keh "mujhay playatayn nahin chahi'ayn, tum laylo" to phir aap ka layna ja'iz ho ja'ay ga.<sup>1</sup>

**Suwal:** Tijarat karnay walay ba'az logon ko agar yeh kaha ja'ay keh aap karubaar kay baray mayn shar'ee rahnuma'ee lay liji'ay ya dar-ul-ifta' chalay jai'ay to wo kehtay hayn keh "na hum jhoot boltay hayn aur na hio kisi ka paysa khatay hayn, pori zakaat bhi daytay hayn, is li'ay hamayn shar'ee rahnuma'ee layna zarori nahin hay." Is baray mayn aap kiya farmatay hayn?<sup>2</sup>

**Jawab:** Agar mayn yeh kahun keh "is daur mayn 99.9 feesad Businessman (ya'ni tajir) aysay hayn jinko Businees (ya'ni tijarat) kay masa'il ma'loom nahin" to shayad yeh mubalgha na ho. Sirf batayn kar rahay hotgay hayn keh "hum to Allah

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1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 5, safhah 64

2 Yeh sawal sho'bah malfuzaat-e-Ameer Ahl-e-Sunnat nay qa'im kiya hay jab keh jawab Ameer Ahl-e-Sunnat *داعش بزرگانیہم العالیہ* ka hi hay.

Allah kar rahay hayn, hamayn ziyadah lalach nahin hay, bachon kay li`ay rozi roti kamatay hayn bus” halan keh haram ghaseet ghaseet (kama kama) kar apnay acount mayn bhar rahay hotay hayn aur unhayn is ka pata bhi nahin chalta. Yeh samajh rahay hotay hayn keh “mayn nay kon si sharaab ki dukan kholi hay! Ya mayn kon sa sood ka kaam kar raha hun! “halan keh baat baat par jhoot bol rahay hotay hayn aur dhoka day rahay hotay hayn. in cheezon ko yeh serious (sanjeedah) hi nahin laytay, samajhtay hayn keh “karubaar mayn yeh sab chalta hay, is chezon kay baghayr karubaar kaysay ho ga! Jhoot na bolo to cheez bikti hi nahin hay” **لَعْنَةُ اللَّهِ** Yeh shaytan ka banaya howa zehen hay. Jab yeh haal ho ga to barakat kaysay ho gi? namazon mayn dil kaysay lagay ga? Khushoo`-o-khuzoo` kaysay aa`ay ga? Riqqat kaysay aa`ay gi? Gunahon say nafrat kaysay barhay gi? Jo karubaari hazraat mujhay sun rahay hayn wo “Dar-ul-Ifta` Ahl-e-Sunnat” say apnay karubaar ki Scanninig (ya`ni taftesh) karwa layn, is kay li`ay baqa`idah hazir hona paray ga, ya agar hazir hona mumkin nahin to inter net waghayrah kay zari`ay hi rabta kar layn aur apnay karubaar ki shar`ee rahnuma`ee layn, is kay baghayr apnay baal bachon ko halaal rozi khilanba bohat mushkil hay. Mayn nay bilkul do tauk aur janral bat ki hay, kisi kay karubaar par ko`ee hukm nahin lagaya. Sab ko masa`il sikhnay chahi`ayn. Mulazim hayn to mulazmat kay aur saith hayn to mulazim rakhnay aur saith bannay kay masa`il sikhna farz hayn<sup>1</sup> Agar yeh kahayn gay keh “yar! Hum is chakar mayn nahin partay” **لَعْنَةُ اللَّهِ** Kahin aysa na ho keh jahannum mayn daal diya ja`ay. Jab hum dunya mayn aa`ay hayn aur **الْحَمْدُ لِلَّهِ** musalman hayn to hamayn Allah-o-Rasool kay ehkamaat manna hi parayn gay, is kay baghayr

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1 Fatawa-e-Razawiyah, jild 23 safhah 623 mulakhasan

chutkara nahin hay. Jab tak koshish nahin karayn gay to kuch nahin ho ga. Allah Kareem hum ko koshish karnay wala bana`ay.<sup>1</sup>

**Suwal:** Mulazmeen say mal;ik rozay ki halat mayn `aam dinon ki tarahjbkaam layta ho, ehssaas tak na karta ho to aysi soorat mayn mulazmeen ko kiya karna chahi`ay?

**Jawab:** Malik apnay mulazmeen ko rozay ki halat mayn ri`ayat nahin daytaaur pora kaam layta hay to malik ko aysa karnay kay baja`ay roza dar kay sath ehshan karna chahi`ay.<sup>2</sup> Vahar haal kaam ki wajah say rozah mu`af ho ja`ay ya qazah karna ja`iz ho aysa nahin ho sakta. Agar rozay ki halat mayn kaam nahin ho sakta to ko`ee aur rozi ka sabab talash karayn magar kaam ki wajah say ayk rozah bhi tark nahin kar saktay hayn.<sup>3</sup>

**Suwal:** Ba`az walidayn bachon ki school say chutti ho janay par unhayn mar parnay aur number katnay say bachanay kay li`ay jhoti Aplication likh kar bhayj daytay hayn aur jan pehchan walon say jhotay certificate bhi banwa laytay hayn. isi tarah dafatir mayn hota hay keh agar m ulazim ko chutti layna ho to wo bimari ki jhoti aplication bhayj dayta hay. Kiya is tarah jhoti darkhuwastayn daynay walon ko bhi is Hadees-e-Pak “jhotay bimar na banno keh waqay`ee bimaar ho ja`o gay”<sup>4</sup> say `ibrat hasil karni chahi`ay?

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1 Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 75

2 Hadees-e-pak mayn hay: jo is mahinay (ya`ni ramzan) mayn apnay Ghulam par takhfeef karay(ya`ni kaam kam lay) Allah Pak usay bakhsh day ga aur jahannum say azaad farma day ga. (sho`b-ul-Iman jilf 3, safhah 305 hadees 3408, Ibne Khazimah, jild 3, safhah 192, Hadees 1887

3 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 6, safhah 309

4 Musnad Al Firdaus, jild 2, safhah 421, Hadees 7624

**Jawab:** Jo walidayn aur mulazmeen is tarah kar rahay hayn wo jhoot bol kar gunahgaar aur ‘azaab-e-naar kay haqdaar ban rahay hayn. jo walidayn yeh keh rahay hayn keh “bachay bimaar thay” halan keh wo jantay hayn keh bachay bimar nahin thay balkeh mehman ban kar halwah khanay ga`ay thay. Yun hi bimari ki jhoti darkhuwast day kar chutti karnay wala mulazim bhi sayr waghayrah karnay gaya ho ga. Yaad rakhi`ay! Bimar hona bura nahin hay balkeh bimari to rahmat hay, albatta jhoot bolnay mayn aakhirat ka ‘azaab hay. Neez yeh gunah ka marz jismani marz say ziyadah tabah kun haylayhazah aysay walidayn aur mulazmeen para taubah farz hay. Jo mulazim jhoot bol kar chutti kar raha hay uski tankhuwah to bimari mayn chutti karnay par bhi katti ho gi. (is moqay` par nigraan-e-shoora nay farmaya:) privete companiyon mayn mu`amla alag hota hay. Jab keh hamaray han waqf kay masa`il hayn. Allah Pak hamaray muftiyaan-e-kiram ko salamat rakhay unki rahnuma`ee mayn hum nay ayk ijarah form banaya howa hay jis mayn auti, katoti aur lait mint waghayrah ka nizam bana howa hay. Hamaray hayn ajiron ka aysa nizam hay keh agar ko`ee bohat bari industry aur fectory wala bhi isay daykhay ga to wo kahay ga keh waqe`ee Dawat-e-islami kay sho`ba jaat mayn ajiron ka ayk misali nizam hay wo shar`ee qanoon kay mutabiq hay yehi wajah hay keh hamara yeh nizam bohat Saray ajiron aur idaron ki bachat ka zari`ah hay. (Ameer-e-Ahl-e-Sunnat *داعية بركاتهم العالیه* nay farmaya:) bimar honay say bhi bachay ga aur ma`moli bimari mayn bhi katoti say bachnay kay li`ay nokri par aa`ay ga. Yaad rakhi`ay! Shar`ee qawaneen par ‘amal karnay mayn barakat hay.<sup>1</sup>

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1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 7, safhah 35

**Suwal:** “Sanad aur tajribah” mayn say kon si cheez ziyadah ehem hay? Neez yeh bhi irshaad farma `i`ay keh jis kay paas tajribah aur hunar hay, laykin uskay pas ta`leem nahin, kiya usay “para likha” kaha ja`ay ga?

**Jawab:** Is ki mukhtalik sortayn hayn:

1. kisi kay pas `ilm aur tajribah donon hon to aysa shakhs ziyadah kamiyaab hota hay.
2. kisi kay pas sirf ;ilm ho hunar ya tajribah na ho to aysa shakhs `aam taur par tajribah na honay ki wajah say ziyadah kamiyaab nahin ho pata, ka`ee jaghon par tajribay ki bunyad par mulazmat di jati hay hatta keh sanad (certificate) bhi mang li jati hay jis kay ba`is ta`leem yafta na tajribay kaar shakhs bay rozgaar reh jata hay, jabkeh kam para likha tajribay kaar shakhs bar sar-e-rozgaar ho jata hay, albatta kabhi is ka ulat bhi ho jata hay. Vahar haal kabhi sanad kaam kar jati hay aur kab hi maharat.

Yaad rakhi`ay! Sahabah-e-Kiram رَضِيَ اللهُ عَنْهُمْ kaseer `ilm walay thay magar un kay pas murawajjah sanad (aaj ki tarah certificate) nahin thi, lehazah `ilm hona chahi`ay, kiyun keh sanad to naqli bhi ban sakti hay, mumkin hay is kay zari`ay `ilm na honay kay bawajood nokri mil ja`ay, magar tajribah naqli nahin ho sakta, kitnay hi t`leem yafta bay rozgari ki wajah say khud kushi kar laytay hayn, laykin tajribah kaar bay rozgaar nahin rehta.<sup>1</sup>

**Suwal:** Kiya Office janay kay li`ay rozay mayn daarhi mundwa sakta hun?

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1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 7, safhah 419

**Jawab:** Darhi mundwana aur ayk muthi say ghatana haram aur jahannum mayn lay janay wala kaam hay.<sup>1</sup> Ramzan-ul-Mubaarak mayn rozay ki halat mayn yeh kaam karna to aur ziyadah bura hay, albatta roza hada ho ja`ay ga laykin gunah karnay say rozay ki nooraniyat jati rehti hay.<sup>2</sup> Gunah ki halakat khayziyan bohat ziyadah hayn aur khusosan ramzan-ul-mubarak aur rozay mayn gunah karnay kay baray mayn farman-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: jis nay ramzan-ul-Mubarak mayn ko`ee gunah kiya to Allah Pak us kay a`maal barbaad kar day ga.<sup>3</sup> Layhazah bandah na Ramzan mayn gunah karay aur na ramzan-ul-mubaray kay `ilawah. Yaad rakhi`ay! Aysi nokri shar`an ja`iz nahin jis mayn yeh shart ho keh roz darhi mundwa kar ana hay ya ya darhi rakhnay ki ijazat nahin hay lehazah aysi nokri ko chor kar dusri mokri ikhtiyar karayn.<sup>4</sup> Yeh shar`ee mas`la hay jo mayn nay vayan kiya hay. Aap kisi `aalim-e-deen aur mufti sahab say pochayn gay to wo bhi mayri baat kit a`eed karay ga.<sup>5</sup>

**Suwal:** mayray pas ayk motor cycle hay jis mayn petrol Company dalwati hay kiya is motor sycl ko mayn ghar kay kaam kaaj kay li`ay iste`maal kar sakta hun neez kiya mayray bha`ee ye moter cycle chala saktay hayn?

**Jawab:** Jis Company ki taraf say aap ko moter sycl di ga`ee hay agar wo privete Company hay aur moter sycl ko gharelo kaam kaaj ki ijazat bhi mili ho`ee hay to usay iste`maal kiya ja sakta hay, laykin agar aap ki sarkari nokri hay ya Company ki taraf

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1 Malfuzaat-e-A`la Hazrat, safhah 141. Fatawa-e-Razawiyah, jild 6, safhah 505

2 Fatawa-e-Razawiyah, jild 10, sfhah 556

3 Mo`ajjam ausat jild 2, sfhah 414, hadees 3288

4 Fatawa Behr-ul-`Uloom, jild 1 safhah 311

5 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 7, safhah 39



say gharaylu kaam kaaj kay li'ay iste'maal karnay ki ijazat nahin to jitna 'urf ho sirf utna hi iste'maal kar saktay hay, magar yeh bohat mushkilk hay keh ko'ee Company yun kahay keh "Aap kay bhay aur dost bhi yeh motor sycl iste'maal kar saktay hayn." Company ki motor sycl ko gharelo kaam kaaj kay li'ay iste'maal karnay mayn kitna 'urf hay is baray mayn mufti sahab rahnuma'ee farma'ayn gay.

(Is moqay' par mufti sahab nay farmaya:) ba'az auqaat Company ki taraf say mukammal ijazat hoti hay keh jis kaam mayn chahayn iste'maal karayn bil farz motor sycl par ziyadah kaam hota hay to bhi usko petrol bharwana paray ga, jitna mahinay bhar mayn iste'maal karay aur chahay kisi bhi maqsad mayn iste'maal karay ba'ad mayn Company usay itni raqam day day gi. Vahar haal jaysay qawaneen hon gay usi kay mutabiq 'amal karna ho ga.<sup>1</sup>

**Suwal:** Ayk aadami sarkari post par hay aur logon say us kay zati no'iyat kay ta'alluqat ban jatay hayn aur yeh loog taha'if lay aatay hayn to kiya is sorat mayn taha'if qabool karna rishwat kay zumray (hukm) mayn aa'ay ga?

**Jawab:** Pehlay say ta'alluqat aur taha'if ka layn dayn tha aur ba'ad mayn us ki goverment job (ya'ni mulazmat) lag ga'ee aur us say kaam nikalwaya ja sakta hay, ya'ni qeher-o-tasallut usay kisi tarah ka hasil hay to ab bhi pehlay ki tarah normal layn dayn hay to yeh chalay ga.<sup>2</sup> Albatta agar us kay zari'ay say apna ko'ee kaam nikalwana hay, to ab puranay tariqay kay mutabiq bhi honay walay taha'if ka layn dayn rishwat mayn chala ja'ay ga.<sup>3</sup> Isi tarah agar 'uhday ki wajah say layn dayn ka silsila barh

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*1 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 7, safhah 87*

*2 Bahar-e-Shari'at, jild 2, safhah 90, hissa 12*

*3 Bahar-e-Shari'at, jild 2, safhah 901, hissa 12*

gaya, di janay wali chez ki qemat barh ga`ee aur miqdaar barh ga`ee to yeh za`id hissa rishwat hay.<sup>1</sup> Han agar yeh shakhs mal dar ho gaya is li`ay ítem barha di`ay aur dishayn barha di to is ka hukm alag hay (ya`ni qabool karnay mayn haraj nahin).<sup>2</sup> Yun hi ab is ki khusosi dawat karna keh agar ye na ata to dawat hi na hoti, agar cheh is ki wajah say do char aur ko bhi dawat day di tab bhi yeh khusopsi dawat rishwat mayn dakhil hay.<sup>3</sup> Albatta mutlaqaan jo da`wat hoti hay wo rishwat nmahin hoti jaysay matehet ki taraf say shadi ki da`wat aa`ee aur aap us mayn chalay ga`ay. Is mayn bhi agar `aam mehmanon ko sadah dishayn di ga`ee aur afsar, nigran ya baray `uhday darán ko spaicil dish paysh ki ga`in to yeh specal dishayn rishwat mayn shumar hon gi. Han! Jo sab ko khilaya ja raha hay agar wohi afser ya nigran ko bhi khilaya ja raha hay to rishwat nahin.<sup>4</sup>

**Piyaray piyaray Islami bha`iyo!** Jis ko mulazim rakhna hay us ko mulazim rakhnay kay aur jis ko mulazmat karni hay us ko mulazmat kay zarori ehkaam janna farz hayn. agar hasb-e-haal nahin sikhay ga to gunahgaar aur `azaab-e-naar ka haqdaar ho ga aur na jannay ki wajah say bar bar gunahon mayn muftala hona mazed bar `aan (ya`ni is kay `ilawah) . is hawalay say mazed ma`lumaat kay li`ay Ameer-e-Ahl-e-Sunnat kay risalay halaal tariqay say kamanay kay 50 madani phool aur “Bahar-e-shari`at” jild 3 safhah 104 ta 184 “Ijarah ka biyan” parh lijiye.

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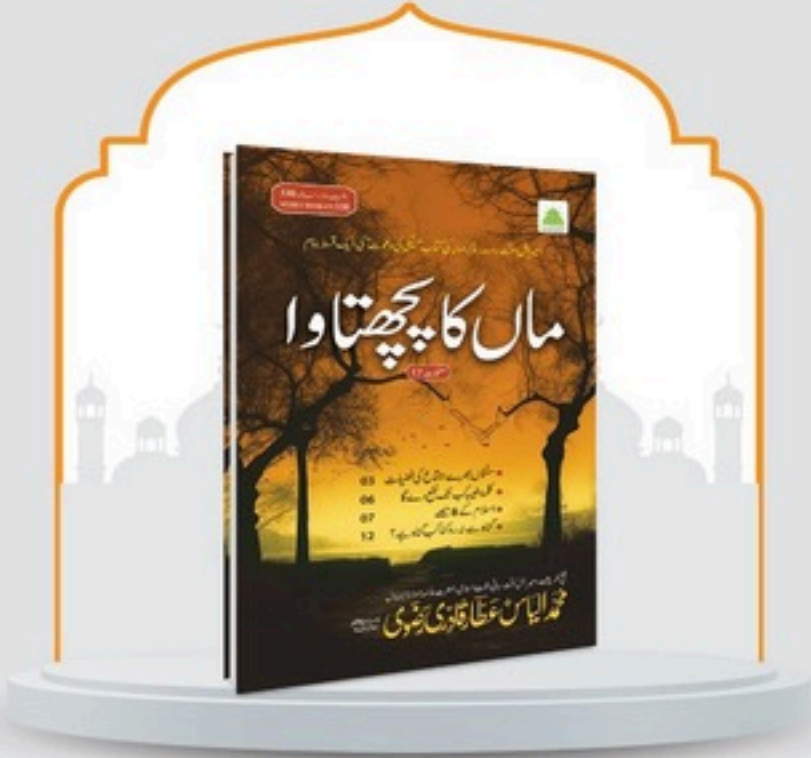
1 Bahar-e-Shari`at, jild 2, safhah 900, hissa 12

2 Bahar-e-Shari`at, jild 2, safhah 901, hissa 12

3 Bahar-e-Shari`at, jild 2, safhah 901, hissa 12

4 Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 7, safhah87

Aglay Haftay ka Risalah



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