



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami Hazrat 'Alama Maulana Muhammad Ilyas 'Attar Qadiri Razawi دامت برکاتہم العالیہ kay malfuaat ka tehreeri Guldastah banaam

Karobar kay baray mayn 13 Suwal Jawab

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کاروبار کے بارے میں 13 سوال جواب

Karoobar Kay Baaray Mayn 13 Suwal Jawab

Translation Department nay is risalay ko **Roman-Urdu** mayn compose kiya hay. Agar is risalay mayn kisi bhi tarah ki kamibayshi pa'ayn to neechay diye gaye postal ya e-mail address par **Translation Department** ko aagah kar kay Sawaab kay haqdaar baniye.

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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوَّةِ سَلِيْمٌ
أَكَابِخُدُ فَلَمَوْذٌ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمٌ يَسِّمُ اللّٰهُ الرَّحْمٰنُ الرَّحِيمُ

Kitab perhnay ki Du'a

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

اللّٰهُمَّ افْتَحْ عَلٰيْنَا حِكْمَتَكَ وَانْشُرْ
عَلٰيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاَكْرَامِ

Tarjama:

Ay Allah (عَزَّوجَلَّ)! Ham par 'ilm-o-hikamat kay darwaazay khoool 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.

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين
 ۖ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Is kay matter aur tarreeb mayn kuch tabdeli hu` ee hay

Karobar Kay Baaray Mayn 13 Suwal Jawab¹

Du'a-e-Khalifa-e-Attar

Ya Rabb-e-Mustafa jo koi 14 safhat par mushtamil risalah “Karobar Kay Baray Mayn 13 Suwal Jawab” parh ya sun lay, usay shar’e taqazon kay mutabiq karobaar karnay ki toufeq ata farma aur us ki bay hisab bakhshish o maghfirat farma.

امين بجاہ خاتم النبیین ﷺ

Durood Shareef Ki Fazeelat:

Farman-e-Aakhri Nabi : حَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ Jisay koi mushkil paysh aa`ay usay mujh par kasrat say durood-e-paak parhna chahiye kyun keh mujh par durood-e-paak parhna bala'on aur musibaton ko taal dayta hay. (*Al-qaul-ul-Badi, Safha 414*).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: Jab hum bakery say koi pack saman laytay hayn aur usay kholtay hayn tw basa-awkat woh kharab nikalta hay. Phr jab hum usay wapis karnay jatay hayn to bakery walay tabdeel nahin kartay to aesi sorat mayn hamayn kya karna chahey?

¹ Yeh Risalah Ameer-e-Ahl-e-Sunnat دامت برگزانته العالیۃ sau kiye gaye suwal jawab par mushtamil hay

Jawab: Aysi sorat mayn behtar yeh hay keh dukan par hi usay check kar liya jaey. Agar ghar mayn jaa kar check karnay kay baad wapis karayn gay tu dukan daaar nahin manay ga jab keh khari'dar qasmayn kha'ey ga keh mayn nay is mayn kuch nahin kiya, Ghar jaa kar khola tu yeh kharab nikla tu yun jhag'ra hoga.

Khareednay walay ko chahiye keh woh dukandar say pouch kar packet phaar lay agar sahi hu'a tu lunga warna nahin lunga, ab agar woh ijazat day to wohin packet pha'rayn warna baghyr ijazat kay phar'yn gay tu jhagra hoga aur karoobar mayn aaysa andaz ikhtiyar karna ja'iz nahin hay keh jis ki wajah say jhagray kay imka'nat payda hun.

“Khareeda Hua Maal Wapis Nahi Kiya Ja`ega” Likh Kar Lagana Kaysa?

(Is moqay par Madani Muzakaray mayn mojod Mufti Sahab Nay Farmaya) Agar chz mayn aayb hay tu bhalay kharedar nay usay du'kan par khol kar nahin daykha dukan'dar par wapis layna laazim hay. Bohot si aysi chizayn hotin hayn ju dukan'dar par kholi nahin jaa saktin masalan jo chizayn gift pack k tor par li jaati hayn unhayn dukan par kholna mumkin nahin hota aur unhayn ghar par aa'kar hi kholna parta hay. Agar dukan par kholayn gay tu sanbalna mushkil hojaega. Aam tor par may'yari jaghon par chizon ka kharab nikalna kam hi hota hay aur jahan aaysa hota hay wahan bohot say dukandar yeh likh kar laga daytay hayn keh khareeda hu'a maal wapis nahin kiya jaey'ga halan keh yeh ko'I usol ya zabta nahin hay bal keh jo chz kharab hay woh dukan'daron ko wapis karna hi hogi. Agar dukan'dar wapis na karna chahayn tu apni taraf say bara`at zahir kartay hu'ay ga'hak ko keh dayn

keh yeh chz jaisi bhi hay isay abhi daikh lo baad mayn wapis nahin hogu, magar yeh jo likh kar laga daytay hayn keh khareda hu'a maal wapis nahin kiya jaey ga yeh shar'I aytabar say durust nahin hay. (Malfuzat-e-Ameer Ahl-e-Sunnat).

Suwal: Mayn ayk dukaan par kaam karta hun, kabhi kbhar hamari dukan par ga'hakun ka itna rash hota ho jata hay keh mayn jama'at kay sath namaz nahin parh paata tu aysi sorat mayn jama'at ka chorna kaysa hay?

Jawab: Agar jama'at ka waqt hogaya aur jama'at kay sath namaz parhnay mayn ga'hakun ki bhayr kay ilawa koi rukawat nahin hay tu yeh jama'at chornay kay liyay shar'e uzar nahin hay, Ga'hakun ko chor kar jama'at say namaz parhna wajib hay. Agar koi gahak ki wajah say namaz choray ga tu gunahgar hoga. Gahak chor kar jama'at kay sath namaz parhnay kay zariyay agar hirs-o-lalach ki kaat nahin hogi tu phr kis kay zar'eyay hogi? Yaad rakhiyay! Aysi nokri bhi ja'iz nahin hay jis mayn jama'at kay sath namaz parhnay say mana kiya jata ho ya woh jama'at kay sath namaz parh'nay mayn rukawat banti ho. Albat'ta agar nokri kisi aysay maqam par hay keh jahan koi aysi masjid nahin hay keh jis mayn ba jama'at namaz par'hi jaa sakay to is sorat mayn agar kisi nay waqt kay andar andar makroh waqt say pehlay namaz parh li to koi gunah nahin hay.

(Mlafozat-e-Ameer Ahl-e-Sunnat, 65/2).

Suwal: Karobari zarorat ya raqam ki hifazat kay liyay bank mayn account khulwana ja'iz hay ya nahin.?

Jawab: Current account khulwa saktay hayn, saving account khulwanay say Ulama-e-Karam ﷺ nay mana farmaya hay, kyun keh us par sood banta hay. (Chanday kay baray mayn

Suwal jawab, safha: 49) (Malfozat-e-Ameer Ahl-e-sunnat, jild 4, safhah 342).

Suwal: Agar karobar mayn baar baar nuqsan hota jaa raha hay tu iski kya wojohat hayn?

Jawab: Nafa Nuqsan Allah paak kay ikhtiyar mayn hay. Baaz auqat azmaish aur imtehan bhi hota hay aur kabhi apni kota'hiyan bhi hotin hayn. Umo'man yeh awaam samjhti hay keh kisi nay bandish ya jadu kardiya hay, aaysay log har baat mayn jaadu.jinn aur asa'rat jaysi chizayn nikal laytay hayn, aysa zarori nahin hay, kyun keh sub loug farigh thori bythay hayn keh jaadu hi kartay rahayn gay. Agar karobar mayn niqsan ho raha ho tu us kay liyay jad'd-o-jihad yani mehnat karayn, Allah paak say tauba karyn, tilawat karyn, namaz parhyn, Allah kareem ki bargah mayn du'aeyn karayn aur rozi mayn barakat walay aurad-o-waza'if parhyn, لَنْ شَاءَ اللَّهُ rozi khul jaey gi, taraq'qi hogi aur karobar nuq'san say ruk jaey ga. Dawat-e-Islami kay maktaba-tul-madinah kay risalay "Chiriya Aur Andha Saanp" ka mutala kar layn, us mayn rozi mayn bara'kat kay ach'chay ach'chay aurad diyay gaey hayn. (*Malfozat-e-Ameer Ahl-e-Sunnat 70/5*).

Suwal: Tijarat karnay walay baz logoun ko agar yeh kaha jaey keh Aap apnay karobar say muta'liq shar'e rahnumai lay layn ya dar-ul-iftah chalay jaeyn tu yeh kehtayn hayn keh "Na hum jhoot boltay hayn aur na hi kisi ka paysa khatay hayn, poori zakat bhi daytay hayn, ese liyay hamayn shar'e rahnumai layna zarori nahin hay". Is baray mayn aap kya farmatay hayn?

Jawab: Agar mayn yeh kahun keh is dor mayn 99.9% businessman yani tajir aaysay hayn jin ko business yani tijarat kay masa'il maloom nahin tu shayad yeh mubalagha na ho. Sirf

baatayn kar rahay hotay hayn keh Hum to Allah Allah kar rahay hayn, hamayn zyadah lalach nahin hay, bachon kay liyay rozi roti kamatahayn bus waghayra halan keh haram ghaset ghaset kar apnay account mayn bhar rahay hotay hayn aur inhayn is ka pata bhi nahin chalta. Yeh samajh rahay hotay hayn keh “Maynay kon sa sharab ki dukaan kholi hay, ya mayn kon sa sood ka kaam kar raha hun” halan keh baat baat par jhot bol rahay hotay hayn aur dhokay day rahay hotay hayn. In chizon ko yeh serious sanjeeda hi nahin laytay keh yeh sub to karobar mayn chalta hay, ya in chizon kay bghayr karobar kaysay hogya keh jhoot na bolo tu chz bikti hi nahin. **نَعُوذُ بِاللَّهِ** yeh shaytan ka banaya hua zehan hay.

Jab yeh haal hogya to barakat kaysay hogi? Namazon mayn dil kaysay lagay ga? Kushu-o-khuzu kaysay aaega? Riq’qat kaysay aaegi? Raham dili kaysay aaegi? Gunahun say nafrat kaysay payda hogi? Jo karobari hazrat mujhy sun rahay hayn woh “Dar-ul-Iftah Ahle-e-Sunnat” say apnay karobar ki scanning yani tafteesh karwa layn aur unhayn is kay liyay baqa’eda hazir hona paray ga, ya agar hazir hona mumkin nahin tu internet waghayra kay zareyay rabta karlayn aur apnay karobar ki shar’e rahnumai lay lain. Is kay bghayr apnay baal bachon ko halal rozi khilana bohot mushkil hay. Mayn nay bilkul do tok aur general baat ki hay, kisi kay karobar par koi hukum nahin lagaya. Sub ko masa’il seekhnay chaheyan. Mulazim hayn tu mulazimat kay aur sayth hayn tu mulazim rakhnay kay aur sayth bannay kay masa’il seekhnay farz hayn. (Fatwa Razawiy’ya 623/23, 626 mulkha’san). Agar yeh kahayn gay keh yar! Hum is chakkar mayn nahin parhtay tu qayamat kay din bhi keh dayna keh “Hum is chakkar mayn nahin partay”. **نَعُوذُ بِاللَّهِ** kahin aysa na ho keh jahan’num mayn daal diya jaey. Jab hum duniya

mayn aa`ay aur ﷺ musalman hayn tu hamayn Allah aur Rasool kay ahkamat man`nay hi parayn gay, is kay bghayr chut`kara nahin hay. Jab tak koshish nahin karayn gay tu kuch nahin hoga. Allah Kareem hum ko koshish karnay wala bana`ay. (*Malfozat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 75*).

Suwal: Kapray par mukhtalif tarah keh design bananay kay liyay bachay huay cut piece istaymal kiyay jatay hayn, kya is kay istaymal ki ijazat hay?

Jawab: Kapray par design bananay ke liye mukhtalif tarah ke jo rangeen kapray lagatay hain to zahir hai woh kisi thaan ko phaar kar nikalnay se to rahe, balkay thaan main se bachay hue cut pieces ya kapray silai karne ke baad jo mukhtalif tarah ke cut pieces bache hote hain un se banaye jatay hain aur yeh darzi ke liye haq aur halal ke hote hain. Baaz logon ko sada suit acha nahi lagta to woh apna shoq pura karne ke liye yeh kapray lagwatay hain. Bahrhal! Jis kapray se yeh design banaye jatay hain uske baare main jab tak yeh confirm na ho ke yeh kapra chorii ka hai to usay lagwa sakte hain. Agar cut pieces ke baare main yeh tay karlia jaye ke woh chorii ke hote hain to phir cut pieces ka karobar bhi najayaz hojayega, halankeh aisa nahi hai.

Agar mayn darzi hota

Agar main darzi hota to shayad yeh karta ke apne paas ek thayli rakh leta aur gahak ke kapray ka dhaaga nikalta ya jo kuch bhi bach jata to woh sab thayli main daal deta aur suit ke sath thayli bhi pesh kardeta. Niz aik main Dustbin (kura daan) bhi rakh leta, agar use tailor dekh kar gussa aata to bolta is Dustbin main daal do phir chahta to usko istemaal kar leta. Yeh mera mizaaj hai ke pata nahin use rakhna chahiye ya nahin, is main khatra ka pehlu bohat bara hai kyun ke bande

ko Sharia masail ki maloomat nahin hoti, nafs-e-amara yani sarkash nafs bhi hai jo doosre ka haq maarnay par ubharta rehta hai. Kapron se jo cut pieces bache jata hain woh mukhtalif tarah ke kaam main istemaal kiye jata hain, shoqeen qisam ke log is se baba suit wagaira banate hain, phir yeh safaa karne ke kaam main bhi aata hain. Cheezon ko phenknay wala dor chala gaya, ab har cheez bakti hai, pehle to kaghaz ki cheepiyan press wale phenk dete thay, phir ghareeb log unhein wahan se utha lete aur khana pakatay waqt koile wagaira jalanay ke kaam main latay thay. Bahrhal! Koi khof-e-khuda wala darzi ho to apne paas tailor rakh le aur kapray main se bache hue har cheez us main jama kar ke uske malik ko de de. Aur Allah Pak ki raza hasil karne ki niyat kare ke is main nek nama hai aur logon ka itimad bhi bahal ho jayega.

Har darzi kapda chor nahin hota

Maashray main ek muhawara ban gaya hai ke "Jo chor nahin, woh darzi nahin hosakta." Jis darzi ki kapra chori karne ki aadat hoti hai agar aap use poore naap ka kapra bhi denge to woh us andaz main cutting karega ke kuch na kuch kapra bacha le ga. Bahar-e-shariat main hai: "Aadhi pandli tak kurta pehnna sunnat hai." (*Radd al-Muhtar, jild 9 safhah 579, Bahar-e-Shariat, jild 3, Safhah 409, Hissa:16*) Ab jo Aadhi pandli tak ka kurta pehente hain unhein is ka tajurba hogा ke woh darzi ko Aadhi pandli tak kurte ka naap dete hain magar koi khush naseeb hogा jiska Aadhi pandli tak wala kurta banta hai. Gahak ko samajh nahi aye gi, jab jhuk kar dekhe ga to kurta Aadhi pandli tak ja raha hogा aur jab seedha khara ho to koi bataye ga ke Aadhi pandli tak hai ya nahi. Isi tarah ek balti chori aasteen ka bolte hain magar woh bhi kahan hoti hai? Cutting main kapra kam kar dete hain. Albeit har darzi aisa nahi karta,

main umoomi baat kar raha hoon, jo aisa karte hain unhein Allah Pak se darna chahiye. Magar sab darzi aisa nahi karte، داواۃ اللہ مکشأۃ اللہ Dawat-e-Islami ke deeni mahaul main bohat sare darzi hain jin se mera hasan-e-zann hai ke woh sahi se kaam karte hain.

Suwal: Kon sa attar pasand karte hain aap? Neez attar ki bottles main size ka bara masla hota hai, kabhi teen gram ki sheeshi milti hai kabhi do aur aadhi gram ki aati hai, aur customer (yaani gahak) aakar teen gram attar mangta hai. Kyunki in sheeshiyon main attar ki kitni miqdar aasakti hai, is ka sahi ilm hamain bhi nahi hota to customer ko ye kaise samjhaai jaye ya us ko sahi wazan kaise bataya jaye? Is ka kuch hal irshad farmadijiye. Duniya pasand karti hai attar gulab ko, lekin mujhe Nabi ka paseena pasand hai. Dhai teen mashay ki sheeshiyen ya chhote size ki sheeshiyen aati hain, is main waqai azmaish hai ke dukandar kis tarah isko poore teen mashay ki keh kar bechay? Is ka hal ye hai ke customer se wazan ka zikr hi na kare balkay kahe ke ye sheeshi itne ki hai aur woh sheeshi itne ki hai. Agar sheeshi par likha hua ho ke ye teen gram hai to dukandar kahe ke beshak is par ye likha hua hai lekin maine uska wazan karke dekha nahi hai. Ye agar mushkil hoga ke aam logon ke saath dealing asaan kaam nahi hai, main bhi karobari shakhs hoon, mujhe maloom hai log tang karte hain lekin ye sab karna parega warna teen mashay keh kar kam wali sheeshi dein ge to gunahgaar ho jayenge.

(*Malfuzat-e-Amir-e-Ahl-e-Sunnat, jild 5 safhah 243*)

Suwal: Ladki ko shaadi main jo mehr ki raqam milti hai, to woh use kis tarah istemaal kare? Ek martaba Madani channel par suna tha ke ladki shohar ko karobar karne ke liye woh raqam de sakti hai.

Jawab: Jo mehr aurat ko mila hai, to yeh uski malika hai. Kisi bhi jaa'iz tareeqe par use istemaal kar sakti hai. Agar shohar ko dena chahe to de sakti hai, aur phir agar wapas nahi lena chahe to maaf karne ka bhi use ikhtiyaar hai. (*Durr-e-Mukhtar, jild 4 safhah 239*) (*Malfuzat-e-Amir-e-Ahl-e-Sunnat, jild 6, safhah 65*)

Suwal: Kya 10, 9 Muharram ko karobar karna manaa hai? Neez kya in dino main ghar main chulha bhi nahi jala sakta?

Jawab: Yeh dono baatein ghalat hain. Muharram main chulha bhi jala sakte hain aur karobar bhi kar sakte hain. (*Malfuzat-e-Amir-e-Ahl-e-Sunnat, jild 6 safhah 166*)

Suwal: Dawat-e-Islami ke sunnaton bhare ijtemaat main milawat karne ke saath saath is ke bade gunaah hone ke baare main bhi bayan kiya jata hai. Lekin jab banda karobar karta hai aur us ka nafa dekhta hai to azabat ko bhol jata hai aur do paise kamane ki khatir gharo main istemaal hone wali ashyaaj jaise aata, daal, chawal aur ghee wagera main baaz oqat sehat ko nuqsaan pahunchane wali chezein mila kar bech deta hai, use yeh ehsaas nahi hota ke milawat wali chezein kha kar logon ki sehat kharab hogi. Baaz bachay apahij aur muhtaaj ho jaayenge, koi aankhon aur koi gurdon ke amraaz ka shikaar hoga. Jo log is tarah maal ki mohabbat main apni dunya aur aakhirat ko nuqsaan pahuchate hain, un ka is gunaah se bachne ka aakhir zehan kyun nahi banta?

Jawab: Yeh ek taweel (long) topic hai aur yeh bohat pareshan kun baat hai ke har cheez main milawat ho rahi hai. Paani main bhi milawat ki jaati hai. Ab aise halaat main aadami kya kar sakta hai? Yeh masla zehan nasheen kar lijiye ke agar bechne wale aur khareedne wale dono ko pata hai ke yeh maal milawati hai aur is main itni milawat hai, is ke bawajood gahak

khushi se kharid raha hai to gunah nahin lekin aam taur par aisa nahin hota. Har aadami khalees cheez talash karta hai aur yeh pasand karta hai ke khalees cheez mile lekin milti nahi. Agar hum mubalagha karein to taqreeban 99.99 feesad chezon main milawat hoti hai, kiss cheez ka tazkira kiya jaye. Suna hai ke dudh ke dabay main bhi dudh ke bajaye Whitener Liquid hoti hai aur likha hota hai ke yeh dudh nahi hai phir bhi log ise chai bana kar pee rahe hote hain ya ise dudh ke taur par istemaal kar rahe hote hain. Agar waaqai dabbe main dudh nahi aur yeh likha bhi gaya hai to bhi banane wala ghaat se bach jayega. Aaj kal taqreeban mirch masalay main milawat hoti hai, dudh main paani mila hota hai. Dudh main gaaye, bhains aur bakri teenon ka dudh mix hota hai magar Pakistan main log gaaye ka dudh zyada pasand nahi karte, halanke gaaye ka ghee aur dudh main shifa hone ke mutalliq maine parha hai. (*Mustadrak, jild 5 safhah 575, Hadith: 8274*) Is ke bawajood hamare yahan log gaaye ka dudh zyada istemaal nahi karte. Bairoon-e-mamalik main dudh ke dabon par likha hota hai ke yeh gaaye ka dudh hai aur log ise istemaal kar rahe hote hain. Agar dudh main gaaye, bhains aur bakri teenon janwaron ka dudh mix hai aur gahak ko pata hai phir to woh durust likha gaya hai, lekin agar pata nahi hai to phir yeh ek tarah se dhoka hojaye ga kyun ke gahak ise bhains ka dudh samajh kar le raha hai, bhains ka dudh ghaara hota hai is liye humare yahan ise zyada pasand kya jata hai. Kuch log aata waghera mila kar bhi dudh ghaara kar dete hain. Allah Pak aise karne walo ko hidayat aur toba ki toufiq naseeb farmaye. Kaali mirchon main papeete ke beej sikha kar daal diye jate hain kyun ke yeh bhi kaale rang ke hote hain is liye pata nahi chalta. Hotelon ki istemaal shuda chai ke patte aur bhune hue chanon ke chilko ko color kar ke kuch log chai ke patte main mila dete hain, agar woh sach likha hota hai to ab banane wala ghaat se

bach jayega. Agar mumkin ho to masalay ke dabe kharidne ke bajaye bazaar se khule masalay lein, agar bhi sach nahi milti to kuch behtar hogi. Lekin garam masalay ke packet banane wale sab milawat karte hain yeh zaroori nahi. Phir yeh bhi hota hai ke masalay wale packet 25 rupees ka milta hai jabke khaas packet ka kharcha aata hai phir ise kam az kam 60 rupees main bechna hogा, ab 25 rupees wale naqs (kharab) garam masale wale packet ke muqable main khalees packet ko kaun le ga? Yehi wajah hai ke khalees cheez bechne wale ke bare main log bolte hain ke yeh loot ta hai jab ke woh laakh qisamain kha kar yakeen dilaye ke yeh khalees hai magar koi is ka yakeen nahi kare ga.

Halal Zara'ey say rizq kamana cha'hiye

Agar koi yeh kahe ke bazaar main karobar karne ke liye milawat wala maal bechna majboori hai to use chahiye ke woh aisa kaam hi na kare jisme milawat karna aur dhoka dena ho. Halal rozi kamane ke aur bhi bohat se zariye hain unhe ikhtiyar karke halal rozi kamaye. Aam taur par logon ko khane main umda se umda dishain darkar hoti hain, phir apni in khwahishat ko pura karne ke liye haram zariye se maal kamane ke gunah main ja parhte hain. Bahirhal jo log milawat se bache nahi aate, unhe chahiye ke woh "exercise shuru karein taake azaab bardasht kar sakein." Yeh jumla main ne chot karne ke liye kaha hai, warna dunia main na koi aisi exact size hai aur na koi aisa chemical jisse banda Jahannam ka azaab bardasht kar sake ya is se bach sake. Agar koi Na'uzu Billah yeh kahe ke main Jahannam ka azaab bardasht kar loonga to aisa kehne wala kaafir hojayega. (*Fatawa Razawiya, jild 14 safhah 654*) Kyunki usne Allah Pak ke azaab ko halka jana hai. Yaad rakhiye! Jahannam ki aag Allah Pak ki rehmat ke paani aur sachi tauba

yahin reh jaayegi aur in main se kuch bhi saath nahi jaayega.
Allah Kareem hamain thodi rozi par qana'at ata farmaye.

امین بجاہ خاتم النبیین ﷺ

Dhoke aur milawat ke zariye hasil kiya hua maal haath se nikal jata hai. (Is mauqe par Nigran-e-Shura ne farmaya:) Milawat aur dhoke se hasil kiya hua maal chala bhi to jata hai. Mashhoor waqia hai ke ek shakhs doodh main paani milata tha, ek din sailaab aaya aur uske saare janwar baha kar le gaya. Kisi ne us shakhs se kaha ke yeh wahi paani hai jise tum doodh main milate the. Aaj wahi paani sailaab ban kar aaya aur tumhara saara maal le gaya. (*Ahya' ul-Uloom, jild 2 safhah 97*) Jo paisa galat jagah se aata hai to woh galat jagah dakuon wagairah ke paas chala jata hai. Karobar main dhoka dene walon ke liye sakht wa'eedain hain, is tarah Hadees-e-Pak main hai: "Jo shakhs aib daarr cheez farokht kare aur us par gahak ko khabardar na kare to aisa shakhs Allah Pak ki narazgi main rahega aur farishte us par lanat karte rahenge." (*Ibn Majah, jild 3 safhah 59, Hadees: 2247*) Dusri Hadees-e-Pak main hai: "Tamam kamayion main zyada paakiza un tajiron ki kamai hai jo baat karein to jhoot na bolein, jab unke paas amanat rakhi jaye to khianat na karein, jab wada karein to uska khilaf na karein, jab kisi cheez ko khareedtein to uski mazamat main mubalagh na karein, jab apni cheez bechein to uski tareef main mubalagh na karein, un par kisi ka aata ho to deen main dheela na karein, aur jab unka kisi par aata ho to sakhti na karein." (*Shu'bul Imaan, jild 4 safhah 221, Hadees: 4854*) Allah Pak hamain halal rozi kamane ki toufiq ata farmaaye, (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, jild 6, Sahfah 438*)

امین بجاہ خاتم النبیین ﷺ

Suwal: Aik Islami bhai ka bhi bhainson ka karobar hai, unke zehan main kisi ne yeh baat bitha di hai ke "Jab bhi aap apna karobar barhayen gay, aapke oopar jadoo hojayega aur aapko kuch na kuch nuqsaan hogा!" Is tarah ki kifiyat main banda kya kare aur is ka itimad kaise bahal ho?

Jawab: Aise shakhs ko chahiye ke woh Allah Paak par bharosa kare, Allah Paak jo chahe ga wohi hogा. Agar woh shakhs kisi ka murid hai to apne peer o murshid ke shajare ke awraad pabandi se padhe aur ta'awwuz pehn le, ان شاء الله bahut zyada faida hogा, asarat waghera bhi chale jayenge.

*"Mudda'i lakh bura chahe to kya hota hai,
Wohi hota hai jo manzoor-e-Khuda hota hai."*

(Malfuzat-e-Ameer-e-Ahl-e-Sunnat, jild 7 safhah 194)

Suwal: Baaz log apne kapre dhobi ke paas bhool jaate hain aur tawil arsa guzar jaata hain, is soorat main dhobi ko kya karna chahiye?

Jawab: Dhobi ko chahiye ke woh apne gahakon ke mobile numbers aur unka address le liya kare, phir gahak ke na ane ki soorat main usi address par apne paas kaam karne wale ko kapre de kar bhej de. Kuch ilaqe aise bhi hain jahan dhobi khud ghar se kapre le jata hain aur dhone ke baad khud de bhi jata hain. Is main kisi gahak ke bholne ka suwal hi paida nahi hota, yeh laundry ka karobar hota hain aur is main kaam karne wale log bhi aas paas ke hote hain. Agar koi gahak apne kapre bhool bhi gaya hai toh uske ghar main koi aur kapre pahuncha hi dega, yeh itna bara masla nahi hain. Lekin agar dhobi ghalti

kar jaye toh woh alag baat hai, dhobi ko ghaflat karni nahi chahiye. Gahak ke kapre bholne se woh maal-e-ghaneemat nahi hojate ke unpar qabza kar liya jaye, unko apne paas mehfooz rakhna hoga. Amooman, laundry walon ki ginti ke hi gahak hote hain, roz-ba-roz naye gahak nahi aate honge. Kaghaz par naam likh kar diwar par laga de taki agar koi apne kapre bhol bhi gaya ho toh kaghaz dekh kar use yaad aajaye.

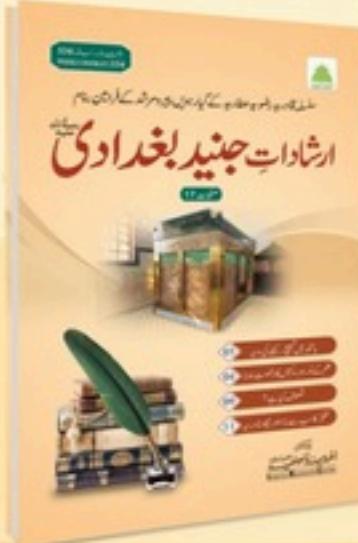
(*Malfoozat-e-Amir-e-Ahl-e-Sunnat, jild 7 Safhah 204*)

Suwal: Pani ka karobar karna jaiz hai ya nahi?

Jawab: Jaiz hai. (*Malfoozat-e-Amir-e-Ahl-e-Sunnat, jild 2, safhah 45*)

Note: Page 4 par mojoood sawaal Shuba Malfoozat-e-Amir-e-Ahl-e-Sunnat ne qaim kiya hai, jabke jawab Amir-e-Ahl-e-Sunnat Damaat Barkatuhum Alaih ka hi ata farmaya gaya hai.

Agly hafty ka Risala



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