

# SILK-E-HAYAAT

UMOOR AL-QAZA

Issue 11 | Jumadil Ukhra - 1443 | English



Ameerul Mumineen <sup>AS</sup> taught us the concept of *Ahsin Illa man Asa Illaik*. By practicing acts of forgiveness and benevolence - no matter what the injustice inflicted upon us, we remain true to who we really are; true followers of Ameerul Mumineen <sup>AS</sup>.

A painting depicting that the scales of 'Ehsaan' are always triumphant.  
Painting by: Zainab M. Shakir



# How Islam Protects Familial Relations

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What do the Reliance Industries, L'oreal, Shun Tak holdings and Rollins have in common? Other than being businesses worth millions, each has become prey to family feuds threatening to ruin decades spent on meticulously building their empires. The dispute between the Ambani brothers, Anil and Mukesh, over control of the huge conglomerate set up by their father continued for years. The Rollins family feud has been described by Forbes as "one of the nastiest intergenerational battles ever to take place." These are but a few of numerous examples of family conflicts affecting businesses and entire kingdoms, at the root of which lie misunderstandings, jealousy and pride. Conflict amongst family members is difficult to eradicate completely, for it is human nature to disagree over clashing views and beliefs that are not always shared by others. Further, the Quran states in various occasions that it is the work of *shaitaan* to fuel enmity and hatred between the people, to tempt, slip, induce dissension and insinuate evil (*wasaawis*).



A counselling seminar held for couples in Taheri Mohallah, Kuwait.  
Photo courtesy: Daeratul Aqeeq.

However, Islam, the religion of peace, and the Shariat established by Rasulallah <sup>SAW</sup> implore its followers to maintain good relations with one another and endeavour to minimize the occurrence of disputes and conflicts in every aspect of a Mumin's life. The Quran al Majid and Rasulallah's <sup>SAW</sup> teachings have established Mumineen *en masse* as brethren, and furthermore, detailed the obligations one has towards his parents and family. The Quran mandates that we treat our parents with kindness and benevolence, forbidding uttering even a word of frustration. This philosophy is further explained by the sanctioned sunnat of '*Silat al Rehem*,' the intent of which is to strengthen familial bonding and kinship by keeping in touch and exchanging gifts if possible, especially during Sherullah al Moazzam. One of the bounties of '*Silat al Rehem*' is that it extends one's lifespan.

During the pre-Islamic era, the tribe acted as the main functional unit of the Arabian society and was composed of people with connections to a common relative. The tribe was the societal and familial backbone in which unity was paramount; a step against one was a step against the whole. Rasulallah <sup>SAW</sup> united these clans under the umbrella of Islam.

Rasulallah, <sup>SAW</sup> after his emigration to Madinah, created a social structure in which disputes and clashes became rare. The community in Madinah transformed into one family, and this was further emphasized in his teachings where he articulates that Allah Ta'ala is with those who worked together as one unit, stressing the importance of harmony, unity, and working together. He also decrees

that no act of Allah Ta'ala's obedience was rewarded more swiftly than the act of ensuring good relations with one's family and relatives. Another one of his teachings instructs his followers to exchange gifts with one another for doing so increases affection and cleanses hearts of grudges and ill will.

Conflict can be stressful and severely damaging to relationships. Each and every pillar of Islam and Shariat when examined, prioritises the family and implores us to minimize disputes and conflicts between one another. For example, in the business of selling fruits, Rasulullah <sup>SAW</sup> did not allow a person to sell fruits which had not ripened because it led to conflicts. The rules surrounding inheritance have also been articulated in detail in the Quran and various texts which can aid in the effort to prevent family disputes, the majority of which are caused by irregularities regarding inheritance.

Likewise, Awliyaullah <sup>AS</sup> have strived through the ages to facilitate peace and harmony between Mumineen. Syedna Abdeali Saifuddin <sup>RA</sup> introduced the *Nikah* and *Talaq* deeds and Syedna Taher Saifuddin <sup>RA</sup> set up a specific department



A father and son filling the partnership deed for their family business.

Photo courtesy: Shk Mustafa bhai Badri, Amil Saheb, Saifee Burhani Dohad.

(Sighatul Qaza) to resolve disputes and conflicts. Syedna Mohammed Burhanuddin <sup>RA</sup> and Syedna Aali Qadr Mufaddal Saifuddin <sup>TUS</sup> have spearheaded various efforts to minimize disputes and conflicts in the businesses of Mumineen, including the partnership and business deeds.

In addition to establishing preventative measures, Awliya Allah <sup>AS</sup> have charted paths for resolving and moving on from conflicts as well. Rasulullah <sup>SAW</sup> has cited in one of his counsels that a Muslim is not permitted to sever relations with his brother for more than three days, stating that three days are the longest one might take to forgive his brother and work towards reconciliation. The words of Amirul Mumineen <sup>AS</sup> etched on our hearts by Syedna Mufaddal Saifuddin <sup>TUS</sup> teach us to strive for such greatness so as to not just forgive, but also show kindness to those who do injustice to us, which is the epitome of good character.

This counsel can be interpreted in several ways. One way to solve disputes is to bury the hatchet and not keep prolonging the fight for years on end. Syedna Mufaddal Saifuddin <sup>TUS</sup> instructs Mumineen to solve their disputes internally with harmony and mutual understanding rather than dragging issues to court. Another way to solve a dispute when someone has wronged you is by giving that person the benefit of the doubt. Our obsession with our side of the story makes us deaf to theirs, which breeds further disputes and distances us from resolution.

Today, under the banner of Umoor al-Qaza, Mumineen work tirelessly to help resolve us resolve issues and bridge any gaps that occur between us. May Allah Ta'ala grant us the strength to live harmoniously with each other, and make our Aqa Maula <sup>TUS</sup> happy and proud.

# GLIMPSES FROM AROUND THE WORLD

Solving Disputes in

Indore

A sizeable office has been setup for members of Umooor al-Qaza in Indore. If a Mumin has any grievances, they may come to the office and file their complaints. Members patiently listen to their complaints in detail, and take their complaints in writing. They then request the other party in question and will listen and document their side of the story as well. After understanding both sides of the case, members call both parties and discuss the complaint filed. *Tafheem* is done to

reach a resolution which is favorable to both sides and by the *dua* of Maulana <sup>TUS</sup>, 80 per cent of cases are solved within a week.

In disputes related to inheritance, Mumineen are given a chart explaining the *ahkaam* (rules), and the intricacies of making a '*wirasat nama*' (will). Sometimes inheritance disputes can cause great rifts within families, but most Mumineen are amenable once the rules are explained to them.

## What the Qaza Committee should Always Remember

Shk Mohammed bhai Manmadwala, Amil Saheb - Bradford



Most disputes fall under one of three categories; business, inheritance, and marital. While the chronology and cause of each matter can be different, in my experience most conflicts arise due to either greed or insecurity – both of which are very human tendencies.

A person caught in the trap of greed is usually caught, lured a quick profit. Sometimes we may find an investment rather fishy, but still go through with it due to the lucrative turnover it promises. A number of things can be done by the Qaza Committee in order to help people make rational, informed decisions:

- Maulana <sup>TUS</sup> usually counsels Mumineen to live in harmony. Similarly, we can always remind people and eulogize the zikr of Awliyaullah AS and their *wasaya*, which can help people view the conflict or issue in a different light and inform their decision-making.

- Encourage businesspeople to maintain transparency and accountability in their business and affairs.

The Qaza Committee can conduct seminars on ethics

and compliance to help businesspeople understand how to run a business lawfully and ethically.

- Businesses can be legalized, and partnerships can be formalized. The Qaza Committee can pro-actively visit families who have a joint business to fill the partnership deed. This works to prevent any disputes amongst them.

- Avoid any kind of bias when resolving a dispute. The Committee should always carefully listen to both sides and all information from both parties. Advice from professionals such as lawyers, accountants, brokers, and counsellors could be taken in order to get a clear, objective picture of the situation. The Committee should clarify to both parties that the decision will be based on the facts and right/wrong, and not on the basis of one's level of faith or character. This promotes neutrality and righteousness.

- Ensure the case is properly documented in writing and that records are maintained on file.



## Why Out of Court Settlements are Better

Juzer bs Shakir, Legal Department, Mumbai



Al-Dai al-Ajal Syedna Mohammed Burhanuddin <sup>RA</sup> always used to call us his 'farzando'. These are not just words, but a true description of our relationship with Syedna – that he is our spiritual father and we are his children. In this regard, Mumineen share a bond of brotherhood and sisterhood, creating an implicit responsibility toward each other.

To preserve this invaluable kinship, Syedna Mufaddal Saifuddin <sup>TUS</sup> has advised countless times to not take our internal disputes to court. To understand the gravity of this counsel, let us consider the facts. The judicial system is time-consuming, costly, and stressful. Not to mention that the sheer act of taking our disputes to court puts another wedge in our relationship with our Mumin brother or sister.

In India itself, the judicial system is overwhelmed with thousands of pending cases. If I were to take my dispute to court, I might have to wait years before getting to a resolution. Add to that the expenses incurred, the inconveniences caused to everyone involved, scheduling multiple court appearances, and the persistent mental and emotional stress. Years' worth of time, money, and energy spent on an issue

which could have been prevented or resolved out of court.

Out of court settlements may require me to compromise. However, it is a healthier, less costly option for me and my interests in the long term. So much so that even in India, the judicial system recommends amicable out of court settlements through mediation!

The importance, however, lies in the prevention of such disputes. As it is widely said, prevention is better than the cure. Most of our disputes happen due to lack of proper documentation. The Quran instructs us to record a credit given to a friend, and ensure that he / she or two witnesses sign it. One should not feel that the documents are made due to lack of trust, however, as this is a directive of the Quran. This practice also ensures that if there is a falling out in the future, it will not affect the terms of the transaction, safeguarding the relationship from further strain. Aqa Maula <sup>TUS</sup> even does *dua mubarak* upon these documents when presented to him. Is his *dua* not the essence of 'prevention is better than cure'? What better protection for our internal relations than his blessings?

A central Qazayah Committee has been appointed in Karachi by the *raza mubarak* of Aqa Maula <sup>TUS</sup>. The committee aims to solve disputes between Mumineen by talking to relatives and friends on both sides, and establishing an objective consensus. Sometimes emotional decisions are made easier by the support of well-known *mashaikh* and *khidmatguzars*, who help those involved in the dispute to come to a resolution and move on.

Furthermore, the Committee is also staffed with lawyers, who help Mumineen understand their options, and encourage them to not escalate their issues in court.



Ameerul Mumineen <sup>AS</sup> has stated that anger is a type of insanity. Syedna Mufaddal Saifuddin <sup>TUS</sup> has even said that refraining from anger is a form of resisting the ' *nafse ammarah* '. Our Awliya Allah <sup>AS</sup> have given us countless remedies to calm ourselves down, even in the most emotional and intense of times. Even science has explored the topic and given its own fixes for this problem. Here's a list of things you can try to calm yourself down, the next time someone manages to get on your nerves!

## ANGER MANAGEMENT QUICK TIPS

01

### PRAY SALAWAAT

*Salawaat* reminds us of our Awliya Allah <sup>AS</sup> and their countless sacrifices for us. Praying Salawaat can help us remind of their teachings and make it easier to make the decision to stay calm.



02

### TASBEEH OF "YA-ALI" (110 TIMES)

Doing tasbeeh of the name of Mushkil Kusha Ali will help you get through difficult times.



03

### CHANGE YOUR POSITION

If you are standing, sit down. If you are seated, lie down: This nuskha was given by Aqa Moola <sup>TUS</sup> in a Wa'az. Breaking your physical stance and transitioning into a more passive one can help you calm down.



04

### BREATH

Breathe! And perform a countdown: Your breathing becomes shallower when you're angry! Reverse this effect by breathing slowly. Also the longer the countdown the more time your body gets to lower your heartbeat.



05

### WRITE YOUR FEELINGS

This might sound like something we advise little children to do, but it is very effective! Writing our feelings helps us better process what we're going through and eventually helps us to move on!



Hopefully the next time you feel the flush of warm blood, trying these techniques might help you turn around your mood!

## Bahrain

A workshop conducted by Tasneem Bensaheb in Bahrain was aimed at helping Muminaat cope with anger and resentment. The aim of the workshop was to equip them with coping mechanisms to nurture peaceful and content marriages and households.

In our daily lives, we encounter several situations in which we feel we have been wronged, cheated, or otherwise not treated fairly, oftentimes by our spouse. While this is true, if we embrace forgiveness and the art of letting go, we can live a more peaceful and content life, while both avoiding and responding to conflict calmly. This is easier said than done. It requires a tremendous amount of work and patience from both partners and a willingness to commit time and effort to understanding one another; these are the keys to help foster a happy and fulfilling married life.

The facilitator further emphasized the importance of forgiveness at the seminar and explored fun and engaging ways to tackle issues and work on the art of letting go; around sixty women attended the event. Participant feedback at the end of the seminar was very positive. They were all grateful for the opportunity to attend this workshop and voice their opinions and suggestions alike. The majority of the participants agreed that forgiving is an essential part of a happy life. Being content, selfless, and accepting of your partner's shortcomings go a long way towards building a successful marriage. A wide range of topics was suggested by the group for future events which included handling anger and guilt, coping with the pandemic, and presenting a uniform front to children.

### ACTIVITY OF THE MONTH



*Exchange gifts with one another, for doing so increases affection and cleanses hearts of grudges and ill will.*

The days of *Ibadat* during Rajab al-Asab will soon be upon us! Let us prepare for the coming days by ensuring that our hearts are unburdened by anything said or done between us! As Rasulullah <sup>SAW</sup> has elucidated; exchanging gifts increases affection... And so what other reason do we need to celebrate the bonds between our family and friends and show some love!

### A WORD FROM OUR READERS

It has often happened that when someone would talk unfavourably behind my back, or spread untrue information about me, or have let themselves out upon me in anger, I have quietly calmed myself down. Maulana Ali <sup>AS</sup>'s teaching of *Ahsin* and Syedna Abdeali Saifuddin <sup>RA</sup>'s teaching of *Je Nama Rab Ne Gama* have always brought me inner peace and closure.

Initially, I didn't have the capital and the ability to start a business. But due to the dua of Maulana <sup>TUS</sup> and the partnership deed, I found the right partner and the required resources to start a business, which brought me success in a very short span of time.

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