

HOW TO DIFFER WITH DIGNITY & WORK WITH UNITY

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DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

HOW TO DIFFER WITH DIGNITY & WORK WITH UNITY

In recent times we have observed a great amount of strife and tension particularly among Ulama, institutes, organisations, movements and even generally among the lay people. These conditions have led to breakdown in family and other relationships and have caused immense hurt and pain. Much of this has been caused by misinformation, intolerance, and a lack of respect and etiquette when differing with others. The problem has been exacerbated through social media when ignorant lay people, spread the information to ridicule Ulama and institutions. Lack of respect and etiquette is contrary to the way of the Sunnah and a cause of deprivation.

Our pious seniors have always adopted the approach of balance and moderation in matters pertaining to Fiqh and Islamic jurisprudence. Even when they differed, they did so with caution and respect. Hazrat Moulana Ebrahim Devla Saheb (DB) calls on the Ummah to adopt moderation, respect and to differ with dignity. May Allah grant all the ability to practise.



IKHTILAF IS NOT A NEW CONCEPT

There is always a possibility of Ikhtilaf (difference of opinion) in various issues, and it is permitted. On the other hand mukhalafat (opposition, hostility) is detested and not permitted. Ikhtilaf - having disagreement and differences is absolutely normal and occurs on a daily basis. We witness it between husband and wife and at times between colleagues and co-workers. Ikhtilaf existed in the time of the honourable Sahabah رضي الله عنهم. But they used to exercise i'tidal (moderation) in all matters. Hence, ikhtilaf without mukhalafat (hostility) is called i'tidal (moderation).

It is mentioned that during the conflict between Hazrat Ali رضي الله عنه and Hazrat Mu'awiya رضي الله عنه, Hazrat Abu Hurairah رضي الله عنه was on the side of Hazrat Ali رضي الله عنه. But he used to partake his meals in the camp of Hazrat Mu'awiyah رضي الله عنه. His famous reply used to be 'the food tastes better on that side' (Hayatus Sahabah)

THE IKHTILAF OF THE SINCERE

Definitely there was ikhtilaf among our seniors but this was the ikhtilaf of the mukhliseen (sincere ones). There was also a difference of opinion among Sahabah رضي الله عنهم during the Hajj period in the time of Hazrat Usman رضي الله عنه. Hazrat Usman رضي الله عنه used to perform four rakats at Mina whilst Hazrat Abu Zarr رضي الله عنه and many others used to perform two rakats. However, Hazrat Abu Zarr رضي الله عنه never opposed Hazrat Usman رضي الله عنه when performing behind him. He used to say 'alkhilafu ashadd' (opposition is most severe).

This should always be the approach and attitude of a mukhlis (sincere one). It is about practicing upon what is right with justice and sincerity, and to avoid being aggressive or hostile in opposition.

OUR ELDERS ARE OUR EXAMPLE

Our elders and pious forebears (may Allah reward them) are shining examples for us. During their lifetime they are like shields for the

Ummah against all types of trials and tribulations. But as soon as the elders leave us, we find ourselves surrounded by challenges from all directions. Even in the time of our Nabi ﷺ, many challenges arose after his demise. It appeared in the form of irtidad (apostasy) and the denial of paying Zakah. Ameerul Mu'mineen Hazrat Abu Bakr ؓ handled the situation with steadfastness. He taught the Ummah a great lesson, and that is to hold firmly upon the example of Nabi ﷺ and the help of Allah shall come.

Fitan and trials shall be quelled if we follow the way of the Ambiya and our elders. This is promised in the Quran: **“Surely We shall help Our Messengers and the believers in the life of this world and on the Day when witnesses will rise to testify”** (40:51)

Never leave the path of the elders if you want salvation. The steadfastness of Abu Bakr ؓ yielded great results in a very short time. The trials were subdued swiftly. This is the example of Sahabah ؓ that has to be followed. Salvation shall be guaranteed upon following their example.

WORKING WITH UNITY

In the effort of Deen, we should not make our own circles and groups. Rather, we should work together and commend each other's efforts. To claim that we are the 'Tablighi' group and they are the 'Madrasah' group is incorrect. Whatever Deeni effort that is taking place in the world in whatever form is all for the propagation of our Deen. Be it in the field of Ilm (knowledge), Zikr, Da'wah or social and welfare work, etc. **We should be broad-minded and think good of others because everyone has a status in the sight of Allah Ta'ala.**

Be a Da'ee (inviter) not a mudda'ee (claimer). The latter will not have space in his heart for others. It is stated in a hadith 'Treat people according to their status'

APPRECIATE THE WORK OF OTHERS

In the work of Deen, there should be no tension, but rather there should be Ta'awun (mutual assistance). We should work together as rafeeq (friends), not as 'fareeq' (oppositions). Along with that, regard colleagues in other fields of service of Deen as a favour upon us. Because they are doing such work and fulfilling such a responsibility of Deen, which we are unable to do ourselves.

DO NOT BELITTLE OTHERS

Nabi ﷺ taught this lesson to the Muhajireen. **Never did they belittle others.** Sadly, today due to 'nafs' and ego people become jealous and tend to ridicule and degrade others. We should refrain from this and make Dua for all those that are doing Deeni work in whichever field.





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أَهْلًا وَسَهْلًا
WELCOME

About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

