



جَدِّدُوا إِيمَانَكُمْ

Renew your imaan  
*for*  
5 MINUTES a day

*A Detailed Guide*

to teaching THE IMAANI A'MAAL used in the  
TARBIYAH of children & adults.

*Prepared by*  
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**Title: Renew your Imaan for 5 Minutes a day**

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The Madrasah humbly requests your duas for them, their parents, families, asaatzah and mashaaiikh.

## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### **Inception of the Imaan Mudhakarrah and the Four Imaani A'maal - by Shaykh Yusuf Bhikhoo**

Allah Ta'ala made it such that the inception of the Imaan Mudhakarrah began when I was in Soweto. Due to Allah Ta'ala's favour, I was teaching both adults and older students (up to university level) in Soweto. There were no younger students to attend the maktab as, at that time, there were very few families where the father, mother and children were Muslim. Therefore those who were showing interest and accepting Islam were mainly 15 years and older.

I gradually found that there was no way they could regularly perform salaah and practice deen at home since the environment in the township and at home was totally unfavorable to what I was teaching them. In fact, a time came when they refused to come to madrasah on Thursdays even though I was picking them up.

On a little investigation, I found that they were skipping Thursdays simply because their mothers would give them a wheelbarrow and send them to the liquor depot after school to go buy crates of liquor. Every second home was a shebeen (illegal liquor store). This was one of the easiest ways to make money for a widowed woman. She would send the children to buy liquor at the wholesale price and people would come to their home over the weekend and buy the liquor. I also found out that these boys, who were students in our madrasa, were asked by their mothers to serve the liquor. Some of the boys also said that their mothers wanted them to wash the cars of the clients that came in to buy liquor. All of this was very disturbing to me, very hurtful and painful, because I was trying to take these boys from one level to another level of not only ta'leem but of their tarbiyah, of their practicing deen, their spirituality, but they were getting involved in this almost every single weekend because it was a very lucrative business.

Some boys would tease their classmates that they also drink the liquor left over in the bottle by the customers. So I was really really heart sore and sitting depressed for

days on end. Sometimes, with no students in the class, I would make dua at that time, "O Allah, I don't know what to do here. O Allah, only you can sort this matter out. O Allah, only you have the solution in your hands."

At that time I remembered a story of Hadhrat Moulana Ilyas رَحِمَهُ اللهُ where he asked a few people in a majlis as to when tabligh started. Some replied 1923 and others said 1924. He told them, "Not really. I started going to Mewat at that time but the work of tabligh started 6 years later." Hadhrat Moulana Ilyas رَحِمَهُ اللهُ told them that after 6 years of working in Mewat, when he was finding no inroads and people were not even listening to him anymore, he went to a group of ulema to present his case: "I have tried whatever I could. I built masajid, brought in ulema, and tried various other methods, but it has come to a point that whenever I enter Mewat, the message goes around from village to village and people start hiding. They don't even want to come in front of me." So these ulema pacified Moulana Ilyas and told him, "You don't have to do much more than this. You have done what you could, you are not mukallaf (accountable), beyond this point you are not responsible. Now why don't you go to a community that has got thirst and work amongst them?"

So Moulana Ilyas رَحِمَهُ اللهُ said, "I returned from that meeting quite content with their advice and guidance that I should leave these people. They even told me وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ - that your work is only to convey the message and the rest is in Allah Ta'ala's hands. You don't have to go beyond a certain point. I left the gathering of the ulema and I thought let me just visit Mufti Kifayatullah رَحِمَهُ اللهُ who at that time was the Mufti of India, let me visit him and present my matter to him also. When I went to Hadhrat Mufti saheb رَحِمَهُ اللهُ and I presented my case, he concurred with the ulema and told me, "Leave them even if they have become murtad" and "You can't do what is more than your responsibility." As I was leaving the house of Hadhrat Mufti saheb رَحِمَهُ اللهُ a little whisper in my heart said "FIR ALLAH KAHA HAI?" (then where is Allah Ta'ala in this whole equation?). You planned, made effort, you presented your report to the ulema and went to them for mashwera and you even went to Mufti saheb for mashwera, so where is Allah in all of this? And then Allah gave me the ability to read the Kalimah, La ilaaha illallaah. That nobody can take care of the matter of Mewat besides Allah; nobody can guide the people of Mewat besides Allah. I was reading that kalimah and I was putting the matter solely and completely in Allah's hands. I was not able to read a kalimah like this one for the rest of my life after that. That specific



kalimah was very special because I was feeling completely despondent and seeing no hope or road ahead. On the one hand, I had the ulema pacifying me and telling me to leave the Mewatis. And on the other hand, there was also that whisper in my heart that "Allah can and nobody besides Allah can!" When I proceeded with that whisper in my heart, Allah took me for Hajj and it was during that Hajj that Allah opened so much of the work on me and the wisdom behind it, what to do and how to do, the usools etc. I returned from Hajj confident that now Allah is going to make it happen and I will just be a part of it."

So on that day while sitting concerned about the matter in Soweto, Allah made me recall the incident of Moulana Ilyas رحمه الله. This incident made me feel that while I'm not one who can read the kalimah or who can turn to Allah, but if Allah is the only one who can do, then let me ask Allah. So I started a little dua and asked Allah and, in whatever broken way it was, I began to feel confident. I also started reading the kalimah in this dua that I was now making every day and also saying "Nobody can give Soweto hidaayat besides Allah, nobody can do besides Allah." That made me more confident and gradually I was optimistic that Allah is going to do it, Allah is going to make it happen. I wasn't aware that that dua was actually for South America.

By the time I felt that Allah is going to make it happen, Allah made me think of the Imaani aspect. In tabligh we take people out and work on their imaan where they speak about Allah and on that basis, when they return home, they are able to take on a certain level of their deen and practice it even if people are watching them at their workplace or while traveling. The imaan that they learnt becomes their strength, their imaan becomes their deen, their imaan becomes their ability to carry out what they know of deen. So I started thinking that why can't we do this for children and pondered more about it. I thought let me do a little research in the matter and the incident of Hadhrat Umair bin Abi Waqaas رضي الله عنه came to mind which showed his determination and zeal in participating in the Battle of Badr even when he was told that he couldn't go because he was only about 15 years old. Hadhrat Umair رضي الله عنه was hiding, hoping that Rasulullah صلى الله عليه وسلم would not see him and thus prevent him from going. It came to my mind that a 15 year old boy had developed so much imaan that he was ready to go to the battle field despite the risks. Being the first battle of Islam, he didn't know whether there will be victory or loss, didn't know whether he is going to return or die. He is a young boy with a lot of aspirations in life,

yet he is ready to place his neck on the block and die for Allah's deen. This imaan must have been developed in Makkah Mukarramah.

I then started delving into the stories of Makkah Mukarramah: the story of Ibn Abbas رضي الله عنهما where Nabi صلى الله عليه وسلم guided him in imaaniyaat, the house of Arqam رضي الله عنهم and how the sahaaba used to gather together etc. Particularly the incident of Abu Dhar Ghifaari رضي الله عنه, in which he came to Makkah to find out more about Muhammad صلى الله عليه وسلم, became predominant in my mind and heart at that time in Soweto. Abu Dhar رضي الله عنه secretly went to the house of Arqam رضي الله عنه despite the hostile and dangerous environment just to meet Nabi صلى الله عليه وسلم and he embraced Islam after listening to a bit of the talk of deen. What an environment of imaan was created in Makkah Mukarramah! Because the sahaaba were doing the mudhakarah of imaan and the ta'leem of fadhaail every day, the atmosphere of Makkah Mukarramah was ringing with Ahad, Ahad, Ahad, and La ilaaha illallah was so predominant. This imaan induced in them great hopes and aspirations in Allah, their intentions became bigger than themselves. Their dhikr was on a level where their complete attention was with Allah.

After studying all of this, I found that these were the a'maal which the sahaaba did in Makkah Mukarramah and this is the madrasah from which Umair bin Abi Waqqas رضي الله عنهم came from. Then I started doing these a'maal, namely imaan mudhakarah, ta'leem of fadhaa'il, 8 intentions and dhikr and duas with diyaan of Allah, in Soweto amongst the students. In a very short time I saw striking results. I started seeing that these boys and others, on their own, decided to leave their bad habits and became more serious about deen. From the few students that I can even point out today, one became an aalim and is currently teaching in a madrasah. I was thus convinced that the solution was that imaan has to be incorporated into ta'leem. Just like the madrasah of Makkah Mukarramah had imaaniyaat in it, every madrasah has to have imaaniyaat, be it a maktab, hifdh class, aalim class or even a course for new muslims. All have to be put on the foundation of imaan.

In one sitting, Abu dhar Ghifaari رضي الله عنه developed such yaqeen and imaan on Allah that he accepted Islam and was able to go into the Haram and and proclaim the

kalimah loudly, thus putting his life at risk, even after Nabi صلى الله عليه وسلم told him not to go. Even after almost being killed (Abbas رضي الله عنه saved him as he had no family to protect him there), he came back the next day to repeat his brave proclamation. It was as if he was saying, "You almost killed me yesterday and today you can actually finish the job. But first I want you to accept this kalimah and I want this kalimah of Allah to come alive. I have decided to give my life for this deen and the kalimah."

How does this happen in such a short period of time? The madrasah of Makkah Mukarramah had the method of teaching yaqeen, reliance and trust on Allah and that has to be adopted in every madrasah irrespective of its size or level of ta'leem. The concept of imaan has to be adopted into the system of ta'leem. This will enable the students to be spiritually linked to Allah. Otherwise as one new muslim mentioned to us, "We came from religions such as Christianity which has no actions like salaah, how you dress, what you eat, etc. There is only false spirituality, which they only talk about. When we accepted Islam, we looked for that spirituality that was the truth but we only found facts and figures at the start. So the person who made me Muslim started to teach me how many faraa'id there are in salaah, how many sunan in wudhu, do this, don't do that, this is halaal, that is haram, but never spoke to me about my link with Allah and who is Allah to me. All these orders you are teaching me about, whose orders are they? I want to know that Being. I was trying to tell the person teaching me that I want to know Allah. Don't start telling me that this is right and this is wrong as the question deep down in our hearts is *Who is Allah?* But when you introduced me to this imaan mudhakarrah, I now found it to be the missing link. I now present it to every new Muslim that I possibly can, that whilst you are learning the faraa'id, remember you also have to know your Allah. Do these a'maal, namely Imaan mudhakarrah, ta'leem of fadhaa'il, 8 intentions and dhikr, and you will get to know who Allah is. You will have a spiritual link with Allah and then it will be easy for you to accept His commandments, it will be easy for you to live and die for Him, it will be easy for you to fulfill His commandments even in adversities. When your family wants to throw you out of the house, you will still not give up your salaah, your Islamic dressing, your halaal food. With this, the desire will come in you that Allah's deen must come alive in the world."

This is how the effort of imaaniyaat started in Soweto and least did I know that Allah is doing all of this for South America. Very soon after, I left Soweto and handed it over to one of our respected ulema and then started effort in South America. When I saw the conditions there, I gradually realized that the whole imaaniyaat and mudhakarrah effort in Soweto was preparing me for the work in South America.

In South America, I found that muslims from Arab countries had come 150 years ago but their children who were now 50-60 years old and didn't know anything about deen. They had married the locals, had zero contact with Islam because there were no masjids or madrasas in their towns, and many had even started going to church. When we visited them and told them that they are Muslim, they told us to take their children and teach them about the deen of their grandfathers. They even showed us pictures and recounted their memories of them. However, the father would say, "Leave me alone as I am already going to church, but my children have to know the religion of their grandfather." Then I realized that this is the same scenario that we faced in Soweto, this child that we are now going to be teaching is not in an Islamic environment - his house looks like a church, his parents have placed crosses all over, how is this child going to stand up on the deen? Then I realized that the same a'maal of imaan mudhakarrah, ta'leem of fadhaa'il, 8 intentions and dhikr with concentration were the solution.

We started doing these a'maal in our madrasah from the very beginning but a few things did change in how we did them. I had heard about the 8 intentions from Haji Abdul wahab رحمه الله who regularly quoted Moulana Yusuf رحمه الله and Moulana Ilyas رحمه الله but I had to review and understand them. So along with a few teachers from our madrasah, I presented the 8 intentions to Moulana Faheem sb that I had heard from Haji Abdul wahab رحمه الله. He told us that he had written them down and, in front of all of us, opened a book. We had a look at it and I made a few adjustments where I had the wording wrong. And that's how we verified the 8 intentions that were from Moulana Yusuf and Moulana Ilyas رحمه الله. Once, I presented them to Moulana Ismail Godhra and he also verified them.

We saw lots of instances of students benefiting from the a'maal. Particularly, there are two incidents that served to boost our confidence and conviction that every system of ta'leem should also have imaaniyaat incorporated in it.

In our imaan mudhakarrah, we teach the students nafi and ithbaat, negating the apparent properties, qualities and effects that come from material things and attributing them to Allah. For example, water does not quench thirst, only Allah quenches thirst. So one day I was walking down the street in Venezuela to the madrasah. Two girls from our madrasah, around 7 and 9 years old, were walking in front of me and they didn't know that I was behind them. From the opposite direction, a mad man was approaching. Everyone in the locality knew that he caused trouble, made noise and touched you to scare you. As he came nearer, one girl said to the other, not knowing that I was behind them, that if we negate his harm by saying that only Allah can give harm or take away harm, then Allah will remove his harm and he won't trouble us. Subhanallah! So the other girl said to her, "Let's recite the kalimah." They began to recite the kalimah, La ilaaha illallah - nobody gives benefit and harm besides Allah. These girls were now using this imaan mudhakarrah in their day to day life; it wasn't just confined to the classroom. They were using it in a real life situation. The thought that immediately occurred to me was that these girls are ready for the battlefield where they will even negate the spears and guns. That was the first incident.

The second incident happened in another South American country. A mother phoned one of our teachers to inquire about her 11 year old son. She said that one evening after her son came home from madrasah, he started packing his bag as he was going on a school excursion the next day. I told him that I have already packed his bag together with his lunch. He told her that he also needed to pack a bottle of water to perform wudhu and a piece of cloth to pray on as he will need them to perform his salaah during the trip. The mother was surprised and asked her son, "Your father doesn't even read jumu'ah salaah and I don't pray either so is your teacher forcing you to pray? Are you going to be punished at madrasah if you don't pray during the excursion?" The young boy replied that the madrasah teacher didn't even know about the excursion. Allahu Akbar! The mother then asked, even more surprised, "You are the only muslim in your class going on this excursion with non-muslims, your madrasah teacher doesn't even know about it, nor are your parents with you, and yet you are ready to pray?"

The mother told the teacher that after her son returned from the excursion she asked him, "How did your salaah go?" This boy replied that when the time of dhuhur had

begun, they were in a park so he could easily make wudhu and perform salaah. I asked him how he knew which direction to face as there were no muslims with him. Her son replied that when the school told them about the trip, he was aware of the challenge he might face to find the qiblah, but since he was determined not to miss salaah, he had gone to the madrasah teacher's husband who was an aalim and asked him for guidance on finding the qiblah. Allahu Akbar! The word that came to my mind was *tahqeeq*. This 11 year old boy is making *tahqeeq* on how to worship Allah. He is finding out how to obey Allah's commandment. His home does not have an Islamic environment, neither does his school and class, much less the excursion, yet he learns beforehand how to find the qiblah and packs his own water and musallah. So this boy performed his dhuhr salaah. His mother then asked him, "Ok, but how did you perform asr salaah?" He replied, "At the time of asr salaah the class was on the top of a building where we had a panoramic view of the whole city. We were told that none of us should leave the gathering, otherwise we may get lost. The teachers thus kept on rounding us up and keeping us together. I became restless that my salaah is going to be missed. Just then a security guard saw that I was edgy and thought I needed to use the bathroom. I told him I just need a place to pray so he took me to his security room where I performed my asr salaah."

So this mother phoned the teacher to find out if she forced her son to perform salaah or threatened to punish him if he didn't. The teacher said this is news to me and then they immediately sent this report to me. After studying it, I became absolutely convinced that this 11 year old boy with these Imaani a'maal can take on, with his own heart, the responsibility to practice the deen although he hasn't even reached the age where he is required to perform salaah. He could have asked his teacher, "Am I supposed to be reading salaah?" and look for the loophole in this matter. Instead, he is determined, even at that age, not to miss his salaah even during an excursion.

These two incidents further gave me conviction in the a'maal and then I was also encouraged by our senior ulema who visited South America and saw the system.

One Egyptian sheikh, whose children attend our madrasah, met with one of our visiting ulema and told him, "Every day my daughter comes home from madrasah and tells me, 'My teacher has given me a topic that we have to talk about tomorrow regarding Allah's greatness in His creation e.g. in an apple, or water, moon, fingers etc. Part of my homework is that I need to sit with you, O my father and mother, and

we must talk about how we see Allah’s greatness in His creation and then I have to talk about it in class.”

The sheikh told our visiting aalim that after doing this a few times, I realized and told my wife, “There are many days that go by where I don’t talk about Allah. Even when I give a jumu’ah khutbah, I will talk about some philosophical matter, some political matter or some current issue that is going on in the world. I will talk about that or at the most I will talk about some a’maal of deen like salaah etc but, sometimes for weeks on end, I leave out talking specifically about Allah. I only realized this vacuum once I started talking to my daughter as she brings homework and we talk about Allah. She also teaches me how to make dhikr with concentration and we do this together at home. I realized that there was a vacuum in my own life.” The visiting aalim mentioned to me what the sheikh had told him and he added that that this system needs to be introduced in all madrasahs. It is then that we gathered some courage to present it to a few other madrasahs. By Allah’s favour, there are now many institutions in South Africa and around the world that call us and we go and present the a’maal to them.

The reason for writing this note is to give a small background of where we found the necessity for these a’maal. But I also take this opportunity to request whoever is reading this note to make dua for us. We are not fit *الهم لا احصي ثناء عليك انت كما اثنيت على نفسك*. We are not even fit to take Allah’s name once, so how do we think that we have some kind of privilege of talking to or teaching others about Allah? Allah is very kind and merciful for enabling us just to be part of the madrasah. We request you to make dua that Allah accept it. Allah give us ikhlaas, protect us and give us all the qualities necessary for this so that we can assist other people in this matter as well.

Jazakallah khair.

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# Introduction

From amongst all the A'maal that Sahaabah Radiyallahu Anhum practiced in Makkah Mukarramah, there were four A'maal that they practiced to establish Imaan, Yaqeen and Tawakkul in Allah Ta'ala. These A'maal are:

**1. Mudhakarrah of Imaan (to talk and listen about Allah Ta'ala's greatness)**

**2. Ta'leem of Fadhaa'il (virtues of good deeds)**

**3. To do every action with as many pure intentions as possible**

**4. To make the Dhikr of Allah Ta'ala with concentration**

The purpose of doing the four Makki A'maal is to develop the consciousness within us and everyone else that the pleasure of Allah Ta'ala is our goal in life. Allah Ta'ala is pleased when His Deen settles within us in such a way that in every action, we have Yaqeen in Allah Ta'ala, and we carry out the commands of Allah Ta'ala and Sunnats of Nabi Sallallahu Alayhi Wa Sallam that are expected from us in that action. This is an imitation of how the Sahaabah Radiyallahu Anhum carried out the efforts of strengthening Imaan, especially in the beginning stages of Islaam, also known as the Makki period. Sahaabah Radiyallahu Anhum said:

فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ نَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا

*We learnt Imaan before learning Qur'aan. Thereafter we learnt Qur'aan and through this our Imaan increased. (Sunan Ibn Maajah:61)*

وَرُوي عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَقَدْ عَشْتُ بُرْهَةً مِنْ دَهْرِي وَإِنَّ أَحَدَنَا يُؤْتِي الْإِيمَانَ قَبْلَ الْقُرْآنِ، وَتَنْزِيلُ السُّورَةِ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَتَعَلَّمُ حَلَالَهَا وَحَرَامَهَا، وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهَا كَمَا تَعْلَمُونَ أَنْتُمْ الْقُرْآنَ، ثُمَّ لَقَدْ رَأَيْتُ رَجُلًا يُؤْتِي أَحَدَهُمُ الْقُرْآنَ قَبْلَ الْإِيمَانِ فَيَقْرَأُ مَا بَيْنَ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ مَا يَدْرِي مَا أَمْرُهُ وَلَا زَاجِرُهُ، وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهُ يَنْتَرُهُ نَشْرَ الدَّقْلِ

*Sayyiduna Abdullah Ibn Umar Radiyallahu Anhu said: During the greater portion of my life, I have seen that a man (from the Sahaabah) learns Imaan before the Qur'aan. Whenever a Surah was revealed to Muhammad Sallallahu Alayhi Wa Sallam, the man would learn what was proclaimed lawful and unlawful and where it was appropriate to stop, just as you people learn the (words of the) Qur'aan itself. However, I now see people learning the Qur'aan before Imaan, and while they have read from Surah Faatiha up to the end of the Qur'aan, they have no idea about what the Qur'aan instructs and what it prohibits. They also do not know where it is appropriate to stop*



and instead, they scatter the verses about like unwanted dates. (Mustadrak Haakim:101)

عن عائشة رضي الله عنها قالت إنما نزل أول ما نزل منه سورة من المفصل فيها ذكر الجنة والنار حتى إذا تاب الناس إلى الإسلام نزل الحلال والحرام ولو نزل أول شيء لا تشربوا الخمر لقالوا لا ندع الخمر أبداً ولو نزل لا تزنوا لقالوا لا ندع الزنا أبداً

It has been narrated by Sayyidah Aa'ishah Radiyallahu Anha that the first Aayaat to be revealed of Qur'aan were those that were mentioned in the surahs of "Mufassal." In these surahs, mention was made of Jannah & Jahannam. Until the time came when people were firm in Islaam, then the Aayaat of Halaal & Haraam were revealed. And in the beginning of Islam, if the prohibition of drinking wine was revealed, then they would have said that we will never leave out drinking wine, and if it was revealed not to fornicate, they would have said, we will never leave out fornication. (Bukhaari:499)

The lessons of Imaan which Sahaabah Radiyallahu Anhum learnt in Makkah Mukarramah brought about and established two motives in their hearts. The first was that Allah Ta'ala became the object and purpose of their lives, and secondly the only desire they had was for Allah Ta'ala's Deen and Name to come alive in their own lives and in the lives of the entire humanity until Qiyaamah. By Sahaabah Radiyallahu Anhum learning Imaan before Ahkaam (commandments), it prepared them to easily carry out all the commands of Allah Ta'ala. We should therefore learn and teach children and adults Imaan, Qur'aan and the laws of Allah Ta'ala simultaneously, with a strong emphasis on Imaan. This balance of teaching Imaan with Ahkaam (commandments) should be maintained from the age of three through Maktab for about 15 minutes daily. Hifdh classes and Aalim classes should also be guided to do the Imaani A'maal for about half an hour to an hour daily. When teaching reverts and adults, half the duration of the lesson should be dedicated to doing the Imaani A'maal. We should be prepared to make any sacrifice required to ensure that Imaan and Deen is established in the lives of the entire humanity.

The Sahaabah Radiyallahu Anhum regularly gathered in the house of Sayyiduna Arqam Radiyallahu Anhu and various other places to speak about and listen to Allah's greatness and the promises of Allah Ta'ala for carrying out His commandments.

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

And remind, for indeed, the reminder (Mudhakarrah) is beneficial for the Mu'mineen

(Surah Ad-Dhaariyaat: Ayah 55)

NOTE: Mudhakarrah of Imaan requires the interaction of all persons participating in the lesson. Everyone will be required to listen to the talk of Allah Ta'ala's greatness and repeat it. The Amal of Mudhakarrah requires us to excessively repeat lessons so that it sinks into the crevices of our heart.

By doing Mudhakarrah of Imaan, adults and children develop a relationship and connection with Allah Ta'ala, so that when they learn Qur'aan they can easily understand it to be the Kalaam of Allah Ta'ala, and when they are taught Salaah then the realization will come that Salaah is my Allah's order upon me. Children of all ages, students doing Hifdh and Aalim courses, adults who were born Muslim and even new Muslims should be taught Imaan and Yaqeen in Allah Ta'ala while they are taught alif and baa and other aspects of Deen. This will enable them to know who is talking to them when they recite the Qur'aan, and they will feel and sense that they are talking to Allah Ta'ala whilst in Salaah. Imaan was first learnt in Makkah Mukarramah. The Imaan of Sayyiduna Abu Bakr, Umar, Bilaal and the Sahaabah Radiyallahu Anhum was that of "Ahadun, Ahadun, Ahadun" i.e. my emotions, my feelings, my giving, my loving, my life and my death are all only for Allah Ta'ala.

We should bring the Mudhakarrah to the level of the students. Nabi Sallallahu Alayhi Wa Sallam also simplified the method of explaining Imaan to the young children of Sahaabah Radiyallahu Anhum.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمًا فَقَالَ: يَا غُلَامُ إِنِّي أَعْلَمُكَ  
كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ، وَأَعْلَمْ أَنَّ الْأُمَّةَ  
وَاجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا  
بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتْ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

*On the authority of Abdullah ibn Abbas (May Allah be pleased with both of them) who said: "One day I was riding behind Rasulullaah Sallallahu Alayhi Wa Sallam and he said to me, "O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find him in front of you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already recorded for you. If they were to gather to harm you with something, they would not be able to harm you except with what Allah has already recorded against you. The pens have been lifted and the pages have dried". (Tirmidhi:2516)*

From a close study of the lives of Sahaabah Radiyallahu Anhum in Makkah Mukarramah, it is found that they were regularly engrossed in doing these four Aamaal amongst all other Aamaal. The following four Aamaal were done by Nabi Sallallahu Alayhi Wa Sallam and Sahaabah Radiyallahu Anhum for the increase and firmness in Imaan, Yaqeen (firm conviction), and Tawakkul (complete reliance and dependence) on Allah Ta'ala.

Listed below are the four Aamaal:

- o Imaan Mudhakarrah.
- o Taleem of Fadhaail.
- o The Intentions that one should make before and during every action.
- o Zikr and Du'aas with concentration i.e. Dhiyaan of Allah Ta'ala.

**NOTE - 1 AMAL FROM THE ABOVE FOUR AAMAAL IS DONE PER DAY, FOR 5 TO 10 MINUTES**

## **Imaan Mudhakarrah**

Ibn Al-Qayyim Rahimahullah says: the key to Imaan is to ponder about those aspects which Allah has told his servants to ponder about (Ibn Katheer). Have programs of Imaan Mudhakarrah in our own homes, with the men and ladies in the locality, and also with children of different ages in Madrasah.

First introduce the lesson by talking about a quality of Allah Ta'ala or the Aakhirah and then encourage them also to talk and take part in the Mudhakarrah. These Halqas of Mudhakarrah should be established daily in the Masaajid, in selected homes with the ladies and in the Madaaris. Everyone should be encouraged to do this in their homes with their families.

NOTE: The purpose of the Amal of Imaan Mudhakarrah is to encourage the participants to talk about Allah Ta'ala to such an extent that they do so willingly, out of love for Allah Ta'ala. They must develop such a liking for this that wherever they go, at the workplace or their social gatherings, they talk to everyone about Allah Ta'ala.

*Four Aspects we can choose from when doing Imaan Mudhakarrah*

### **1. Ma'rifah (Recognition) of Allah Ta'ala.**

To discuss the greatness of Allah Ta'ala as is manifest in His creation. Sayyiuna Umar ibn Abdul Aziz Rahimahullah said: To ponder and marvel about the bounties of Allah is the most superior 'Ibaadah (Haadi Al-Arwaah). He created every creation, He owns it, He controls and sustains it. Take each creation in turn and marvel at the Qudrat of Allah Ta'ala. Also, ponder and speak about the different Sifaat (qualities) of Allah Ta'ala, for example: Ar Rahman, As Samee', Al Baseer. This is in fact the Qur'anic method as seen in many verses such as:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

*Have they not looked at the camel and seen how it was created? And at the sky, how it was raised? And at the mountains, how they were placed firmly? And at the earth how it was spread out? (Surah Al-Ghaashiyah: Ayah 17-20)*

For example, the teacher will choose water as a topic and present this to the class by explaining to them how Allah Ta'ala's greatness is manifest in the different properties of the water, and how we derive so many benefits from water by Allah Ta'ala's mercy. The teacher will then ask each student to talk about Allah Ta'ala's greatness that the student has observed in the water.

### **2. Mahabbah (Love) of Allah Ta'ala.**

Look into ourselves and count all the favours of Allah Ta'ala and recognize Him by this. By His Mercy, He gave us Deen, limbs, organs etc. Even in the working and operation of each limb we can see the greatness of Allah Ta'ala. We should also ponder and speak about the different favours which Allah Ta'ala has blessed us with, for example: Imaan, water, air, etc.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

*And within your own selves as well. Do you not see? (Surah Ad-Dhaariyaat: Ayah 21)*

Note: Here too, as above, the teacher will choose one topic, for example, the digestive system. The teacher will present to the students how we see Allah Ta'ala's greatness and mercy in the working of the digestive system. Thereafter, every student should get a chance to talk about the same topic.

### 3. Nafi and Ithbaat (Negation and Affirmation)

To negate the apparent qualities and effects that emanate from every creation of Allah Ta'ala and then to affirm that Allah Ta'ala alone by His command brings about the effects. Allah Ta'ala commonly brings about effects and results by using means, but He often shows us that by His Will He can bring about effects without means or even against means. For example, water does not quench one's thirst, but Allah Ta'ala uses water as a means to quench one's thirst. One will not negate the water because water exists. But it seems to us through our experience that the water is quenching one's thirst. The purpose is to say that the water does not quench my thirst, but Allah by His Qudrat is quenching my thirst using water as the means. Medication doesn't cure our illnesses, instead Allah Ta'ala is the one who cures. Allah Ta'ala uses medication as a means to cure our illnesses.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

*Know well (Learn) that none is worthy of worship but Allah. (Surah Muhammad: Ayah 19)*

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

*And the help is from none but Allah. (Surah Anfaal: 10)*

These Aayaat indicate that at the battle of Badr, the assistance that was given to Sahaabah for their victory was only from Allah Ta'ala, and the Malaaikeh (Angels) that Allah Ta'ala sent were only used by Allah Ta'ala as a means.

NOTE: The aim here is to develop Yaqeen that just as an object is a creation of Allah Ta'ala, its effects and properties are also the creation of Allah Ta'ala independent from each other. Wherever the sun goes, there is no certainty that light and heat will go.

### 4. Magheebaat (The Unseen)

Make Mudhakarah about the various aspects of death and the life after death. Talk about the conditions surrounding Qabr and Aakhirah, so that a constant vision of Aakhirah follows us. For example: Jannah, Jahannam, Qiyaamah, Siraat, Angels.

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

*And they are convinced about the Aakhirah. (Surah Baqarah: Ayah 4)*

Choose one aspect of the Aakhirah. For example, the questioning in the Qabr. The Ustaaad will talk about the various aspects regarding the questioning in the Qabr for about two or three minutes. He should then get every child in the class to talk about it.

Note: Imaan Mudhakarrah should be simplified for the participants by choosing only one topic and then making Mudhakarrah of Allah Ta'ala's greatness. As a start, when making Imaan Mudhakarrah with students; the teacher can choose any creation of Allah Ta'ala in which he sees the greatness of Allah Ta'ala and present this to the class. For example, choose water as a topic, then get everyone to make Mudhakarrah as to how they see Allah Ta'ala's greatness in the water. Likewise, when talking about the Hereafter, choose one topic, for example, the scale to weigh deeds. When making Mudhakarrah of Imaan, the participants can regularly use the word "Subhanallah" and "my Allah" when talking about Allah Ta'ala's greatness.

To simplify the Imaan Mudhakarrah, the teacher can improvise by bringing the apple or glass of water to the class to make it easier for the children to visualize the object, and then to say how they see Allah Ta'ala's greatness in it. The teacher can also take the students to a garden or a mountain to see trees, leaves, birds and fish, so that it becomes easier for them when they see or touch the particular creation of Allah Ta'ala, that their hearts marvel and say "Subhanallah, how my Allah created this." Another point to note when doing Imaan Mudhakarrah with the children is that the brighter students may be able to use their imagination and describe how they see Allah Ta'ala's greatness in an object, but the weaker students may not be able to do the same. The weaker students should be allowed to repeat what the teacher and other students have said, because the main purpose of Imaan Mudhakarrah is to get every child to repeatedly talk and listen about Allah Ta'ala. For the purpose of repetition, the teacher can inform the students about the aspect they will discuss the following day in class. A note should be sent to the parents to make Imaan Mudhakarrah at home with the whole family on that aspect, so that the child comes to class prepared the following day, having already spoken about and listened to the greatness of Allah Ta'ala in that aspect a few times.

Note: The teacher should occasionally ask the students where they saw the greatness of Allah Ta'ala outside of class in their personal lives, because the aim of Imaan Mudhakarrah is not for them to talk about Allah Ta'ala in class only, but rather their minds and hearts should become open to see Allah Ta'ala's greatness wherever they go. If the student acknowledges that he saw the greatness of Allah Ta'ala in some creation of Allah Ta'ala, then ask the student if he, at that time, called someone to show them the greatness of Allah Ta'ala. Encourage the students to look for Allah's

greatness in His creation outside of class, and then to share their experience with someone around them. For example, the student might say that while he was with his parents in a park on the weekend, he saw the greatness of Allah Ta'ala in the colour of the leaves on the trees, so he said: "Subhanallah! Look how my Allah created the leaves on the trees in different colours!" He then called his mother to express to her his excitement and got her to share in his experience of seeing the Qudrat of Allah Ta'ala in the leaves.

## **Taleem of Fadhaail**

The purpose of Taleem of Fadhaail is to develop Yaqeen in the words of Allah Ta'ala and His Rasool Sallallahu Alayhi Wa Sallam and to increase our inner conviction, so that it drives us to practice Deen.

Aayaat of the Qur'aan and Ahadeeth of Fadhaail from any Fadhaail Kitaab should be read with students and adults, and they should also be encouraged to do the same at home. One Hadeeth should be given to students to read at least 15 to 30 times at home with their families or whatever amount of repetition is possible. The same Hadeeth should be repeated the next day in class by all or some of the students. The Ustaadh should then conclude the lesson by drawing attention to the Amal or quality mentioned in the Hadeeth.

Note:

Repetition is necessary in Taleem of Fadhaail, so choose 1 or 2 Ahadeeth but repeat the Ahadeeth of this week again next week. Use discretion in this matter (this is not Hifdh of Hadeeth).

Occasionally remind the students to listen attentively with the mind and heart. To be attentive with the mind to every word that is heard or read. While listening, they should ask Allah Ta'ala from the heart for Tawfeeq to practise on whatever is desired by Allah Ta'ala from us. They should affirm from the heart that these words of Allah Ta'ala and His Nabi Sallallahu Alayhi Wa Sallam are Haqq.

When sufficient repetition of the Hadeeth has taken place, the Ustaadh should ask the students to indicate how much urge and desire they have to practice upon the Amal or quality found in the Hadeeth. When they express their desire, he should direct them to Allah Ta'ala, saying: Only Allah Ta'ala can give you the ability to put it into

practice. He should immediately join the students in making Du'aa and ask Allah Ta'ala for Tawfeeq (ability). If the action or quality is a prescribed one and recommended for practice, then Du'aa will be for Tawfeeq to practice. And if the action or quality mentioned is a bad and abhorred one, then the Du'aa would be for safety from it.

## **The Eight Intentions to be made before and during every action.**

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

*The Niyyah of a Mu'min is superior to his action. (Tabraani)*

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Actions are judged according to their intentions. (Bukhaari:1)*

These intentions are to beautify and increase the value of all actions we do and to make them presentable to Allah Ta'ala so He accepts them. If an action is accepted by Allah Ta'ala, we will enjoy the spiritual effects of it and Allah Ta'ala will grant us the rewards promised.

These eight intentions should be said to Allah Ta'ala as a conversation. They are called intentions because we acknowledge that these are, in reality, not in our lives, but when saying them we are begging Allah Ta'ala to grant us the reality thereof.

These intentions are the Khushoo' (devotion and connecting with Allah Ta'ala) of every action. While one is doing an act of Ibadah, Shaytaan tries to remove our concentration of mind and heart from what we are doing now and direct it to some other action that we are to do later. By doing so he succeeds in emptying our actions of their essence. While we are occupied in one action, he sometimes draws us away to another virtuous action making us feel that we have done well.

From amongst many intentions that one could make, there are eight intentions that senior Ulama have guided us to and which we find very beneficial. The purpose of repeating these eight intentions during the Amal is to keep the mind and heart focused. If Allah Ta'ala grants Tawfeeq, then make the eight intentions before the Amal, and as many times as possible during the Amal. Get the adults and children to memorize the intentions and emphasize upon them that these intentions are to be made before and during all actions. Occasionally ask them to give an account of which act they managed to carry out with the intentions in the previous 24 hours.



### **The Eight Intentions:**

1. O Allah, only you are giving me the Tawfeeq (ability) to do this Amal and the outcome of this Amal is in your hands.

2. O Allah, I am doing this Amal to fulfill your command and follow the Sunnah of Nabi Sallallahu Alayhi Wa Sallam.

Note: At this point think of some commands of Allah Ta'ala and Sunan that are linked with this action.

3. Think of the rewards promised by Allah Ta'ala and Nabi Sallallahu Alayhi Wa Sallam for the action.

Note: Regular Taleem of the Fadhaail makes this a reality.

4. O Allah, in this Amal, You can hear me, You can see me, You know what is in my heart and You are with me.

Note: This is achieved when doing Dhikr and Du'aas with Dhiyaan (concentration).

5. O Allah, I am not worthy and fit to do this action. Others who are doing it are deserving and Your accepted slaves, so through their acceptance in Your eyes, accept my action too.

6. O Allah, I am doing this Amal only for Your pleasure, so give me the ability to please You and save me from your anger.

7. O Allah, accept this Amal of mine and make it a means of my Hidaayah (guidance), and a means of guidance for the whole of humanity until Qiyaamah.

8. After the action, make Shukr to Allah for having done the Amal believing that only Allah by His mercy gave you the Tawfeeq to do it, and then make Istighfaar with regret over the shortcomings in the Amal.

Note: These intentions are for all our day-to-day actions, and not only confined to 'Ibaadah.

Note: When introducing the eight intentions to children as young as three years old and through the initial years in Maktab, one should begin with the sixth intention. One can remain on the sixth intention for as long as is necessary, and not complicate matters by getting them to memorise all eight intentions. Simply get them to say, before and during the Amal, that I am doing this only for the pleasure of Allah. I am doing this to make my Allah happy. Explain to them what the pleasure of Allah Ta'ala

is. To gain the pleasure of Allah, tell them to say that O Allah I want to make You happy by doing this Amal.

**NOTE: These intentions are for all our day to day actions and are not only confined to Ibaadah. Eg. eating, drinking, sleeping etc**

## **Dhikr and Du'aas with Dhiyaan (concentration)**

The teaching of Surahs, Dhikrs and Du'aas by memory with translation is done in the academic side as part of the Maktab syllabus and adult education. Here the practice is to take the same Dhikrs and Du'aas and to practise reading them with consciousness of meaning in a way that one feels one is talking to Allah Ta'ala. Select each word separately and repeat it many times, preferably closing the eyes, focusing the mind on that quality of Allah Ta'ala that one is reading. While concentrating on it being a conversation with Allah Ta'ala. Every word of praise of Allah Ta'ala is also a Du'aa and an opportunity to take from Allah Ta'ala whatever one wishes. For example, if the word Allahu Akbar is chosen, students or adults will be asked to read the word repeatedly without counting for a few minutes. While reading Allahu Akbar, they will be asked to think in their minds where they see Allah's greatness manifest in His creation. Each person's thought will be different. When this has been done for a few minutes, they will be encouraged to continue reading softly the words Allahu Akbar, then they will be asked to make Du'aa and take something from Allah Ta'ala.

Sayyiduna Abu Hurairah Radiyallahu Anhu narrates that the Rasulullaah (Sallallahu Alayhi Wa Sallam) said: "Have you heard of a city a portion of which is within the land and a portion of which lies by the sea?" They said: "Yes, O Messenger of Allah." He said: "The Last Hour will not be established until 70,000 from the offspring of Sayyiduna Ishaq Alaihis salaam attack it. When they come to it, they will alight and will not fight with weapons and nor will they throw any spear. They will say Laa ilaaha illallah wallaahu akbar, and one half of it would fall, and then they will say it a second time, no one has the right to be worshipped (alone) besides Allah, and Allah is the Greatest, and relief will be granted to them. And they will enter it, and they will begin collecting and dividing the booty when a person will come to them, shouting out: the Dajjal has emerged! They will leave everything and return (to Shaam)." (Muslim:2920)

Notes:

When making the Dhikr of Allah Ta'ala in this way with concentration, each person should make the Dhikr silently.

Begin this exercise with the Dhikrs and verses of Qur'aan commonly read in Salaah. Emphasise that every word of Dhikr and Qur'aan is an opportunity to take from Allah Ta'ala whatever we want.

## **The Six Adhkaar.**

**Teachers, students and all who want to, can practice the reading of the following Adhkaar daily for the increase, elevation and protection of Imaan and Yaqeen in Allah Ta'ala**

From amongst the many forms of Dhikr that one can make, great benefit has been experienced in these six Adhkaar on condition they are read with concentration. These Adhkaar should be read while focusing on concentrating and not the number of Adhkaar. Therefore, there is no specific number attached to these Adhkaar. A person should do them for a few minutes with full concentration or for whatever amount of time Allah Ta'ala gives him Tawfeeq to do. It is preferable that these Adhkaar are done at a time when a person has no distractions and can concentrate properly.

### **1. Dhikr of the Kalimah لَا إِلَهَ إِلَّا اللَّهُ (There is no one worthy of worship besides Allah)**

One should recite it slowly and slightly lengthen the word Allah. Whilst reciting this Kalimah, a person should ponder on the following three aspects, one after the other. That means that for a few minutes, ponder on the first aspect. Then, whilst still reciting the Kalimah, bring the second aspect in the mind and then the third. The three aspects are:

- Nobody can accept me for the work of Deen besides You, O Allah
- I have no object in life besides You, O Allah
- O Allah, I have no desire in life except that Your Deen comes alive in my life and in the lives of the entire humanity until Qiyaamah, and for this I am prepared to sacrifice everything i.e. My health, wealth and time etc

لَا مَقْصُودَ إِلَّا اللَّهَ وَلَا مَطْلُوبَ إِلَّا عِلْمَهُ كَلِمَةَ اللَّهِ

Note: This Dhikr is actually a conversation with Allah Ta'ala. After making Dhikr for a while, a person can from within his heart ask Allah Ta'ala for whatever his heart desires.

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

*The best Dhikr is Laa Ilaha Illallah (Tirmidhi:3383)*

أَفْضَلُ الدُّعَاءِ لَا إِلَهَ إِلَّا اللَّهُ

*The best Du'aa is Laa Ilaha Illallah (Bayhaqi:4061)*

Note: While reading the Kalimah and collecting the above thoughts in the mind, focus on the fact that nobody can do anything besides Allah Ta'ala.

**2. Dhikr of لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (There is no power to stay away from evil and nor the ability to do good except from Allah).**

This Dhikr should be made for few minutes every day, closing the eyes, and pondering over its meaning. Nobody can take me from weak Imaan to strong Imaan except you O Allah. Similarly, whatever difficulties a person is facing in life, a person should put it forward to Allah Ta'ala through this Dhikr. For example, while repeatedly reciting لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, one will think in the mind that nobody can take me from weak Salaah to strong Salaah besides You, O Allah. And in this way, one can ask Allah Ta'ala to take one from any weakness to strength by putting one's matter in Allah's hand. Therefore, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ is called the Kalimah of Tawakkul (total reliance only on Allah Ta'ala).

*Nabi sallallaahu 'alayhi wa sallam, said to Abu Moosa Al-Ash'ari : "Should I guide you to a word which is one of the treasures of Jannah?" He replied in the affirmative. The Prophet, sallallaahu 'alayhi wa sallam, said, "La hawla wala quwwata illa billaah." (Bukhaari:4205 & Muslim:7037)*

*Recite La Hawla Wala Quwwata Illa Billah excessively, for indeed it wards off 99 doors of harm, the lightest one being grief. (Tabraani:943)*

*Should I guide you to a word from beneath the Arsh which is one of the treasures of Jannah? Say: La Hawla Wala Quwwata Illa Billah. Allah replies: My servant has handed over (all matters) and has submitted himself (to me). (Bayhaqi:135)*

**3. Dhikr of Ayat-e-Kareemah لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (There is none worthy of worship except you. You are free from all faults. Indeed I am from among the wrong doers).**

This Dhikr should be made for few minutes every day, closing the eyes, and pondering over the meaning. The object of this Dhikr is to seek forgiveness from Allah Ta'ala. Therefore, whilst repeatedly reciting this Dhikr, one should at the same time ponder in one's mind over all one's sins, and with regret and remorse in the heart, one should ask Allah Ta'ala to forgive him.

Sayyiduna Sa'd ibn Abi Waqqas (radiyallahu 'anhu) reports that Rasulullah (sallallahu 'alayhi wa sallam) said: "The du'a of Yunus ('alayhis salam) while in the belly of the whale was 'La ilaha illa anta subhanaka inni kuntu minaz zalimin'. No Muslim makes du'a using these words except that Allah will accept that du'a". (Sunan Tirmidhi, Hadith: 3505.)

**4. To recite Durood and Salawaat on Rasulullaah Sallallahu Alayhi Wa Sallam with concentration (any form of Durood can be recited, for example: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).**

Whilst reciting Durood, a person should ponder on the following three aspects, one after the other:

- Think of the sacrifices that Nabi Sallallahu Alayhi Wa Sallam made, ponder over them, and understand that it is because of His sacrifices that Deen has reached me.
- From amongst the various occasions where Nabi Sallallahu Alayhi Wa Sallam made Du'aa for His entire Ummah, ponder over one such occasion and appreciate the fact that I was included in that Du'aa.
- Ponder over some of the beautiful qualities of Nabi Sallallahu Alayhi Wa Sallam, and then ask Allah to grant you those qualities and make one a complete example of the life of Nabi Sallallahu Alayhi Wa Sallam.

After making dhikr, make dua asking Allah to give you the qualities, actions and characteristics of Nabi Sallallahu Alayhi Wa Sallam.

**5. Daily, choose one Nafil Salaah where one will lengthen the Salaah by repeating certain phrases or Aayaat of the Qur'aan over and over.**

For example, if in a particular Salaah, one chooses to repeat the words قُلْ هُوَ اللهُ أَحَدٌ , then one can do so ten, twenty or one hundred times. At the same time, ponder in the

mind that Allah Ta'ala is alone, and in the matters of my life He alone takes care of me and can grant me whatever I want. If, for instance, one chose the word Allahu Akbar, then repeat it many times to one's heart's content, and without counting. While repeating the words, ponder on Allah Ta'ala's greatness as you have seen in His creation. After a period of time, whilst still reading Allahu Akbar, make Du'aa in one's heart to Allah Ta'ala for whatever one wishes.

*Sayyiduna Abu Zar Radiyallahu Anhu narrates that Nabi Sallallahu Alayhi Wa Sallam performed Salaah the entire night whilst repeating one Aayah of the Qur'aan. The Aayah is: "Oh Allah, if you punish them, then they are your slaves (you have the right to do so), and if you forgive them, then verily You are The Mighty, The Wise." (Ibn Maajah:1350)*

*Sayyiduna Saeed bin Jubair Rahimahullah once led the people in Salaah during the month of Ramadaan, he continuously recited the following Aayah: "Soon (the disbelievers will come to know of their wrongdoings) when they will be dragged to the fire of Jahannam in chains and with iron collars around their necks, and they will be burnt in this fire." On another occasion he was performing Salaah at night, he recited the Aayah: "Fear the day when you will return to Allah." He repeated this Aayah approximately twenty times. (Mukhtasar Qiyamil Lail)*

*In the Mafhoom of a Hadeeth, Sayyiduna Hudhaifah ibn Al-Yamaan Radiyallahu Anhu says that he performed Salaah with Rasulullaah Sallallahu Alayhi Wa Sallam one night. Rasulullaah Sallallahu Alayhi Wa Sallam recited Surah Baqarah, Surah Nisaa and Surah Aali Imraan and recited slowly. He then made Ruku and recited Subhana Rabbiyal Adheem repeatedly. His Ruku' was almost as long as His Qiyaam (standing). He then raised his head and said Sami Allahu Liman Hamidah repeatedly. He stood for almost as long as he had been in Ruku'. Then he made Sajdah, and recited Subhana Rabbiyal A'la for almost as long as he had made Ruku'. (Muslim)*

## **6. Daily recitation of some Aayaat of Quraan**

Besides the quantity of Qur'aan that one reads daily, one should read a portion (one or two Aayaat) with the translation from a reputable translation of the Qur'aan (ask Ulamaa for guidance in this respect). Recite with the motive that I want to know what Allah Ta'ala desires of me. So, one will open the Qur'aan daily at a random page, and whichever Aayah one's eyes fall on, say to oneself: What does Allah Ta'ala want from me? Now read the Aayah repeatedly with the translation. Whatever good action or quality Allah Ta'ala is speaking about in that Aayah, regard oneself as lacking in that action or quality and ask Allah Ta'ala for Tawfeeq (Divine ability) to do that action or

quality as is desired by Allah Ta'ala. If in the Aayah Allah Ta'ala speaks about actions or qualities that are displeasing to Allah Ta'ala or people that have displeased Allah Ta'ala, then convince oneself that I probably have these qualities or actions in me, therefore Allah Ta'ala is bringing my attention to them. Now make Du'aa to Allah Ta'ala to remove those qualities and actions from us.

*Muhammad ibn Ka'b Rahimahullah, a famous Tabi'ee, said: "It is more beloved to me to recite Surah Al-Zilzaal & Surah Al-Qaari'ah repeatedly whilst contemplating on the Aayaat in it, than to spend the entire night reciting the Qur'aan with excessive speed and no thought at all." (Mukhtasar Qiyamil Lail)*

Note: This is to emphasize the importance of reading the Qur'aan with contemplation and not to lessen the importance of reciting as much Qur'aan as possible as part of our daily Tilaawah. Reciting as much of Qur'aan as possible, even without understanding, is a great action on its own with its own virtues and importance.

Note:

As the only purpose of reading the Aayaat with the translation is to know what Allah Ta'ala wants from us and to stay away from those actions and qualities that displease Allah Ta'ala, one should not formulate any opinions or attempt to make Tafseer of the Aayah. As for the Tafseer of the Qur'aan, one should go to the Ulamaa and under their guidance one will be able to benefit.

**These six Adhkaar are over and above the normal Tilaawat and Dhikr that a person is encouraged to do daily.**

One can practice the above Adhkaar a minimum of three to four minutes each daily and increase the time where possible. These Adhkaar can be read at the time of Tahajjud or whenever one has quite and undisturbed time; they can also be read while waiting for Salaah (between Adhaan and Iqaamah).

From the lives of Sahaabah Radiyallahu Anhum, one will understand that in the process of learning Imaan and preserving it, and developing Yaqeen (conviction) and Tawakkul (reliance) on Allah Ta'ala, Sahaabah Radiyallahu Anhum made an enormous amount of sacrifice. They went through all kinds of humiliation. They were beaten up, tortured and their lives were threatened. This was because people were accustomed to believing in what they saw and relying on their experiences, thus when they were told that there is no Ilaah (deity) but Allah Ta'ala, they found it difficult to understand. As Sahaabah Radiyallahu Anhum became stronger in their belief and their convictions became complete in Allah Ta'ala, confrontation between them and the people of

Baatil Yaqeen (incorrect conviction) also grew. Sahaabah Radiyallahu Anhum also made sacrifice of their own Jazbaat (desires) and motives, and molded their hearts to accept لا اله الا الله. We also have to work hard and make whatever sacrifice is required to learn and complete Imaan, until our reliance, hopes, dependance and conviction becomes so complete, that we become Allah's and Allah becomes ours, and we begin to take all our matters from Allah Ta'ala with no doubt in the fact that only He can take care of them. Every person has to work hard to achieve this before death, and before his first encounter in the grave where he will be questioned 'Who is your Rabb?' We also understand from the above Mudhakaraha that persons of all ages have to learn and teach Imaan. Lastly, when doing the A'maal and Adhkaar, have one's gaze on one's heart, and feel that more than all the people in the past and future, I am most in need of complete Imaan, Yaqeen (conviction) and Tawakkul (reliance) on Allah Ta'ala, and beg Allah Ta'ala for this by making special Du'aa for Allah Ta'ala to grant us the Imaan of Nabi Sallallahu Alayhi Wa Sallam and Sahaabah Radiyallahu Anhum.

Beseech Allah Ta'ala for strength and preservation of Imaan and Yaqeen.

Hadhrat Rifa'ah bin Raafi' az Zuraqi Radiyallahu Anhu narrates the Du'aa of Nabi Sallallahu Alayhi Wa Sallam on the day of Uhud:

اللهم حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا

*"Oh Allah, make Imaan beloved to us and beautify it in our hearts."*

Hadhrat Abdullah bin 'Ukaym al Juhani Radiyallahu Anhu narrates that Hadhrat Ibn Mas'ood Radiyallahu Anhu used to make the following Du'aa:

اللهم زِدْنِي إِيمَانًا وَيَقِينًا وَفَهْمًا

*"Oh Allah, increase me in Imaan, Yaqeen (conviction) and understanding of Deen."*

Hadhrat Abdullah bin 'Amr bin Al-'Aas Radiyallahu Anhu narrates that Nabi Sallallahu Alayhi Wa Sallam said:

إِنَّ الْإِيمَانَ لِيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ، كَمَا يَخْلُقُ الثَّوْبُ، فَاسْأَلُوا اللَّهَ أَنْ يَجِدِدَ الْإِيمَانَ فِي قُلُوبِكُمْ

*"Verily, the Imaan in your heart becomes worn out, just as clothes become worn out and tattered. So, keep on asking Allah Ta'ala to renew Imaan in your hearts"*



# Lessons taken from South America

## TAKING MAKTAB TO THE PEOPLE

**Keeping in mind the statement and objective of that which was present in the hearts of Sahaabah RadiyAllahu anahum**

لا مقصود الا الله و لا مطلوب الا اعلى كلمة الله-

**(I have no object in life except the pleasure of Allah and I have no desire in life except that Allahs deen must come alive (and for this I am prepared to sacrifice everything))**

We try to reach each and every person and make an effort that no child or adult should be left without deeni ta'leem linked with Imaniyaat, be it in our area or anywhere else.

On a daily basis we try to do home visits where we visit the families of the locality and the objective is not only for ta'leem to reach every home but also how the Imaani Amaal can reach every home.

Keeping this in mind we visit the home to strengthen our relationship with the parents of the students and also to see how these imaani amaal can enter that home.

We also encourage all members of the household too, in some way, get involved in the activities of the Madrasah as we do not only cater for the children but we also have adult classes taking place for men and ladies.

Sometimes the visit is just to thank them for sending their children to Madrasah and to keep a good relationship with them.

Ustaads and apas are always given this advice that they should not look at how much time they are giving but rather even if we were to give extra time out of the allocated class time, it will be of more benefit for me and the ummah at large.

## WEEKLY MONTHLY YEARLY MAKTAB

We also see how this environment of ta'leem and imaaniyaat reaches the neighbouring localities and areas.

In the weekends the ustaads and the apas travel from 70 to 100 km radius away from their locality to make effort in the areas around them.

If there are a few ustaads and apas in one center then this is done through a roster system and even if it's just one ustaad and apa in a centre, they make effort according

to their capabilities either once/twice a month to cover these areas that are around them.

We visit the locality for a minimum of 2 to 3 hours trying to gather the children of the locality to teach them about deen and to speak to them about Imaaniyaat and effort is also made for a men's and ladies program so that everyone benefits.

Together with this on a monthly basis we visit areas which are further away (200 to 300km), these areas also get covered by the ustaads & apas where they take out 3 to 4 days in a month to make effort in these areas on all levels - Masjid programs, ladies programs and Madressah for the children . We try to visit the people of the locality, so that this area at least once in a month, is getting some effort on Imaniyaat and the knowledge of Deen.

This same concept also takes place once a year in areas that are further than 300 km away and they request some effort in their area. So in this regard the ustad and apa go to that place for 1 to 2 months making effort in the area keeping in mind that for the rest of the year these people have no other environment and efforts of deen taking place.

**To bring this alive we are encouraged to do 2 things:**

1. Each locality should try to adopt another locality or country which they will take care of their needs of Imaaniyaat and ta'leem.
2. We should try to arrange a madrasah with a boarding facility during the holiday period for 14 - 40 days in a year wherein we invite students from far of places of the country and neighbouring countries to attend this madrasah and benefit from the environment. This will, Inshallah, keep them firm on their deen for the rest of the year as the Ustaads and Apas will keep continuous contact and have concern for them regarding their deen.

Of utmost importance is that we do not get involved in discussions or differences of opinion in any of these areas which may lead to disputes or division. This could lead up to children not attending madrasah, ultimately depriving them of deeni ta'leem. When such contentious questions/discussions are put to us, we request locals to refer it to their local Aalim or Mufti of the country.

We also accept children that come from different and diverse backgrounds and beliefs. Past experiences have taught us that after the child spends a considerable amount of time in the environment of imaan and ta'leem they eventually understand what the correct path is and base their decisions accordingly.

## **GIVING EXTRA TIME**

Ustaads and apas also give time on a Saturday or Sunday or during the weekday evenings to make effort on the weaker students after class who cannot cope with the daily lessons that require extra attention. This tuition is given to the children out of class time.

In some areas of South America teachers assist in the transporting of the students as well, as in some areas there is a great desire for everyone to attend Madressah but there is no transportation available, so the teacher sacrifices his time before and after Madressah and he transports the children himself.

The aspect which keeps the teachers motivated to give all of this extra sacrifice is that they are always encouraged that the more sacrifice you give out of class time, the more benefit there is, and they will get closer to Allah and will be a means of benefit to others even more.

Teachers are also encouraged to arrive 15 to 30 minutes before class time so that they can engage in the six adhkaar (that is mentioned in this booklet) so that they can prepare themselves for the lesson of the day together with being there before time to welcome the students into the class. They also remain behind once class is over until the last child leaves and they see that every child has taken his transport home.

# Conclusion

## **Requesting assistance regarding implementation of the a'maal**

Any institution, Ustead/ Apa or anyone from the general public who require assistance in implementing these a'maal in their classes or in their personal lives are welcome to contact the madrasah so that an arrangement can be made to visit that particular locality so that the a'maal can be explained in detail.

## **Spending some time in the training centre.**

Together with this the madrasah has a full time training centre in Lenasia (Johannesburg, South Africa) where institutions/ individuals from different areas come to spend a certain number of days/ weeks in order to fully understand these a'maal and see it being practically implemented to the students. Those interested in visiting the training centre are also welcome to contact the madrasah.

## **Joining in the weekly Imaan Mudhakarrah program.**

There is also an Imaani Muzaakarrah program that takes place every Monday from 10am - 11am (South African time) wherein these 4 Imaani a'maal are explained in detail. Teachers from different institutions participate in this Muzakarrah on a weekly basis. Ladies of different localities also get together at a certain house to listen in to the muzakarrah. This muzakarrah is broadcast via live audio streaming. However instead of listening to the muzakarrah alone, we are encouraged to sit together with a few people to listen in as time is given every week for us to practically do these a'maal with each other, thus making us benefit to a greater extent.

Those who are interested in listening in to the muzakarrah on a weekly basis are encouraged to contact the madrasah so that they may be added to a male/ female notification group. Regular updates are posted on this group regarding the time of the muzakarrah, any changes to the time or any special advices.

# Other publications

## 1. Ahlan wa Sahlan - Welcome to Islam

**Focused on welcoming our new Muslim brothers and sisters to Islam.**

**Taking them through their first days as Muslims whilst equipping them in all aspects of their lives- the worship of Allah, dealings with people, Imaaniyaat and various other matters.**

**This book will empower any new muslim to confidently practice on Islam.**

1. The layout of the book makes it like a syllabus for new muslims to be taught from.
2. Topics are arranged according to importance - What should be learnt now & what could be postponed for later.(some aspects might be important in deen , but might occur less frequently in the new muslims life, such matters have been mentioned in less detail.)
3. Strong emphasis on ones spiritual relationship with Allah and the Imaani a'maal for the protection and development of imaan and yaqeen in Allah .
4. Many duas of Nabi Muhammad Sallallahu Alayhi Wa Sallam are taught where he asked Allah for the ability to practice on the actions of deen.
5. Painstaking effort was put in to include the quranic and ahadith references for the material in the kitaab
6. Emphasis is given in the book to reading verses of quraan, adhkaar and duas with concentration and devotion.
7. The reader is encouraged to practice on what he or she knows. This is done in every section by making mention of the virtues promised by Allah and his Nabi Muhammad Sallallahu Alayhi Wa Sallam.
8. The first few pages of the book bring us the Introduction to Islam and this is followed up by the method of entering someone else into Islam hereby making even a new muslim a caller to Allah. This will assist them in boosting their confidence.
9. The kitaab is structured in lesson form from lesson 1-96 so the students can resume learning the next lesson at their own convenience

**Section A:** Duration 3 - 4 days - My first few days as a Muslim.

Learn how to perform salaah of a new Muslim.

**Section B:** Duration 3 - 4 months - Learn complete ghusal, wudhu & salaah etc.

Basic aqaa'id and the fundamentals of Islam.

**Section C:** Includes Imaaniyaat, actions that develop trust and conviction in Allah, what to do at a birth or death in the family, social responsibilities & Islamic character etc.

## 2. An Introduction to Islam

**A practical and concise booklet describing Islam to a person who wishes to read about Islam.**

It also describes the relationship between Allah and his servants.

There is a chapter titled " Who is Allah to me?"

This is a perfect booklet to be given to anyone who is interested in having an overview and brief description about what Islam is all about.

## Contact

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