



جَدِّدُوا إِيمَانَكُمْ

Renew your imaan
for

5 MINUTES a day

A Simplified 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

A simplified guide to teaching The Imaani a'maal used in the tarbiyah of children and adults.

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A humble appeal is made to the readers to offer suggestions, corrections and recommendations to improve the quality of this and further publications as well as your reading experience. May Allah Ta'ala reward you for this.

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

مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا هَمَّ آخِرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ
وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ

Whoever focuses all his concerns on one thing, the concern of his Hereafter,
Allah will relieve him of worldly concerns,
But whoever wanders off in concern over different worldly issues,
Allah will not care in which of its valleys he died.

Sunan Ibn Majah

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Preface

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, South Africa. 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 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 رحمته الله where he asked a few people in a gathering as to when Tabligh started. Some replied 1923 and others said 1924. He told them, "Not really. I started going to Mewat (a villiage in India) at that time but the work of Tabligh started 6 years later." Hadhrat Moulana Ilyas رحمته الله 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 masaajid, 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 رحمته الله 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 رحمته الله 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 رحمته الله 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 رحمته الله 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 رحمته الله 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 illaah. 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 رحمته 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 everyday 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 عنه where Nabi صلى الله عليه وسلم guided him in imaaniyaat, the house of Arqam رضي الله عنه and how the Sahaaba رضي الله عنهم used to gather together etc. Particularly the incident of Abu Dhar Ghifaari رضي الله عنه, in which he came to Makkah Mukarramah to find out more about Muhammad صلى الله عليه وسلم, became predominant in my mind and heart at that time in Soweto.

Abu Dhar  secretly went to the house of Arqam  despite the hostile and dangerous environment just to meet Nabi  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, & 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'amaal which the Sahaaba  did in Makkah Mukarramah and this is the madrasah from which Umair bin Abi Waqqas  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 (concentration) 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  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  told him not to go. Even after almost being killed (Abbas  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 halal, that is haraam, 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 mudhakarah, I now found it to be the missing link. I now present it to every new Muslim that I possibly can, that while you learning the faraa'id, remember you also have to know your Allah. Do these a'maal, namely Imaan mudhakarah, 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."

The journey from Soweto (South Africa) to South America

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 of 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 didn't know anything about deen. They had married the locals, had zero contact with Islam because there were no masaajid or madaaris 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 Saheb رَحْمَةُ اللهِ who regularly quoted Moulana Yusuf رَحْمَةُ اللهِ and Moulana Ilyas رَحْمَةُ اللهِ 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 Saheb that I had heard from Haji Abdul Wahaab Saheb رَحْمَةُ اللهِ. 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 رَحْمَةُ اللهِ and Moulana Ilyas رَحْمَةُ اللهِ. 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 dhuhr 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 asking him for guidance on finding the qiblah. Allahu Akbar! The word that came to my mind was ‘tahqeeq’ (to check up and investigate). 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 (prayer mat). 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 she immediately sends 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 jummu’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 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 favor, 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 $\text{اَللّٰهُمَّ لَا نُحِصِيْ نَمَاءَ عَلَیْكَ اَنْتَ كَمَا اَنْتَ عَلٰی نَفْسِكَ}$, 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  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. **Mudhakarah of Imaan (to talk and listen about Allah Ta'ala's greatness)**
2. **Taleem of Fadhaail (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 commandments of Allah Ta'ala and Sunnats of Nabi  that are expected from us in that action. This is an imitation of how the Sahaabah  carried out the efforts of strengthening Imaan, especially in the beginning stages of Islaam, also known as the Makki period.

Sahaabah  said:


فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا 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)



وَرُوِيَ عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَقَدْ عَشْتُ بِرَهْهَ مِنْ دَهْرِي وَإِنْ أَحَدَنَا يُؤْتِي الْإِيمَانَ قَبْلَ الْقُرْآنِ، وَتَنْزِيلِ السُّورَةِ عَلَى مُحَمَّدٍ
فَيَتَعَلَّمُ حَلَالَهَا وَحَرَامَهَا، وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهَا كَمَا تَعَلَّمُونَ أَنْتُمْ الْقُرْآنَ، ثُمَّ لَقَدْ رَأَيْتُ رِجَالًا يُؤْتِي أَحَدُهُمُ الْقُرْآنَ
قَبْلَ الْإِيمَانِ فَيَقْرَأُ مَا بَيْنَ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ مَا يَدْرِي مَا أَمْرُهُ وَلَا رَاجِعُهُ، وَمَا يَنْبَغِي أَنْ يَقِفَ عِنْدَهُ مِنْهُ يَنْتُرُهُ تَنْتُرَ الدَّقَلِ

Sayyiduna Abdullah Ibn Umar  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  , 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 إِنَّمَا نَزَّلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةٌ مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا تَابَ النَّاسُ إِلَى الْإِسْلَامِ نَزَلَ
الْحَلَالُ وَالْحَرَامُ وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَأَتَشَرَّبُوا الْخَمْرَ لَقَالُوا لَا نَدْعُ الْخَمْرَ أَبَدًا وَلَوْ نَزَلَ لَا تَرْتَدُّوا لَقَالُوا لَا نَدْعُ الرِّبَا أَبَدًا

It has been narrated by Sayyidah Aa'ishah  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  learnt in Makkah Mukarramah brought about and established 2 motives in their hearts. The first was that Allah Ta'aala became the object and purpose of their lives, and secondly the only desire they had was for Allah Ta'aala's Deen and Name to come alive in their own lives and in the lives of the entire humanity until Qiyaamah. By Sahaabah  learning Imaan before Ahkaam (commandments), it prepared them to easily carry out all the commands of Allah Ta'aala. We should therefore learn and teach children and adults Imaan, Qur'aan and the laws of Allah Ta'aala simultaneously, with a strong emphasis on Imaan. This balance of teaching Imaan with Ahkaam (commandments) should be maintained from the age of 3 years through Maktab for about 15 minutes daily. Hifdh classes and Aalim classes should also be guided to do the Imaani A'amaal 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'amaal. 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  regularly gathered in the house of Sayyiduna Arqam  and various other places to speak about and listen to Allah's greatness and the promises of Allah Ta'aala 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'aala, so that when they learn Qur'aan they can easily understand it to be the Kalaam (word) of Allah Ta'aala, 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'aala 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'aala whilst in Salaah. Imaan was first learnt in Makkah Mukarramah. The Imaan of Sayyiduna Abu Bakr , Umar , Bilaal  and the Sahaabah  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'aala.

NOTE: We should bring the Mudhakarah to the level of the students. Nabi ﷺ also simplified the method of explaining Imaan to the young children of Sahaabah ﷺ .

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ: يَا غُلَامُ إِنِّي أَعَلَّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ 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 رضي الله عنه who said: “One day I was riding behind Rasullullaah 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 رضي الله عنهم in Makkah Mukarramah, it is found that they were regularly engrossed in doing these 4 a'maal amongst all other a'amaal. The following 4 a'amaal were done by Nabi ﷺ and Sahaabah رضي الله عنهم for the increase and firmness in Imaan, Yaqeen (firm conviction), and Tawakkul (complete reliance and dependence) on Allah Ta'aala.

BRIEF OVERVIEW

There were **4 main actions** that Sahaaba ﷺ did in Makkah Mukarramah that made their Imaan, conviction, belief and dependance in Allah Ta'ala strong.

1. Imaan Mudhakarrah
2. Taleem of Fadhaa'il
3. Intentions for every action
4. Dhikr and Duas done with concentration

OBJECT:

What is the purpose of doing these actions?

For the student to understand that our goal in life is to gain the **pleasure** of Allah Ta'ala.

Allah Ta'ala is my only **objective** in life.

The **deen** of Allah Ta'ala must come alive in me and in the whole world.

To develop the **consciousness** of Allah Ta'ala in my life.

What will I get for doing these actions?

BENEFIT

A **firm conviction** in the words of Allah Ta'ala is created.

How can I bring these actions alive in the classroom?

HOW TO ADOPT IT?

There must be **interaction** from all.

Teacher and student should have a **chance to speak**.

Topic / amal chosen should be **done repeatedly** so that it sinks in the heart.

Speak on the **level of the student**.

Take a report back from every student of how he benefited from the amal or who he did the amal with out of madrasah.

How do i start?

METHOD:

Give the topic a day before so that the student and family can ponder about the topic.

STEP 1

Take out 5 -10 minutes daily in class.

STEP 2:

Choose **only 1** of the 4 a'maal.

STEP 3:

Pick a topic.

STEP 4:

The teacher will speak for 2-3 minutes.

STEP 5:

Let the students speak for 3 - 5 minutes.

My first day teaching the Imaani Mudhakarrah

How would you go about implementing these a'maal in your class for the first time.

What is Imaani mudhakarrah?

It's when we listen and talk about Allah Ta'ala.

Why do I have to talk about Allah Ta'ala?

To make our Imaan strong.

What happens if my Imaan is strong?

It will be easy for me to do good. I can easily recite the kalima at the time of death and answer the angel in the grave when I will be questioned 'man rabbuk'.
(who is your creator, sustainer)

What happens if My imaan is weak?

We will listen to the whispers of Shaitan. If Shaitan tells us to lie that your stomach is sore just to skip madrasah, you will listen to Shaitan and do it. It will be easy for you to lie and do more wrong things.

Is Imaani mudhakarrah only for the classroom?

No, Imaani mudhakarrah is that I must think about Allah Ta'ala always and talk about Allah Ta'ala whenever I see Allah Ta'ala's creation, with whoever I am.

Now give the topic of the mudhakarrah . They will have a clear understanding إن شاء الله

DAILY TIMETABLE

Example on how to introduce these a'amaal into our classrom daily whilst **still maintaining the CURRENT SYLLABUS**

This 5-10 minutes can be done at the beginning or at the end of the class.

Teacher to talk for 2-3 minutes
Learners to talk for 3-5 minutes
At times dua will be made for 1 minute
or
at times dhikr will be made for 1 minute

EXAMPLE:

If teaching time is approx. 1 HOUR	20 MINUTES	20 MINUTES	15 MINUTES	ONLY 5 MINUTES
If teaching time is approx. 2 HOURS	40 MINUTES	35 MINUTES	35 MINUTES	ONLY 10 MINUTES
MONDAY	QURAAAN / QA'IDAH	SURAHS, DUAS AHADITH	SUBJECTS/ KITAABS (YOUR CURRENT SYLLABUS)	IMAAAN MUDHAKARAH
TUESDAY	QURAAAN / QA'IDAH	SURAHS, DUAS AHADITH	SUBJECTS/ KITAABS (YOUR CURRENT SYLLABUS)	TA'LEEM OF FADHAA'IL
WEDNESDAY	QURAAAN / QA'IDAH	SURAHS, DUAS AHADITH	SUBJECTS/ KITAABS (YOUR CURRENT SYLLABUS)	8 INTENTIONS
THURSDAY	QURAAAN / QA'IDAH	SURAHS, DUAS AHADITH	SUBJECTS/ KITAABS (YOUR CURRENT SYLLABUS)	DHIKR AND DUAS WITH CONCENTRATION
FRIDAY	QURAAAN / QA'IDAH	SURAHS, DUAS AHADITH	SUBJECTS/ KITAABS (YOUR CURRENT SYLLABUS)	

BREAKDOWN OF THE A'MAAL

A simple overview of the various a'maal.

Examples of teaching and explaining each of these a'maal will be explained in the following pages.

Imaan Mudhakarrah

1. Ma'rifatullah

(Recognizing Allah Ta'ala's greatness in His creation)

PAGE 17

2. Mahabbatullah

(Bringing alive the love of Allah Ta'ala by remembering His favours)

PAGE 18

3. Nafi & Ith'baat

(to negate the effect of the creation and affirm the command, power or ability to Allah Ta'ala)

PAGE 19

4. Magheebaat

(the conviction in the unseen)

PAGE 20

Ta'leem of Fadhaa'il

1. To **develop a firm conviction** in the promises of Allah Ta'ala and His Nabi ﷺ .
2. **Repetition** of the hadith.
3. **Explain** the action, quality or promise.
4. Make **dua for the ability** to do the action/ stay away from the prohibition.

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8 Intentions

O Allah Ta'aala.....

1. The **ability** to do this action and the **outcome** of this action is in your hands.
2. I am doing this action to fulfill the **command of Allah** and follow the **Sunnah of Nabi** ﷺ .
3. Think of the **rewards** promised by Allah Ta'aala and Nabi Sallallahu Alayhi Wa Sallam.
4. You can **hear** me, **see** me, You **know** what is in my heart & You are **with** me.
5. I am **not fit** to do this action.
6. This action is **only for Your pleasure**.
7. Make it a **means of guidance** for me and for the whole of humanity.
8. After the action, make **Shukr** and then **Istighfaar**.

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Dhikr & Duas with concentration

TO BE DONE WITH YOUNGER STUDENTS

1. Revision of **daily duas** with concentration
2. Tasbeehat and **adhkaar** used in salaah.

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6 Adhkaar

TO BE DONE WITH OLDER STUDENTS, HIFZ, AALIM/AH TARBIAH CLASSES AND TEACHERS

1. Dhikr of Kalimah
2. Dhikr of La hawla wala quwwata illah billah
3. Dhikr of Aayah tul Kareemah.
4. Durood/ Salawaat upon Nabi ﷺ
5. Lengthening of one nafl salaah.
6. Repeating Ayaat of Quraan

PAGE 24-25

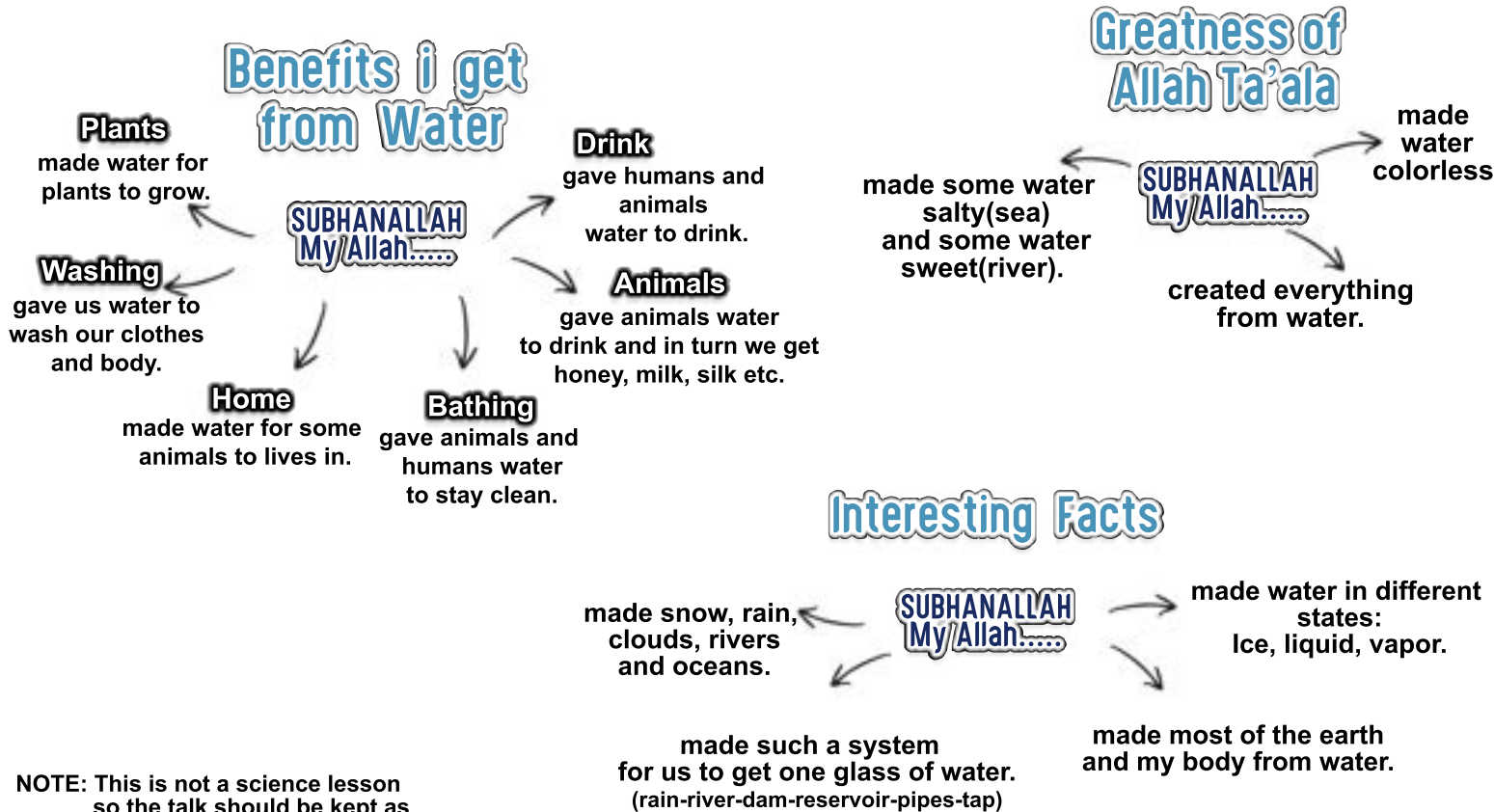
1. Ma'rifatullah معرفة الله

Recognizing Allah Ta'ala's greatness in His creation

To talk about the greatness of Allah Ta'ala as we see in His creation.

EXAMPLE:

WATER



NOTE: This is not a science lesson so the talk should be kept as simple as possible.

Object : To encourage every person to speak about Allah Ta'aala

Duration : 5 - 10 minutes (1 day a week)

How to do it :

1. Teacher to choose a topic
2. Teacher will explain how the greatness of Allah Ta'ala is found in this creation & how we benefit from it (2 - 3 minutes)
3. Now ask the learners to speak about how they see the greatness of Allah Ta'ala in that creation. (3 - 5 minutes)
4. Encourage them to take this lesson home and share with family and friends.
5. Take a report back the next day or the next week.
6. This topic can be repeated as many times as one feels necessary.

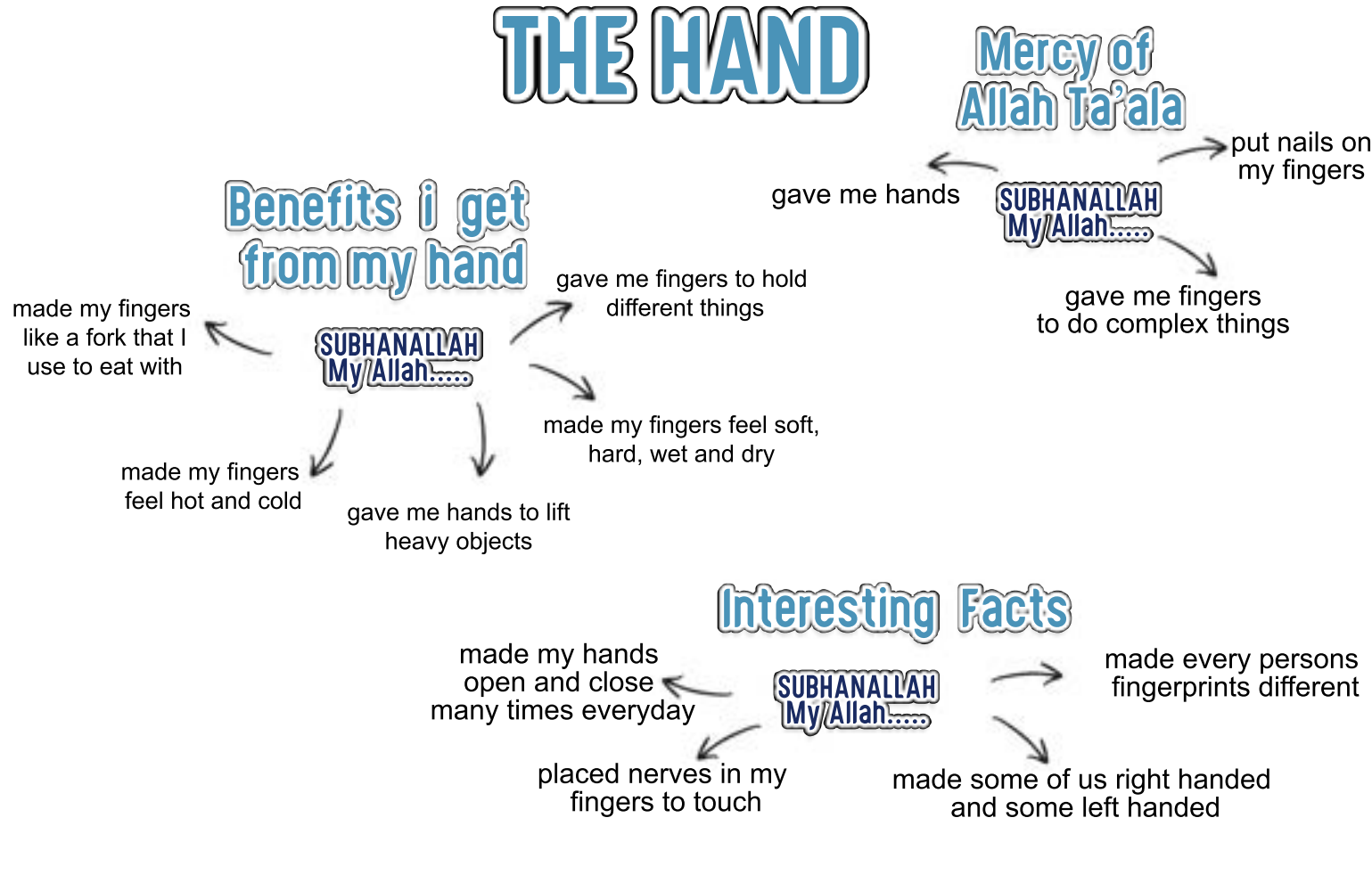
OTHER EXAMPLES: Sun, Rain, Clouds, Mountains, Plants, Sky, Animals, Insects, Fruits etc.

2. Mahaba'tullah محبة الله

Bringing alive the love of Allah Ta'ala by remembering His favours.

We look at ourselves and count the favours that Allah Ta'ala has blessed us with.

EXAMPLE:



Object : To recognise Allah Ta'ala through the favours he has blessed us with.

Duration : 5 - 10 minutes
(1 day a week)

How to do it :

1. Teacher to choose a topic
2. Teacher will explain how we see the greatness of Allah Ta'ala in the favours that He has blessed us with (in and out of our body) **(2 - 3 minutes)**
3. Now ask the learners to speak about how they see the favours of Allah Ta'ala in them and how they benefit from it. **(3 - 5 minutes)**
4. Encourage them to take this lesson home and share with family and friends.
5. Take a report back the next day or the next week.
6. This topic can be repeated as many times as one feels necessary.

OTHER EXAMPLES: Deen, Imaan, Limbs, Air, Organs, Eyes, Ears, Nose, Mouth, other bodyparts, clothing.

3. Nafi & Ith'baath النفي و الإثبات

To negate and affirm

To negate the qualities and effects that we see in the creation of Allah Ta'ala and link the effects directly to the command of Allah Ta'ala.

EXAMPLE:

FOOD

NOTE:

We will not negate the food as it does exist, however we can negate its effects and attribute it to Allah Ta'ala,

**Benefits
I can see**

- the food satiates my hunger
- food gives me strength
- carrots give me healthy eyesight
- milk makes my bones and teeth strong

**Negate the
effects**

- The food cannot satisfy my hunger except with the permission of my Allah Ta'ala.
- The food does not give me strength except through the command of my Allah Ta'ala.
- Healthy eyesight cannot come from carrots, healthy eyesight comes with the permission of my Allah Ta'ala.
- Milk cannot make my bones and teeth strong. Only my Allah Ta'ala makes my bones and teeth strong

Object : To have conviction, that just like an object is the creation of Allah Ta'ala, the effects are also the creation of Allah Ta'ala

Duration : 5 - 10 minutes
(1 day a week)

How to do it :

1. Teacher to choose a topic
2. Teacher will explain how sometimes Allah Ta'ala uses the means to bring effect and sometimes Allah Ta'ala can do without means or go against the means **(2 - 3 minutes)**
3. Now ask the learners to speak about the topic and negate the effects of that and attribute it to Allah Ta'ala. **(3 - 5 minutes)**
4. Encourage them to take this lesson home and share with family and friends.
5. Take a report back the next day or the next week.
6. This topic can be repeated as many times as one feels necessary.

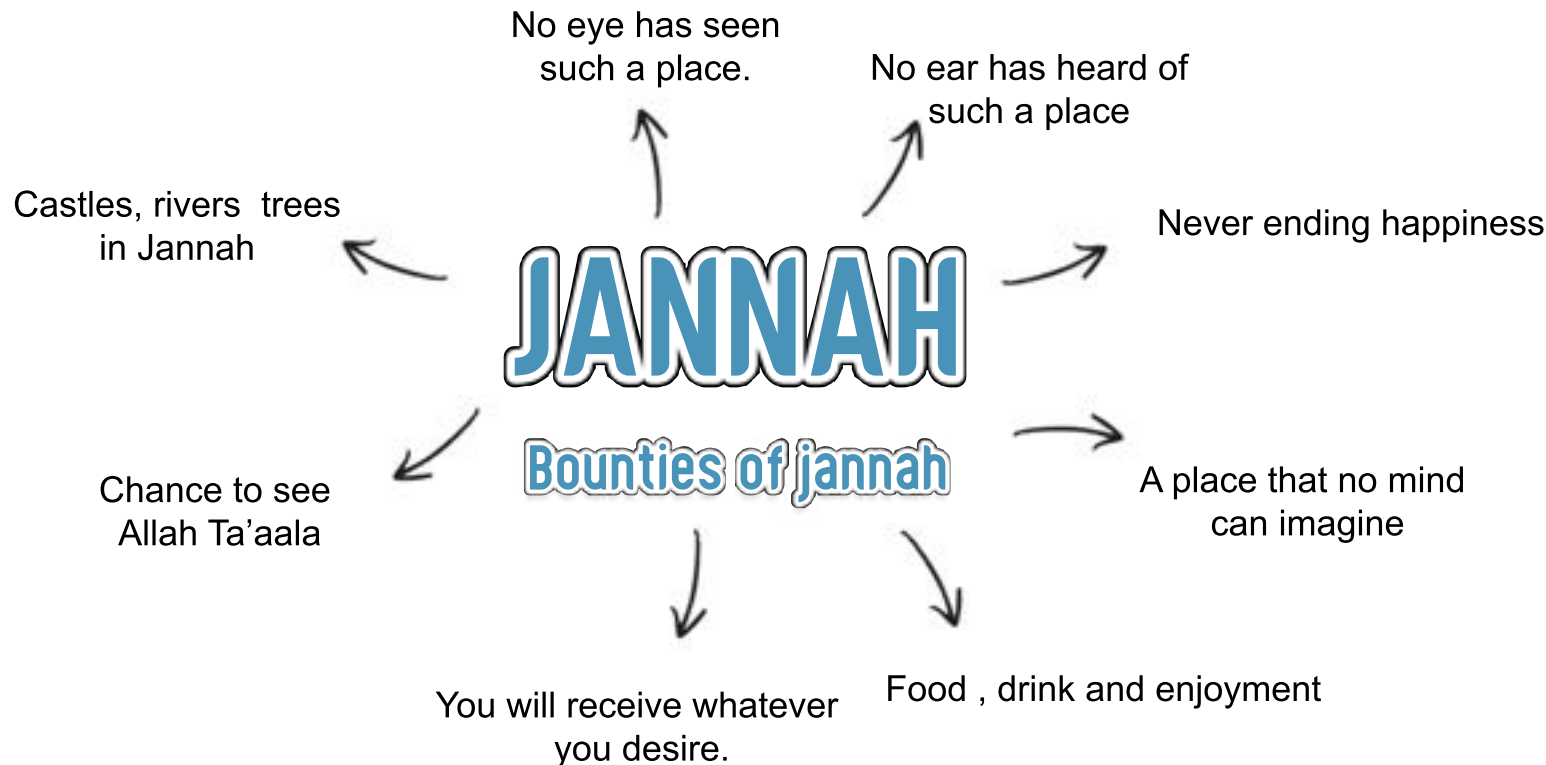
OTHER EXAMPLES: Water(thirst), Medication(good health), Money(Success), Food(hunger)

4. Magheebaat المغيبات

Conviction in the unseen.

To speak about the unseen creation of Allah Ta'ala until such a time that the heart becomes convinced.

EXAMPLE:



Object : To have conviction in the unseen

Duration : 5 - 10 minutes
(1 day a week)

How to do it :

1. Teacher to choose a topic.
2. Teacher will explain the different aspects related to the unseen. **(2 - 3 minutes)**
3. Now ask the students to speak about the topic. **(3 - 5 minutes)**
4. Encourage them to take this lesson home and share with family and friends.
5. Take a report back the next day or the next week.
6. This topic can be repeated many times as one feels necessary.

OTHER EXAMPLES: Jahannam, Qabr, Bridge of Siraat, Pond of Kauthur, Angels, Scale of deeds, Death, etc.

Ta'leem of Fadhaa' il تعليم الفضائل

Repeating those ahaadith/ aayaat that show the virtue or warnings of actions
To develop the conviction in the words of Allah Ta'ala and
His Nabi Sallallahu alaihi wa salam.

EXAMPLE:

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ Salaah is the key to Jannah

NOTE:
THIS IS NOT MEMORIZATION OF HADITH

Repeat it several times

What action/quality did
Nabi Sallallahu Alaihi wa salam
want to come into my life /
stay away from?

Importance of salaah.

ACTION

What is required of me?

To perform all my salaah.

VIRTUE/REWARD

What will i get if i read my salaah?

Through salaah i will
get entry into jannah.

MAKE DUA
FOR ABILITY TO
READ ALL OUR SALAAH

Object : To increase our conviction so that it drives us to do good actions & stay away from the prohibitions. Every time you do this action, the reward should flash in your mind.

Duration : 5 - 10 minutes (1 day a week)

How to do it :

1. Teacher to choose a hadith
2. Teacher to repeat the hadith a few times (ONLY the part that mentions the virtue or attribute will be read. No mention will be made of the narrator of the hadith nor is the object to memorize the hadith, the english will suffice. **(2 - 3 minutes)**)
3. Ask few of the learners to repeat it whilst others listen. **(3-5 minutes)**
4. Teacher will explain the action mentioned in the hadith or the attributes mentioned as well as the reward for doing that action or bringing that attribute into our life.
5. Teacher will ask the class, Who makes intention to carry out this action? Now let us all make intention.
6. Now the teacher or learners will make dua that Allah give us the ability to do this action if it is a good action / stay away from it if it is a bad deed. **(1 minute)**
7. Encourage them to take this lesson home and share with family and friends.
8. Take a report back the next day or the next week.
9. This hadith can be repeated many times.

OTHER EXAMPLES: Any hadith or aayat that shows virtue/ warning of an action, quality, sifaat

Eight intentions

To be made before, during and after every action.

It beautifies and increases the value of all actions we do and makes it presentable to Allah Ta'ala

EXAMPLE:

1

O Allah,
only you are giving me the ability
to do read salaah
and the outcome of this salaah
is in your hands.

2

O Allah, I am reading this salaah
to fulfill your command
and reading it according the Sunnah
of Nabi Sallallahu Alayhi Wa Sallam.

3

Reading my salaah is the key to
Jannah.(doing taleem of the virtues
regularly will makes this a reality)

4

O Allah,whilst i am reading my salaah,
You can hear me, You can see me,
You know what is in my heart
and You are with me.

5

O Allah, I am not worthy to read this salaah
. Others who are reading salaah are deserving
and Your accepted slaves,
so through their acceptance in Your eyes,
accept my action too.

6

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

7

O Allah,accept this salaah of mine
and make it a means of my
guidance,and a means of guidance
for the whole of humanity
until Qiyaamah.

8

After reading salaah, make Shukr to
Allah for having read salaah and then make
Istighfaar with regret over
the shortcomings in the salaah.

Object: My every action becomes only
for Allah Ta'aala

Duration: 5 - 10 minutes (1 day a week)

How to do it:

1. Teacher to choose an action that they will do in class.
2. For younger learners- start of with the 6th intention.
For older kids they can learn all 8 intentions.
3. Get the learners to say the intention/s prior to every action.
4. Explain to them what the pleasure of Allah Ta'ala is and thats we want.
5. Ask the learners to repeat it whilst others listen.
6. Encourage them to take these intentions home and share with family and friends.
7. Take a report back the next day or the next week from the learners for which action did the learner make which intention.

What intentions
should we make

IF WE ARE
READING
SALAAH?

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

Dhikr & Dua with concentration

To take those adhkaar and duas we know and read them with concentration

(To be done with the smaller learners)

EXAMPLE:

Choose one:

1: DHIKR

الله أكبر

TRANSLATION: Allah is the greatest

MEANING: Allah Ta'ala is bigger than all his creation

REFLECTION: Think of how Allah Ta'ala is the greatest and ask from Allah Ta'ala for all your needs.

2: DUAS

بِسْمِ اللَّهِ وَبَرَكَاتِهِ

TRANSLATION: In the name of Allah, with the blessings of Allah.

MEANING: I start eating in the name of Allah.

REFLECTION: Think of how Allah Ta'ala blessed you with food.

Object: To practice some Dhikr and Du'aas, reading them while being conscious of the meaning in a way that one feels that one is talking to Allah Ta'ala

Duration: 5 - 10 minutes (1 day a week)

How to do it:

1. Teacher to choose a dhikr.
2. Mention the translation.
3. Explain to the learners the meaning. (2-3 minutes)
4. Close your eyes just to build concentration. (1-2 minutes)

THIS ACTION IS TIME BASED, NO NEED TO GIVE A NUMBER OF TIMES THE DHIKR SHOULD BE MADE.

5. After making dua for a short while, from within your heart, ask Allah for whatever your heart desires.

OTHER EXAMPLES: Any other adhkaar used in salaah or basic duas that have already been learnt.

6 Adhkaar

Teachers, students and all who want to can practice the reading of the following Adhkaar daily for the increase, elevation and protection of Iman 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 concentration 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 the ability 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

Translation: There is none worthy of worship besides Allah.

Hadith: The best Dhikr is Laa ilaha illallah (Tirmidhi:3383)

What to think:

- Nobody can accept me for the work of deen besides You, O Allah.
- I have no objective in life besides You, 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 Qiyamaah, and for this I am prepared to sacrifice everything ie. My health, wealth and time etc

لَا مَقْصُودَ إِلَّا اللَّهَ وَ لَا مَطْلُوبَ إِلَّا إِيَّاهُ كَلِمَةَ اللَّهِ

After making Dhikr for a while, now make dua from the heart and ask Allah for whatever you need /want.

2. Dhikr of

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: There is no power to do good and no ability to stay away from evil except from Allah.

Hadith: Nabi ﷺ said to Abu Moosa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ: "Should I guide you to a word which is one of the treasures of Jannah?" He replied in the affirmative. Nabi ﷺ said, "لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ" (Bukhaari: 4205 & Muslim: 7037)

What to think:

- Nobody can take me from weak imaan to strong imaan except you, O Allah.
- Nobody can take me from any type of weakness to strength except You, O Allah.

After making the Dhikr for a while, put your weaknesses and difficulties to Allah, and make dua.

3. Dhikr of Aayah tul Kareemah

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Translation:

There is none worthy of worship except you. You are free from all faults. Indeed I am among the wrong-doers.

Hadith: Nabi ﷺ said: "The du'a Yunus رَضِيَ اللَّهُ عَنْهُ made while in the belly of the whale, لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ no Muslim makes du'a using these words except that Allah will accept that du'a" (Tirmidhi: 3505)

What to think:

- Think of one's weaknesses sins and flaws.

The objective is to seek forgiveness from Allah. Make the Dhikr for a while pondering over the meaning and then with regret and remorse make dua to Allah begging for forgiveness.

4. Dhikr of Durood/ Salawaat on Nabi ﷺ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: May salutations and peace be upon Nabi ﷺ (or any other Durood)

Hadith: Nabi ﷺ said: "If anyone sends one durood upon me, Allah will send ten blessings upon him. (Muslim:288)

What to think:

- The sacrifices that Nabi ﷺ made, ponder over them, and understand that it is because of His sacrifices that Deen has reached me.
- The various occasions where Nabi ﷺ 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 ﷺ, and then ask Allah to grant you those qualities and to make one a complete example of the life of Nabi ﷺ

After making Dhikr, make dua asking Allah to give us the qualities, actions and characteristics of Nabi ﷺ

5. Daily Nafil Salaah

Daily, choose one nafil salaah & lengthen the salaah by repeating a specific phrase or ayat within the salaah, over & over again.

Hadith:

Nabi ﷺ performed salaah the entire night whilst repeating one Ayah of the Qur'aan. The Ayah is: "O Allah, if you punish them, then they are your slaves, and if you forgive them, then verily You are The Mighty, The Wise." (IbnMaajah:1350)

What to think:

If you choose الرَّحْمَنُ الرَّحِيمُ in salaah, when you come to it, repeat it as many times as you wish, pondering over how merciful Allah is

Whilst still repeating الرَّحْمَنُ الرَّحِيمُ, now make dua at that moment for whatever your wishes are.

6. Daily recital of some ayaat of Quraan

Over and above your daily recitation of Qur'an, choose some ayaat (with correct translation from reputable Ulema) and recite it over and over again.

What to think:

-Ponder over the meaning of the ayaat, and ask yourself, 'What does Allah want from me?'

-Whatever Allah is speaking about in the ayaat, consider yourself lacking in this quality, therefore Allah has brought it to your attention via this ayaat.

After reading the ayaat for a while, make dua, asking Allah to give you tawfeeq to bring the quality/action into your life

IMPORTANT TO NOTE

- ❖ The 6 Adhkaar are over and above the daily Tilaawat and Dhikr that a person is encouraged to do.
- ❖ One can practice upon these 6 Adhkaar a minimum of 3-4 minutes each, daily.
- ❖ The Adhkaar should be read when one has quiet time, free from distractions.

Lessons learnt from South America

Taking maktab to the people

Keeping in mind the statement and objective of that which was in the hearts of Sahaaba رضي الله عنهم

لَا مَقْصُودَ إِلَّا اللَّهُ وَ لَا مَطْلُوبَ إِلَّا إِعْلَاءُ كَلِمَةِ اللَّهِ

We have no objective except Allah's pleasure and we have no desire except that Allah's deen comes alive in every person and for this to happen, we are prepared to sacrifice everything.

We try to reach each and every person and make an effort to ensure that no child or adult is left without deeni ta'leem, linked with tarbiyah, be it in our area or elsewhere. On a daily basis we try to do home visits, meeting families of the locality. The objective is not only for ta'leem to come alive in every home but for the Imaani A'maal to also come alive. With this in mind we visit these homes to strengthen relations with the parents of our students.

We encourage all members of the household to get involved in the activities of the Madrasah in any way possible as the Madrasah caters for children and adult classes (male and female)

Sometimes the visit is simply to thank the parent for sending their child to Madrasah whilst effort is made to do some amal of the Imaani a'maal in that home

Giving extra time

Teachers are regularly advised not to look at the amount of extra time given to Madrasah but rather to consider this as a benefit and investment for one's self and for the ummah. Teachers also give extra tuition on a Saturday and Sunday evening or week nights to make effort on weaker students who cannot cope with the daily lessons in class.

In some areas of South America teachers assist with the transportation of students. In some instances there is a great desire to attend Madrasah however a lack of transport becomes a hindrance. The teacher sacrifices his time before and after Madrasah and he himself transports the children.

The driving factor that motivates the teacher to make these great sacrifices is that they stand to benefit and get closer to Allah and ultimately become a means of benefitting others. Teachers are encouraged to arrive 15 to 30 minutes before class time so that they can engage in the six Zikrs mentioned in the booklet. In order to gain the help of Allah Ta'aala for the lesson of that day and also to welcome the student as they come into the Madrasah as this has a great effect on them. This time is also used to prepare themselves for the lesson of the day. They also remain behind once class is concluded and until the last child leaves the premises.

Weekly, Monthly and Yearly maktab

In an effort to reach neighbouring localities, ustaads and apas utilize the weekends to travel a distance of between **70 to 100 kilometers** to teach small pockets of locals. If there are a few ustaads and apas in one center then a roster system is drawn up. Each couple makes effort according to their own capabilities, either once/twice a month to cover these areas around them. Visits are conducted for a minimum period of 2 to 3 hours, children and adults are gathered and are taught about deen and about Imaaniyaat. The main concern here is that no adult or child should be deprived of deeni ta'leem and each one of us should regard it as our responsibility to see to that. If someone does not get the basic Deeni ta'leem, eventually there is a fear of irtidaad (apostasy).

Sometimes, even though a person may not declare himself out of the fold of Islam, but due to incorrect beliefs and convictions he remains a muslim only by name or appearance. Within his heart he is filled with different types of doubts. It is therefore imperative that we try to reach each and every muslim home or individual even if these homes are situated in estates, far of locations, villiages etc. especially if there is no maktab or Imaaniyaat taking place.

Beyond the 100km radius, ustaads and apas travel out monthly, a distance between **200 to 300 kilometers** for a period of 2 to 3 days. Greater effort is made on all levels - Musjid programs, ladies programs, madrasah for children and home visits. In this way at least once a month, these locals are receiving some knowledge and effort of Deen.

This same concept also takes place once a year in areas that are further away than **300 kilometers**, The ustad and apa visit the place for 1 to 2 months at a time, keeping in mind that for the rest of the year these people have no other environment and effort 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.

Conclusion

Requesting assistance regarding implementation of the a'maal

Any institution, Ustaad/ 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 center

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 center are also welcome to contact the madrasah.

Joining in the weekly Imaan Mudhakarrah program

There is also an Imaani Muzaakarah 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 ﷺ 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 ﷺ .

8. The first few pages of the book bring to 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 us

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NOTES:



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