

يسم الله الرحمن الرحيم

Below is a ten-week learning planner I devised for my children. I created it because naturally the more our children know and understand Allah in what small capacity He has allowed us, the more they will love Him. I also want them to grow up hearing the stories of those that were so beloved to our Prophet SAW, and those we know are guaranteed Jannah because their lives provide invaluable lessons for us.

Each week we focused on one of Allah's lofty names. We also covered one of al-`Asharaa al-Mubasharûn bi-l-Janna – The Ten Promised Paradise according to a sahih hadith which names ten of the Prophet SAW's closest companions.

I broke down each topic into five sections, one for each day of the week.

In total it took us about five to ten minutes to cover each day's content and it became a ritual my daughter looked forward to, particularly as they are engaging narratives. I also purchased her a notepad and asked her to write any story or lesson from that day that really spoke to her. I reinforced this with what Islam teaches us about writing, learning and sharing and it also became a basis by which to improve her comprehension and literacy skills. Also it made it a two way process whereby I got an insight into what she responded to from these inspiring stories.

This is best done in a relaxed and informal environment and when you have the time to spend some quality, reflective time with them. It is good to keep the tone conversational, particularly when it comes to discussing Allah's Names and Attributes as these are concepts they must absorb in a holistic way.

I very purposefully kept the schedule to five days so if we had a particularly busy day we could always pick it up the next day, and tried to start on a Sunday when we were more likely to have time, so that once we started engaging in that Name or story we were more likely to want to make time for it for the remaining week.

It's important that we bear in mind that, although it's great for our children to learn facts and names and figures – it's the values and lessons contained that are most valuable and that in sha Allah will provide a strong foundation for them.

I have presented each weeks content in a table below and have prefaced it with my reflections.

I really hope it's of benefit to people and would really recommend you give it a try.

Please send any feedback or requests to be on any future distribution lists to mariamakhtar@hotmail.co.uk

Learning objectives;

1. To become familiar with ten sahabah and their unique and praiseworthy characteristics - al-'Ashara al-Mubashshara
Abdur Rahman ibn 'Awf reported: The Messenger of Allah, peace and blessings be upon him, said, "Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talhah is in Paradise. Al-Zubayr is in Paradise. Abdur Rahman ibn 'Awf is in Paradise. Sa'd is in Paradise. Sa'id is in Paradise. Abu 'Ubaydah ibn al-Jarrah is in Paradise."
Source: Sunan al-Tirmidhī 3747
Grade: Sahih (authentic) according to Al-Albani
2. To become familiar with ten of Allah's names and attributes and begin to see how these impact our lives

Week One
Name/Attribute: Allah
Sahabah: Abu Bakr

To start, I told my children that Allāh has over 99 Names and Attributes that He has told us about. And that’s because our brains are finite and He is infinite - we can’t understand Him fully. He has given us this information so we can love and understand Him more, as an act of His unending Rahmah. I’ve also told them practical points such as the importance of the Names in calling out in duah. The name Allah is, according to most scholars, Allah’s best Name, and it’s own miracle is that this Name has never been adopted by anyone. It is worth citing practical examples when you speak of each of the duaahs subhanAllah, Allahamdulillah etc – what specific things in yours and your child’s life make you thankful, or are signs of Allah’s Rehmat or Supremacy, in sha Allah this will encourage our children to engage their head and heart when they make dhikr. Let your child lead with their questions and offer your own thoughts once they’ve had a chance to think about and vocalise their views i.e in the skies and the clouds there are signs of Allah’s Perfection and Supremacy for us to marvel over, so when we see something beautiful we say Glory be to Allah etc.

We are reminded again and again the significance of Abu Bakr and how close and beloved he was to our Prophet SAW. There is a rare modesty and greatness in his stories that is unique to him alone. The fact that he carried out the almost unassuming act of purchasing the site of Masjid Nabwi – the second holiest site in the world - I think perfectly encapsulates both his modesty of character and how significant a figure he is in our religion. When we think of his sadaqa jariya in the millions of people that travel from across the world to pray there annually it only reinforces how noble a figure he was and how much we have to learn from his unique character.

Day One	
<p>Allah Allah - We start with this name because many scholars believe it is Allah’s best name It has never been used in vain SubhanAllah There are many examples of it in the Quran – we begin every surah with it The name Allah contains all of Allah’s all name – it shows He is worthy</p>	<p>Abu Bakr He was the fourth person to accept Islam and he was very close to the Prophet (SAW) – he knew him better than anyone. He was the first Caliph after the Prophet (SAW) and the father of Aisha, the Prophet SAW’s wife and a strong women who narrated many ahadith</p>

<p>of worship because he is perfect. No one else is perfect – He knows everything and to Him belong the keys of the unseen.</p>	
<p>Day Two</p>	
<p>Allah SubhanAllah ; Glory be to Allah When do we use this, what does it mean and what does it tell us?</p>	<p>Abu Bakr He was called Al-Siddiq (the truthful) by Muhammad after he believed him in the event of Isra and Mi'raj when other people didn't. He was given the name Abu Bakr – father of the camel's calf because he was very fond of camels, he developed a love for them during his early years being raised with the Bedouins as was customary at the time of the Prophet (SAW)</p>
<p>Day Three</p>	
<p>Allah Allahamdulillah ; All Praise to Allah When do we use this, what does it mean and what does it tell us?</p>	<p>Abu Bakr Like Arabian society at the time, Abu Bakr loved poetry Abu Bakr was the first free man to accept Islam, and all free men that accepted Islam would typically gain protection from their tribes, when slaves accepted Islam, they were treated badly. Abu Bakr freed eight slaves with his own money so they could enjoy freedom as Muslims. He did this for the sake of Allah as most of these slaves weren't strong or young so they wouldn't benefit him</p>
<p>Day Four</p>	
<p>Allah AllahuAkbar. When do we use this, what does it mean and what does it tell us?</p>	<p>Abu Bakr The first public address made to Quraysh regarding Islam was made by Abu Bakr – he was beaten by the young men of Quraysh. Abu Bakr's mum</p>

accepted Islam after this. He was persecuted by Quraysh in Makkah after this, so much so he considered moving to Yemen and Ethiopia

Umar ibn al-Khattab reported: The Messenger of Allah, peace and blessings be upon him, ordered us to give charity and at the time I had some wealth. I said to myself, "Today I will outdo Abu Bakr, if ever there were a day to outdo him." I went with half of my wealth to the Prophet and he said, "What have you left for your family?" I said, "The same amount." Then, Abu Bakr came with everything he had. The Prophet said, "O Abu Bakr, what have you left for your family?" Abu Bakr said, "Allah and his messenger." I said, "By Allah, I will never do better than Abu Bakr."

Day Five

Allah
Write Allah in Arabic

Abu Bakr
Abu Bakr accompanied Muhammad to Medina. Due to the danger posed by the Quraysh, they did not take the road, but moved in the opposite direction, taking refuge in a cave in Jabal Thawr, some five miles south of Mecca. `Abdullah ibn Abi Bakr, the son of Abu Bakr, would listen to the plans and discussions of the Quraysh, and at night he would carry the news to the fugitives in the cave. Asma bint Abi Bakr, the daughter of Abu Bakr, brought them meals every day. Aamir, a servant of Abu Bakr, would bring a flock of goats to the mouth of the cave every night, where they were milked. The Quraysh sent search parties in all directions. One party came close to the entrance to the cave, but was unable to see them. Due to this, Qur'an verse 9:40 was revealed. Aisha, Abu Sa'id al-Khudri and Abdullah ibn Abbas in interpreting this verse said that Abu Bakr was the companion who

stayed with Muhammad in the cave. When they got to medina, he bought the land for masjid Nabwi.

On 23 August 634, Abu Bakr fell sick and did not recover. He developed high fever and was confined to bed. His illness was prolonged, and when his condition worsened, he felt that his end was near. Realizing this, he sent for Ali and requested him to perform his ghusl since Ali had also done it for Muhammad.

Week Two
Name/Attribute: Ar-Rahman
Sahabah: Umar ibn Al-Khattab

This week in sha Allah we'll be covering the name Ar-Rahman, the sahabah Umar ibn Al-Khattab

I used the following lecture for the definition of Ar-Rahman, and the distinction between Ar-Raheem, which we will be covering next week

<https://m.youtube.com/watch?v=Nskkha--h9A&list=PLo8-JRSO3j93SMfqIKUrICrn29VJdF9Ox&index=4&t=1808s>

Two points on the amazing stories of Umar – I've personally used these as a springboard to explore the issue of 'judging' with my child, hence the two questions on day one. Islam provides us with the criterion by which to make the best moral judgements al-hamdulillah, and naturally what we believe to be right or wrong will impact how we perceive other people's actions. But of course, 'judging' in the context of others, should never be done for the sake of judging alone. I.e. not for the sake of condemnation or to engender a feeling of superiority or complacency. When necessary, we make judgements of others to avoid harm and to do our best for those around us. This 'don't judge' attitude, taken to its natural conclusion, negates our own actions and leaves us impotent in relation to dawah/enjoining good/forbidding evil. Islam provides us with the best means and use for 'judging' – for want of a better term.

Naturally when we speak to children about what we do and don't do – what halal and haram is – they project this onto others, and start questioning other people and their decisions and choices. I've personally found this a tricky area to navigate – how do I preserve our moral compass and encourage good actions for myself and my children without them using this knowledge as a means to 'judge' others. So, I feel it's best, given my children's ages and characters, to ground them in mercy and understanding and the ethos of making seventy excuses for your brothers and sisters, until they are old enough to develop the faculty of judgement– for their own benefit – and mature enough to act rightly upon those judgements in sha Allah. It is crucial to understand that your child is its own person, on their own journey and ultimately these decisions will be up to them to rationalise so always ask questions about how they feel about actions if and when they bring them up, and to always, always separate the action from the person. As Muslims we teach our children certain actions are wrong, never the people who carry them out.

The second point – I loved how detailed and practical the stories of Umar’s caliphate were. Not only were they inspiring but I think, because of the topics of state administration/history etc – they add humanity and realness to the lives of the sahabah which I think we sometimes lack when we concentrate solely on stories that frame them in a more mythical light. I hope they will make these great figures more real and tangible for our children in sha Allah

Day One	
<p>Ar-Rahman : The Most Merciful</p> <p>This means Allah is the Most Merciful. Where have we heard this name mentioned and when do we use it? What does this mean?</p>	<p>Umar ibn al-Khattab</p> <p>Umar was strongly opposed to Islam before he accepted it. He is a great example of how people can change with the will of Allah, he went on to be the second Caliph after Abu Bakr and he spread Islam and benefitted the Ummah greatly. What does this tell us about how we might wrongly see or judge people?</p> <p>How Umar accepted Islam: Umar wanted the Quraish to be united and so he hated Islam because its message was disrupting their unity. When the Prophet SAW sent his followers to another country – Abyssinia – for safety, Umar was deeply unhappy. He resolved to kill the Prophet SAW. One year after a group of muslims migrated to Abyssinia, Umar was on his way to murder Muhammad (SAW), he met his best friend Nua'im bin Abdullah who had secretly adopted Islam but had not told Umar. When Umar told Nua'im his plan, Nua'im said to him, "By God, you have deceived yourself, O Umar! Do you think that Banu Abd Manaf would let you run around alive once you had killed their son Muhammad (SAW)? Why don't you return to your own house and at least set it straight?" Nua'im told him to inquire about his own house where Umar's sister and her husband had accepted Islam. Upon arriving at her house, Umar found his sister and brother-in-law Saeed bin Zaid reciting the verses of the Quran from sura Ta-Ha. He started quarreling with his brother-in-law. When his sister came to rescue her husband, he also started quarreling with her. Eventually Umar asked his sister to give him what she was reciting. His sister said "You are unclean, and no unclean person can touch the Scripture." He insisted, but his sister was not prepared to allow him to touch the pages unless he washed his body. Umar at last gave in. He washed his body and then began to read the verses that were: Verily, I am Allah: there is no God but Me; so serve Me (only), and establish regular prayer for My remembrance (Quran 20:14). Umar wept and declared, "Surely this is the word of Allah. I bear witness that Muhammad (SAW) is the Messenger of Allah." On hearing this, Khabbab came out from inside and said: "O, Umar!</p>

	<p>Glad tidings for you. Yesterday Muhammad (SAW) prayed to Allah, 'O, Allah! Strengthen Islam with either Umar or Abu Jahl, whomsoever Thou likest.' It seems that his prayer has been answered in your favour." Umar then went to Muhammad (SAW) with the same sword he intended to kill him with and accepted Islam in front of him and his companions. Relate this back to what we spoke about how we might wrongly judge people – what is one of the things we can do, that the Prophet SAW did here, if we have concerns about someone?</p>
<p>Day Two</p>	
<p>Ar-Rahman : The Most Merciful</p> <p>This is one of Allah’s best names – like Allah, it opens every surah (apart from Surat Tawbah)</p> <p>When Angel Gibrael descended on earth to deliver the message to the Prophet SAW he would always begin with these three names. What does it make us think about when we recite it before each Surah?</p>	<p>Umar ibn al-Khattab</p> <p>From Umar’s acceptance of Islam, muslims were able to pray openly in masjid-al-Haram, as Umar began to do, unchallenged. There are many examples of Umar’s bravery – including the fact that he migrated to Medina during the day, while most muslims travelled at night to avoid attack, Umar dared the Quraish to stop him and left, again without being challenged.</p> <p>Umar’s daughter Hafsa married the Prophet SAW shortly after their migration to Medina. Umar fought in many battles to protect muslims and preserve the message – these include two two main battles of badr and uhud</p>
<p>Day Three</p>	
<p>Ar-Rahman : The Most Merciful</p> <p>When we say Allah is Merciful it means He is Merciful – in a way that’s different to anything we have seen in creation. When a person shows mercy there is always a limit to this mercy and it can sometimes be misdirected. Allah’s Mercy is perfect, it has no flaws</p>	<p>Umar ibn al-Khattab</p> <p>When Prophet Muhammad (SAW) died on 8 June 632 Umar initially disbelieved that he was dead and was very upset – he threatened anyone that would claim the Prophet SAW had died. Abu Bakr then publicly spoke to the community in the mosque, saying: "Whoever worshiped Muhammad (SAW), let them know that Muhammad (SAW) has died, and whoever worshiped Allah, let them know that Allah is alive and never dies." Abū Bakr then recited these verses from the Qur'an: Muhammad (SAW) is but a messenger; messengers (the like of whom) have passed away before him. If, then, he dies or is killed, will you turn back on your heel? Hearing this, Umar fell on his knees in sorrow and acceptance. Umar’s initial inability to accept the Prophet’s SAW death was due to the love he had for him SAW.</p>

	<p>Abu Bakr appointed Umar as his successor before dying in 634 CE. Umar was well-known for his extraordinary willpower, intelligence, political astuteness, impartiality, justice and care for the poor. Abu Bakr is reported to have said to the high-ranking advisers: "His (Umar's) strictness was there because of my softness when the weight of Caliphate will be over his shoulders he will remain no longer strict. If I will be asked by God to whom I have appointed my successor, I will tell him that I have appointed the best man among your men." This turned out to be true, Umar would mostly adopt the policy of avoiding wars and he cared greatly for the well-being of the poor and underprivileged.</p>
<p>Day Four</p>	
<p>Ar-Rahman : The Most Merciful We cannot imagine the Mercy of Allah fully. We know that Islam and the Prophet SAW is one of the greatest signs of Allah's Mercy. And we see how merciful the Prophet SAW himself was – how he treated the people around him – Allah's Mercy is infinitely greater than even this!</p>	<p>Umar ibn al-Khattab</p> <p>When he was Caliph, despite holding a high office, he lived simply and modestly, in a mudhut with no door and he would walk the streets every evening. He also worked hard to ensure there was no corruption in his government, and that people were treated fairly and justly. Umar also ordered the building of two very important canals in Basra for drinking and agriculture, which led to the agricultural development of the entire area.</p> <p>He consulted his citizens and set up lots of ground breaking welfare initiatives – he made sure people who fell ill had support, that when people reached the age of retirement they received help from the state, and that orphans were taken care of. These were well ahead of their time and no doubt inspired many of the welfare initiatives we see across the globe today. These were rooted in the Islamic ethos of taking care of those less able.</p>
<p>Day Five</p>	
<p>Ar-Rahman : The Most Merciful Practice writing Ar-Rahman in arabic</p>	<p>Umar ibn al-Khattab</p> <p>During his rule there was a terrible drought and famine in Arabia. Umar ordered caravans of supplies from Syria and Iraq, and personally supervised their distribution. His actions saved countless lives throughout Arabia. During the drought he implemented a rationing system to ensure all citizens had equal access to food. For internally displaced people, Umar hosted a dinner every night at Medina for more than a hundred thousand people. Umar</p>

	<p>was very forward thinking and innovative when it came to welfare and social security, he devised a poverty measure, by calculating how much flour was needed per person in order to live healthily. He ensured that no citizen had less than this to survive on.</p>
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He was assassinated while leading the fajar prayer at masjid al nabawi.

Week Three

Name/Attribute: Ar-Raheem

Sahabah: Uthman ibn Affan

The focus of week three is the Name Ar-Raheem and the sahabah Uthman ibn Affan

I found that on telling Umar's story to my children the theme of pure intentions and doing things for the sake of Allah really shone through. I think it's telling that Umar's, and subsequently Uthman's, ability to affect such positive change in people's lives came from their motivation to please Allah, rather than amass power or wealth in the worldly life. When I compared that to the administrations in almost every other polity in existence today it really hit home what a difference intentions make. I thought that might be something you could use as a discussion point with your children if/when you discuss these facts about Uthman.

The thing I will be emphasising that's specific to Uthman is the beauty and miracle of the Quran. The way the mus-haf was compiled, distributed and exists high on our shelves today is one thing. The fact that it was embodied in the Prophet SAW and it has a dimension outside of its physical pages is a beauty in itself – I think this really brings home the fact that these are Allah's divine words.

I used the Darussalam book on Uthman for this week, it's part of their series on The Age of the Rightly-Guided Caliphs and is aimed at children/young adults so worth looking into if any of your children were particularly inspired.

Day One

Ar-Raheem – The Bestower of Mercy

Like Ar- Rahman, Ar-Raheem comes from the term Rahmah – or mercy. But both names mean different things. Ar-Rahman tells us Allah's mercy is perfect. Ar-Raheem tells us that He gives His mercy out in the best way. What are some of the signs of Allah's Mercy?

Uthman ibn Affan

Uthman was the third Caliph after Umar. He was born six years after the year of the elephant and was therefore younger than the Prophet SAW. He was nicknamed Dhu'n Nurayn which means He of the Two Lights – this is because he was so dear to the Prophet SAW that the Prophet SAW married two daughters to him. The first, Ruqayyah, when Abu Lahab ordered his own sons to divorce the Prophet's daughters. Ruqayyah and Uthman had one son who passed away in his childhood. When Ruqayyah died, the Prophet SAW married another daughter, Umm Khulthum, to him. When Umm Khulthum eventually passed away too, the Prophet SAW said he loved Uthman so dearly that if he had another daughter he would've married her to him. No other person in the history of man has been married to two daughters of a

	<p>Prophet. Some reports also name Uthman as responsible for the ordering of the Islamic calendar as he suggested the year begin with the month of muharram as it is a sacred month (there was a consensus amongst the sahabah that the year should start with the Prophet’s SAW emigration to Medina)</p> <p>Before Islam Uthman was considered one of the most noble and modest of Mecca. He had never prostrated to any idol and he valued good manners, travelling and learning from other cultures (Syria and Abyssinia) and the knowledge of the Arabs – including geneology. His good friend Abu Bakr As-Siddiq called him to Islam and he eagerly accepted at the age of 34</p> <p>Uthman and his wife Ruqayyah were amongst the first Muslims to migrate to Abyssinia. There he learned a lot about making brave and responsible decisions. He returned to Makkah before hijrah</p>
<p>Day Two</p>	
<p>Ar-Raheem – The Bestower of Mercy Ar-Raheem tells us how vast/great Allah’s Mercy is – the whole of creation benefits from His Kindess; all of the good we experience happens to us because of the greatness of Allah’s Mercy</p>	<p>Uthman ibn Affan Uthman loved the Quran and the verses of the Quran that he was blessed enough to have heard directly from the Messenger of Allāh SAW had a profound impact on him, he would learn ten verses at a time, and no more until he could apply the knowledge he attained from them. He narrated the Hadith from the Prophet SAW ‘the best of you are those who learn the Quran and teach it’. He was a hafith and when he died, his copy of the Quran was so worn from his continual reading of it</p> <p>He was most known for his modesty but was also very generous and gave much of his wealth away in the cause of Allāh. He also purchased a well in medina after Hijra and gifted it to the Muslim community and the land around masjid al nabwi when the original site became too small to accommodate the growing number of Muslims. He also gave away to the poor the foodstuff he had purchased from Syria at the time of drought during Abu Bakr’s reign.</p> <p>Umar RA devised a new way to select the next ruler of the muslims – when the Prophet SAW died, he had not appointed a successive ruler, and the people chose Abu Bakr. Abu Bakr appointed Umar before his death. Umar decided a council of a few number of sahabah to decide who should next be ruler. Umar’s death was unexpected but the council met immediately after his death and it was decided that Uthman, due to his age and experience, would succeed Umar as leader of the Muslims from 644.</p>

Day Three	
<p>Ar-Raheem – The Bestower of Mercy Even when something happens to us that we think is bad there is still His Mercy in it. Think of a time that you might have been upset, but after you realised that this situation was better for you</p>	<p>Uthman ibn Affan Uthman’s leadership was a continuation of Umar’s and therefore the Islamic state continued to grow and flourish – his first letter to his governors who helped to rule the state emphasised justice and working in the interest of the people. He never took a salary from the Public Treasury (Bayt al-Mal) – he was one of the richest of Quraysh through his own private wealth and he would spend on his family and others through his own private wealth. During Uthman’s reign, and as the empire continued to grow (through Egypt it expanded into the rest of North Africa and the rest of the Persian empire fell to the muslims) it was divided into provinces. Each province had a Governor to help make decisions according to shariah, and they were paid fairly (to avoid corruption) through the public treasury. The governor supervised the collection of income – this consisted of protection tax (jizyah), land tax (Kharaj) and one tenth of it was trade goods. This money was spent of the province (including establishing wells for clean drinking water and setting slaves free) and any additional funds were sent back to the public treasury of Medina. Zakat, a key pillar of our faith, was spent on the poor in that same region. Uthman established a navy force for the muslims and through this Muslims were able to defend their coastlines much more robustly, particularly against their rival force of the Romans, they were also able to help spread the message of islam to islands such as Cyprus and Crete</p>
Day Four	
<p>Ar-Raheem – The Bestower of Mercy How can we get more of Allah’s Mercy? The more we love and come near to Allah the more of His Mercy we benefit from “And establish prayer and give zakah and obey the Messenger - that you may receive mercy.” 24:56</p>	<p>Uthman ibn Affan He expanded both Masjid al-Nabawi and built on Umar’s expansion of Masjid Al-Haram to accommodate the growing number of people entering Islam. Under Uthman’s rule mosques were also being established for the worship of Allah in all of the provinces. His greatest legacy was uniting the ummah with one single mus-haf. During the time of the Prophet SAW, the Prophet SAW would command others to commit the words of Allah to writing as a way to preserve it, and he used certain sahabah as scribes. When the Prophet Muhammad SAW died the entire Quran was written down, but not in one place – it was written on palm leaves, flat stones, the hearts of men, animal skins and scapulas (shoulder bones). During Abu Bakr’s reign, in consultation with Umar, it was compiled on sheets, with every surah in verse order, by Zayd ibn Thabit. The copy, which was sewn together by thread, stayed with Abu Bakr until his death, then Umar then Umar’s daughter Hafsa – the Prophet</p>

	<p>SAW's wife. Uthman prepared the official copy during his reign and its distribution across the growing Empire. This was needed as the empire grew there became disputes concerning the Quran due to the wealth of dialects that the empire encompassed – differences in pronunciation was causing confusion and dissension amongst part of the muslim world. Uthman called for the copy from Hafsa, made perfect copies and returned the original to her. He ordered for all the existing copies to be burnt in order to avoid confusion. With each copy he sent teachers to ensure it was read in accordance with how it was intended.</p>
<p>Day Five</p>	
<p>Ar-Raheem – The Bestower of Mercy Practice writing Ar-Raheem in Arabic</p>	<p>Uthman ibn Affan Uthman was lenient and forgiving and not firm or strict. As the Islamic Empire gained more wealth from its increasing lands, the inevitable incentive for corruption that this brought, along with his soft nature, and a concerted effort to undermine Islam, it's Empire and its ruler, lead to what was called the period of fitna in Islamic history, sadly. A man named Ibn Saba and his army of followers spread a lot of mistruths and discord amongst muslims. Although it was apparent that this would eventually lead to Uthman's unlawful death, Uthman refused to respond with violence or force, or even assign an army for himself for protection, in order to avoid assassination. Umar did not want to shed the blood of any muslim unnecessarily and he did not want to apply force or troops or armed men in Medina around the Prophet SAW's home – Uthman lived by the principle that Allah is sufficient for us and He is the best disposer of affairs. Instead Uthman held a series of meetings and asked his people to inform him of any injustices caused by his governors, and to call him up on any of his own mistakes. He acquiesced to the demands of the troublemakers and dismissed governors they objected to and appointed their preferred governors in an attempt to reinstate peace. During all of this he made efforts to ensure everyone was dealt with justly, he showed patience, he spoke very little (as was his nature) and he consulted the knowledgeable scholars in order to settle the matter. Uthman was eventually assassinated in Dhul Hijah 656, following a siege and occupation led by Ibn Sabah on Medina and his home. Uthman refused to fight, flee or use the muslims as a shield – the Prophet SAW had told him that he would face a trial that he must bare with patience and so he did, in order to strengthen his position before Allah. He was killed while he was fasting and reading the Quran.</p>

Week Four
Name/Attribute: Ar-Rabb
Sahabah: Ali ibn Abi Taalib

This week we'll be exploring the name Ar-Rabb and the life of Ali ibn Abi Taalib.

I got the material for the name Ar-Rabb from the following lecture

<https://www.youtube.com/watch?v=DmuZO7wmrK8&list=PLo8-JRSO3j93SMfqIKUrlCrn29VJdF9Ox&index=3&t=0s>

I would definitely recommend a listen. I love the sheikh's explanation of how science reaffirms the existence of Allah – because you see His signs in the miracle of life itself in all its many functions - and this careful and delicate equilibrium that makes up our robust existence could only be a result of His creation. Particularly now as we enter winter and your children will be witnessing examples of how life changes and evolves around us, in all its beauty, and how it's all due to His sustenance, it's a good opportunity to point out live examples of Allah's perfect Lordship

I found the story of Ali so utterly heart wrenching because his sincerity and relentless endeavour to please Allah is really apparent. I am trying to distinguish these characters as much as possible to my children so that they are distinct and real figures in their heads in sha Allah – and I think what defines Ali is his sincerity and generosity and enthusiasm for Allah and His message and Messenger. Also the story of the shield was so heart warming, particularly compared with current political events and holding political power to account. This reiterates the lessons we've learned in previous weeks regarding intentions, doing things for a higher, self-less purpose and the kind of fruit actions with pure intentions bear.

Day One

Ar- Rabb – The Lord

This name is in 500 places in Quran, it is one of the most frequently mentioned. Where do we hear it and what does it mean? (Rabb-il-alimeen – Lord of the Creation ; Allah is Lord of the animals, the universe, the heavens the earth – all of the worlds in existence etc)

Ali ibn Abi Taalib

Ali was one of the first people to accept Islam, and one of the youngest at 10-12 years old. He was born ten years before the Prophet SAW's revelation. His father was Abu Talib the full brother of the Prophet SAW's father and the guardian of the Prophet SAW when his grandfather Abdul Muttalib passed away. The Prophet SAW was thirty years older than Ali and loved him dearly, Ali had the privilege and honour of being raised by the Prophet SAW whose character was like a living version of the Quran. Ali was married to Faatimah, the Prophet SAW's daughter with Khadijah and they had the Prophet SAW's beloved grandsons Hassan and Hussein.

From a young age he displayed a love of learning and could read and write despite growing up in an unlettered society. This love of learning came from his love of the Quran, which he knew by heart, and as someone that grew up with the Prophet SAW he also had knowledge of when each verse was revealed. He would often write down the Quran for the Prophet SAW and Ali would say 'Handwriting has a message, so the clearer it is, the better it is.' He would also say "Acquire knowledge and you will become known for it. Act upon it, and you will become a person of knowledge". He narrated many ahadith and was very knowledgeable of the sunnah and followed it fastidiously. He, like Umar, also lived very simply and was humble – he did not like people serving him. He was also generous and was known never to refuse a beggar, sometimes giving them everything he had while he himself went hungry. He did not believe in hoarding wealth and when he died he left behind no gold or silver, only 700 dirhams which he was keeping for his servant. The Prophet SAW said of Ali, that no one loved him except for the believers and no one hated him except for the hypocrites. This shows us how special his place was in Islam and how Allah privileged him.

Day Two

Ar- Rabb – The Lord

Ar-Rabb comes from Ar-Ruboobeya ; Lordship. This is who Allah is and what He does – He is

Ali ibn Abi Taalib

When the Quraish were plotting to kill Muhammad SAW, the Prophet on his secret expedition to Medina asked Ali to sleep in his bed, and to wrap himself in the Prophet SAW's

<p>alone in His actions – no one is similar or like Him. Therefore Ar-Rabb is a name that includes all of Allah’s other Names and Attributes</p>	<p>green cloak. The Prophet (SAW) promised him no harm would come to him and Ali did it without question. As Allah’s Messenger SAW predicted, Ali was unharmed by Quriash and Allah’s Messenger and Abu Bakr escaped danger in the cave. This was an exemplary act of bravery and faith shown by Ali who showed unquestioning allegiance to the Prophet SAW. When the Quraish realised it was Ali in the house and not the Messenger SAW they dragged him to the Ka’bah and abused him. Ali withstood this patiently, happy in the knowledge that the Prophet SAW had successfully completed his mission. Following this Ali spent three days returning items to the people of Makkah as the Prophet SAW had wished. He then made the long and arduous journey to Medina, hiding by day and walking alone and by foot at night. It was the love of Allah that kept him going on this challenging journey. Ali exhibited all of this despite being only 23 at the time of hijrah.</p>
<p>Day Three</p>	
<p>Ar- Rabb – The Lord Allah is constantly involved in the tarbiyah of His creation – He raises us from the wombs of our mothers and nourishes us, He is sustaining all of us all of the time. There is not a seed, a bird or a creature that exists without the tarbiya of Allah. And the best kind of tarbiyah that Allah has given us Islam.</p>	<p>Ali ibn Abi Taalib Two years after hijrah Ali married Faatimah. Ali was besides the Prophet SAW as he established a new state for the muslims in medina. The Prophet SAW created strong links between the ansar and muhajiroon, drew up a peaceful pledge with the Jewish population of medina at the time and developed the economic and educational aspects of the new muslim society. Faatimah and Ali lived a very simple life – when they got married they had no furniture but a ram skin on which they slept on in night. They had periods of great hardship – Ali once sought work outside of medina and agreed upon the payment of one date per bucket of water he pulled. Faatimah also sought help from her father SAW when she found her domestic work too physically challenging. The Prophet SAW denied her request of help and instead told her to recite Allahu Akbar 34 times before sleeping, and SubhanAllah and Allahamdulillah 33 times, claiming it was much better for her. From their hardship we as muslims have inherited this beautiful sunnah.</p> <p>Ali was the scribe of the treaty of Hdaybiyah, a very important agreement signed by the Quraish and the Muslims six years after hijrah and which allowed the Prophet and the Muslims to return to Makkah for Umrah.</p>

	<p>Ali was given the honour of washing the Prophet SAW's body upon death. Following the Prophet SAW's death, he remained close and loyal to Abu Bakr and Abu Bakr's wife Asma cared for Faatimah when she was ill before her death. Asma washed her body when she eventually passed and Abu Bakr led her funeral prayer, she was buried at night. Ali was also close to Umar and Umar considered Ali a pivotal figure in his Caliphate – he was recognised as a great jurist and was appointed him Governor of Medina when he was away. Ali married his daughter Umm Khulthum to Umar and he was supportive of Uthman's reign and active in his government in the Shura – advisory council. Ali attempted to help Uthman during the siege that eventually took his life, and sent him water when the rebels tried to withhold water from his family.</p>
<p>Day Four</p>	
<p>Ar- Rabb – The Lord This means there is no one else we can worship except Allah – the way He is to us; no one else gives life to us except Allah etc – we can only pray, or turn to Him. We see signs of Allah's Ruboobayah in everything – from the trees, to the sky to every bit of creation and this leads us to only worship Allah. This is why in the Quran whenever Allah mentions His Lordship it is followed by worship. This name helps us to see why Allah is the only one worthy of worship</p>	<p>Ali ibn Abi Taalib When Uthman was assassinated – the companions urged Ali to take on the role of leader, and he was hesitant to do so. By unanimous agreement of the companions and the Ansar and Muhajiroon, it was decided that Ali would be the leader of the Islamic Empire in 35 AH.</p> <p>Ali had a big task ahead of him – to rule at a time of discord and to deal with the matter of Uthman's unlawful death. Like the three rightly guided Caliphs before him Ali stressed to his people that he was serving them and upheld that people should only follow him if he did right and that the only true rule of law was Allah and his Messengers. He believed in consulting the people and warned against rulers who base their actions on their own opinions – an extension of his wisdom and humility. There was one instance in which a man had taken a shield which belonged to Ali and Ali sought to get it back by appearing before a judge. When the judge said Ali could not claim the shield as he had no witnesses other than his own son, Ali did not fight further and accepted the ruling of the judge, leaving the shield with the man who owned and falsely claimed it. The man was so impressed that within an Islamic state, even the ruler was not above the law, and Ali's humility in accepting the order of the court that he accepted Islam.</p>

	<p>Ali ensured that the Islamic state was a just one – he encouraged and actively oversaw fair dealings in the market place, just treatment of prisoners (he ensured they had good food, clean water and weather appropriate clothing) and the police force of his caliphate had a duty to enforce the law in caring for peoples welfare as well as catching criminals. He also ensured that his governors were treating people justly and never granted unconditional power to any one person.</p>
<p>Day Five</p>	
<p>Ar- Rabb – The Lord Practice writing Ar Rabb in Arabic</p>	<p>Ali ibn Abi Taalib</p> <p>Ali moved the capital of the caliphate of Kufah in Iraq, in an attempt to gain some order over the dissension that had arisen under the expansion of the empire and during the latter period of Uthman’s reign. He was asked to stay in the white palace built by Iranian emperors but refused, saying Umar did not like to stay there so he would not. Instead he pitched his camp in an open ground, prayed two rakah and addressed the people urging them to do good and forbidding them from evil.</p> <p>Unfortunately Ali’s caliphate was characterised by disunity and the Islamic state split during his time as Ameer al Mumineen, despite his virtuous, self-less, learned, God-conscious character, the Islamic empire did not unite during his tenure. Four years after he was appointed ruler Ali was brutally murdered by the same group that murdered Uthman, he was 63 and his two sons washed his body. His oldest son buried his body in an unknown location. His son Al-Hasan held the Caliphate after Ali, but this only lasted 6 months before he surrendered it for the sake of peace and unity. This marked the end of the Rashidun Caliphate – the ruling of the rightly guided Caliphs. This period was unlike no other in history, we have learned how all rulers did everything for the sake of Allah and according to the Quran and Sunnah. How they ensured their people understood and were able to challenge their rulers. How every citizen, irrespective of race, creed or language was afforded rights and protections and dignity. They gave priority to public welfare over private gain and held themselves accountable for the state of the entire ummah. The Bayt al Mal was considered a</p>

trust of the ummah rather than the personal wealth of each caliph – they established mosques, schools, hospitals, bridges and wells for the public.

The evil people that killed Ali believed only they were right and they overlooked their own sins and all of their energy exposing and condemning others. Allah tells us that those with an atoms weight of pride will not enter Jannah and it appears the trouble makers and murderers of Ali have more pride than can be measured.

Week Five
Name/Attribute: Al-Malik
Sahabah: Talha bin Ubaidallah

This week it's Al-Malik, and the fifth sahabah that the Prophet SAW was told by Allah would be guaranteed Jannah, Talha bin Ubaidallah.

The content for Al-Malik is slightly longer than the names we've explored previously because I found a lot more that I think children can absorb and relate to in the lecture. It's brilliant should anyone want to explore anything in the plan any further. I've included an additional paragraph of notes at the very bottom of the email that I didn't think was suitable for the kids' plan but that I thought might interest you as parents <https://www.youtube.com/watch?v=EPRo6LEOKYY&list=PLo8-JRSO3j93SMfqIKUrlCn29VJdF9Ox&index=6>

And the sahabah we are covering is Talha bin Ubaidallah who had many praiseworthy characteristics, in particular he was known for Ihsan – striving for excellence. This is something I am going to spend a lot of time emphasising this week in sha Allah, in particular how we can strive for excellence in everything that we do, and how as Muslims we should all be setting the best standards for ourselves in shā' Allāh - be it in homework or our personal conduct, our approach to the environment etc. I think it's also worth noting that both Talha's story, and all the lives of the sahabah we have covered so far, were marred by personal tragedy and yet they still held themselves to the highest of standards and achieved excellence in their lives. I hope that this will help to engender resilience in our children in sha Allah.

We've also reached the half way mark of this plan so a good idea to do an informal refresher with the kids – guided by them maybe, so ask them what has inspired them or caught their interest. Also good to keep drawing comparisons – so Ali and Umar's humility and their affinity for the simple life, the similarities between Abu Bakr's first address to the Muslims and Ali's when he got to Kuffah, Umar and Uthman's pragmatism when it came to leadership as it will help them to remember and create a coherent sense of the development of the Rashidun Caliphate. Also the fact that they were all working for the sake of Allah and according to the Quran and Sunnah as a unifying force between them. In regards to Allah's names, might be a good idea to remind your children of the rehmat inherent in being able to know and study the names of Allah, and how we can use them in our duahs in sha Allah

Day One	
<p>Al-Malik Allah is Al-Malik - an owner or king or sovereign – this is a beautiful name found in five places in the Quran. It teaches us so much about Allah’s perfection. It shows us that Allah is zhul-Mulk possessor of dominion, of everything. He is Malik al Mulk ; owner of every dominion, object, every thing that exists in this universe is part of the ownership of Allah and His Kingdom</p>	<p>Talha bin Ubaidallah The remarkable thing about Talha was not just that he was one of the ten men promised Jannah, but that the Prophet SAW said he would be Talha’s neighbour in Jannah</p> <p>He is described as a dark-skinned man with a lot of wavy hair, a handsome face and a narrow nose. He liked to wear saffron-dyed clothes and musk. He walked swiftly and, when nervous, he would toy with his ring. He was a successful cloth merchant.</p>
Day Two	
<p>Al-Malik Al Malik tells us that</p> <ol style="list-style-type: none"> 1. Allah owns everything 2. Allah has complete control of everything (gives whatever He wants and withholds from whoever He wants) <p>The difference between the two is exemplified in the story of Ibrahim AS – when Ibrahim AS spoke to the king who claimed he was so powerful that he himself could cause life and death, and illustrated this by executing a member of his kingdom and pardoning a member who was due to be executed. Ibrahim AS responded to the king that Allah brings the son from the east, can you bring it from the west and of course the king was unable to. This shows us how, even when a king from creation possesses wealth and fortune from his kingdom, his decisions are always subject to the decree of Allah – his sphere of influence is only awarded and controlled by Allah’s will. The only reason we own anything is because Allah allows it</p>	<p>Talha bin Ubaidallah He was one of the first eight people to accept Islam, which he did following a visit to the Prophet SAW arranged by his cousin Abu Bakr.</p> <p>In the times of Quraish, whenever someone was deemed disloyal - as all Muslims at the time were - the Quraish would appoint a member of their own family to torture them. Abu Bakr and Talha were cousins and the person appointed to exact revenge on them for accepting Islam was Khadijah’s brother Nawful ibn Khuwaylid. He would tie the two together and torture them. They were thereafter known as the al qurinayn - the two close friends/ tied together</p>

Allah's ownership is complete and perfect – our possessions and what we 'own' are not guaranteed and certainly won't be with us on the day of judgement. They are limited by time and circumstance. No one has any share in Allah's kingdom and nor do they own anything even as small as a seed – everything we have is given to us by Allah for a time.

Day Three

Al-Malik

Often when Al-Malik is mentioned in the Quran it is mentioned next to Allah's kingdom and His right to worship. Think about the connection of the three things and how this name of Allah, along with all the others, reminds us that only Allah is worthy of our worship

Talha bin Ubaidallah

There is one trait that Talha was most known for and that was Ihsan - pure excellence. Talha excelled in everything he did. So much so that Saeed ibn Zayd, another sahabah who was also promised paradise, said that he'd travelled with Talha and never seen anyone more generous than him. The Prophet SAW gave him three nicknames due to how much he gave in charity – and one of them was The Generous.

Talha also excelled during the Battle of Uhud, one of the first battles the Muslims faced, that ended tragically. During the battle the Prophet SAW was hurt and Talha ran to him and defended him to such an extent that the Prophet SAW later said of the battle – 'On my right was Gibrael as and on my left was Talha' He protected Muhammad SAW's face from an arrow by taking the shot in his own hand, as a result of which two of his fingers were paralysed. He was also hit twice in the head, and it was said that he suffered a total of 75 wounds in the battle. Despite this Talha put the Prophet SAW over his shoulder and carried him to safety. Once Talha lay the injured Prophet SAW down he himself fell unconscious because all of the blood that left his body. On seeing the Prophet

	<p>SAW Abu Bakr and Saad ran to him, whereupon the Prophet SAW directed them to Talha. When Abu Bakr reflected on Uhud he would say the day of Uhud is the day of Talha because of how remarkable Talha's sacrifice was that day</p>
<p>Day Four</p>	
<p>Al-Malik One of the benefits of knowing Allah is Al-Mulk is us knowing that we don't own anything. And we are not able to do anything – of harm or benefit – without His say. Allah says of the idols and saints that people worship - they did not create anything and they were created, they have no dominion and they have no ability to harm or benefit us</p> <p>If we look at the most perfect examples of Allah's creation Gibrael of the Angels and Muhammad SAW of Mankind – Gibrael asks the Prophet SAW when will the hour (end of time) come – the Prophet SAW responds that he doesn't know and nor does Gibrael. No one knows except Allah, no one owns this knowledge. And from this we see that if even the best of creation doesn't deserve worship than we can say confidently no stone or statue or star or any other form of Allah's creation deserves worship.</p>	<p>Talha bin Ubaidallah Talha was not present at the Battle of Badr, the first battle the Muslims entered and one which Allah awarded them an amazing victory. Talha was absent because he was sent on a mission by the Prophet SAW. After the victory Talha was keen to ask the Prophet SAW if he would have his reward in the akhira – not the spoils of war. The Prophet SAW promised him he had. Talha was the first to come forward when the Prophet SAW asked for something</p>
<p>Day Five</p>	
<p>Al-Malik When you make duah to Allah remember you are asking Al-Malik – Owner of everything – and even if He were to award you everything you wouldn't take anything away of Allah's dominion. And so ask Allah of anything and everything that is good for you as you are</p>	<p>Talha bin Ubaidallah Talha loved Uthman and sent his oldest son Muhammad to guard the house of Uthman when it was under siege. He was very angry when Uthman was assassinated</p>

asking Al-Malik. And remember that asking is worship and He loves to be asked and He is the most generous

Put excellence in everything you do to be like talha so we too can be neighbours with the Prophet SAW in Jannah in sha Allah

Additional notes re the name Al-Malik

This name

- Tells us Allah is in complete control of the dominion and so demonstrates His strength, might power, honour, ability, knowledge, wisdom, decree, kindness and mercy, right to legislate
- Reminds us that all of creation are his servants; all of us are in a state of servitude to Him because we exist in his domain -nobody is free from need of Him. And remember to be a servant of Allah is a blessing in itself
- The decree of Allah is carried out. When we think of the example of a king on earth, he makes decisions for his kingdom. But to Allah belongs the best of examples; whenever we think of an example on earth of Allah's greatness – Allahuakbar He is even better than that example that we use. And so no object or action except that its in the knowledge, will, writing and creation – Allah decides for His creation whatever he wants.

Week Six
Name/Attribute: Al Ahad
Sahabah: Az-Zubair ibn Awwam

Week Six is the week of the name Al Ahad and the sahabah Az-Zubair ibn Awwam.

See the link to a lecture on this name here:

<https://www.youtube.com/watch?v=XC-ccM2yDeE>

For Az-Zubair I am focusing on bravery and courage centred in Islamic values and principles, including humility, rather than pride. The story of Badr in particular demonstrates that when you are brave and have the truth on your side Allah will guarantee success, irrespective of what you are up against and I think it's important to empower our children with this idea in sha Allah.

It's also worth noting that success and victory in Islam isn't always what is socially sanctioned – so you can do the right thing and live by your principles but that doesn't always translate into a nice car and house and people admiring you for example. This links in really well with the themes covered in the name Al-Ahad – with ikhlas and being sincere in worship to Allah and how this metric of success is better than any material one. I think this attitude will also promote positive mental health, because if we're constantly chasing social ideals - which are ever evolving and unattainable – and social approval – which is never guaranteed – it can lead to long term unhappiness and dissatisfaction. There is a massive misconception regarding living by Islamic values and how this means you are at odds with society, but we know that Allah established the perfect social order through Islam and that means being socially conscious and courteous to your neighbours, serving your community etc. And it's nice to introduce these two concepts hand in hand – we have a value system which is dictated by and for Allah but through it we can benefit the whole of our community and wider humanity in sha Allah.

Day One	
<p>Al Ahad – The Unique, The Only One</p> <p>We know this is a name of Allah because it is in the Quran – we do not guess about Allah’s name or attributes, Allah tells us them in the Quran and Sunnah. Where have we heard this name? Surah Ikhlas – a surah that Allah tells us is equivalent to a third of the Quran in importance.</p>	<p>Az-Zubair ibn Awwam</p> <p>Az-Zubair ibn Awwam’s mother was the aunt of the Prophet SAW Safiyya so he was related to the Prophet SAW and he was also related to Talha. He was brought up by his uncle Nawful bin Khuwaylid (the half brother of Khadijah) and the same person that tortured Abu Bakr and Talha.</p> <p>Az-Zubair accepted Islam at 12 (some reports say 15 or 16) and Nawful used to torture him for this reason – he would wrap him in a mat and choke him with smoke</p>
Day Two	
<p>Al Ahad – The Unique, The Only One</p> <p>In Surah Ikhlas, it states ‘He is Allah – Ahad’</p> <p>Surah Ikhlas tells us Allah was not born of anyone nor does He have any children. He is the first – nothing came before Him and the last – as nothing came after Him. This emphasises how completely unique Allah is in relation to anything else in existence. The Quraish were very preoccupied with lineage and Allah uses this verse, and their focus on lineage (remember Uthman was considered to be learned for his understanding of lineage – it was its own branch of knowledge), to dispel the idea that He is anything like creation in lineage as well as anything else.</p>	<p>Az-Zubair ibn Awwam</p> <p>Ali, Az-Zubayr and Talha were like a trio of children surrounding the Prophet SAW. Because of his harsh upbringing Az-Zubayr developed a lot of courage and was known for his bravery. On one occasion when Az-Zubayr was young, he wrongfully heard the Prophet SAW was being attacked and he ran to his defence. This was the first ever instance that someone showed courage and bravery to fight to protect Islam and it came from Az-Zubayr.</p> <p>He was described as of medium height, lean, dark-complexioned and hairy, though with a thin beard. His hair hung down to his shoulders, and he did not dye it after it turned white</p>
Day Three	
<p>Al Ahad – The Unique, The Only One</p> <p>Why is this surah called Ikhlas – sincerity – when there is no mention of the term sincerity in its verses? Allah is showing us the unique relationship between His Oneness and our sincerity in our worship to</p>	<p>Az-Zubair ibn Awwam</p> <p>Az-Zubayr was part of the migration to Abyssinia. During that time, the king of Abyssinia who had granted the Muslim’s refuge was being attacked by a rebel force. The Muslims appointed Az-Zubayr as their</p>

Him. Only He is deserving of our worship – we only submit to Allah because we know Allah to be Al-Ahad. So when we do any act of worship – praying or reading Quran – or when we do anything that pleases Allah we must be sincere in doing it ONLY for Him. Because from Him comes all benefit.

news-barer and he swam down the Nile until he reached the point where the rebellion was taking place. He watched as the king defeated the rebels and returned to give the good news to the Muslims who rejoiced that their position in Abyssinia remained safe al-hamdullilah

In the Battle of Badr he was one of the two people on horseback. The Islamic army had only two horseman while the Quraish had 300. The Muslims won this battle, despite the odds, through the will of Allah and His blessing of sending 3,000 angels on the battlefield. On the day of Badr, Az-Zubayr demonstrated bravery and skill, he was able to control his horse skilfully and he uniquely wore a yellow turban. Because of his unrivalled bravery, Allah said he sent the 3,000 angels following Az-Zubar and imitating him. Imagine this young man riding on with the bravery and courage and the 3,000 angels following him

Day Four

Al Ahad – The Unique, The Only One

Al-Ahadiya is the attribute related to the name Al Ahad, and it tells us Allah it totally unique. Remember that to Allah belongs all the best examples, so His uniqueness is different and better than any form of uniqueness that we might think of. No one shares His Name and Attributes and no one compares to His Power or has a share in His Dominion

This means Allah is alone in His perfection and His Names and actions. Al-Ahad comes from the same route as ‘Tawhid’ – the Oneness of Allah. He is Alone and we worship Him alone.

Az-Zubair ibn Awwam

He was so courageous and strong that Ali RA compared his valour to a tiger and a lion

He and his wife Asma bin Abu Bakr had the first child in the new Islamic state in Medina, the first child born after hijra gave the Muslims hope for the future of Muslims who were plagued by rumours that they would not be able to create a future in Medina. Az-Zubayr noted that while Talha named his children after Prophets, he himself named them after brave warrior figures who fought for Allah, a true reflection of his personality

Day Five

Al Ahad – The Unique, The Only One

How do we worship Allah alone? We only make duah to Him, because as we learned last week, only He owns and controls the Kingdom. So we don't make dua through or to anyone else – we only raise our hands to Allah. There is no God worthy of worship besides Him.

Az-Zubair ibn Awwam

He was besides the Prophet SAW throughout his life and served under nearly all the Rashidun Caliphates.

He was killed while doing sujood. Both his sons Abdullah and Urwa died in salah also. Talha's courage came from his love of Allah, not pride or arrogance. His bravery was coupled with the humility of being a true believer. He was given the honour of dying while prostrating to Allah – his life was taken while performing one of the greatest deeds for this reason. This shows us that when we are brave and courageous when it comes to doing what is right – whether that be sticking up for other people, not contributing to someone's upset or harm – then Allah is on our side in sha Allah.

Week Seven
Name/Attribute: As-Samad
Sahabah: Abdur Rahmann ibn Awf

This week, we'll be turning our attention to the beautiful name As-Samad and the sahabah Abdur Rahmann ibn Awf.

For As-Samad I hope to use the lessons we learn from this name to begin to establish taqwa or God consciousness in my children in sha Allah. Because through this name it becomes obvious that we are in constant and unrelenting need of Allah. There is a beautiful quote from Ibn Qayyim regarding the name As-Samad and how it exemplifies that hearts turn to Allah constantly in hope and fear, this idea that our heart in both a physical and spiritual sense is being motored by His perfect Rehmat is so awe inspiring.

It is part of our fitrah, believers and non-believers alike, to turn upward or to reach out to a 'higher being' (Allah) when we are in times of crisis, and this is very often an unconscious act. In sha Allah bringing this persistent dependence we have on Allah and the idea that our hearts are continually turning to Him, to our children's attention will help them to use these times of hope and fear for remembrance of Allah - be it in duah or dhikr, or any other form of worship, and to channel those feelings in to love and tawakkul of Allah.

I really loved learning about Abdur Rahman and I felt his character was so different to the great figures we have studied so far. I hope to use the story of his life as a springboard to explore how rizq is from Allah, and to highlight his example of working hard and putting your trust in Allah to ensure there is always barakah in what you earn. Through Abdur Rahman's example we see how charity doesn't decrease your wealth, and how important it is to be as responsible for what you spend and how you deploy your resources as the way you acquire that wealth and those resources. I also love that it exemplifies that wealth isn't haram, Islam doesn't promote asceticism al-hamdulillah if you earn in a halal way and spend fisibilillah then wealth is one of the many blessings that is permissible to Muslims

Day One	
<p>As-Samad – The Master</p> <p>As-Samad is one of the hardest names of Allah to define – remember that language cannot be used to fully explain Allah, He is beyond our language and understanding. But this word has many meanings – the master, the most great, the one with the greatest attributes, He is supreme over everything</p> <p>As-Samad also refers to Allah having many perfect names and attributes – which can you think of?</p>	<p>Abdur Rahman ibn ‘Awf</p> <p>Abdur Rahman was born Abdu Amru, he accepted Islam at 21 at the hands of Abu Bakr, and had the honour of being renamed Abdur Rahman by the Prophet SAW himself. He already had a connection to the Prophet SAW because his mother Ashifa helped to deliver the Prophet SAW. Abdur Rahman’s conversion took place before the Muslims entered the house of Al-Arqam (a house owned by the sahabah Arqam where the Muslims used to gather in secret to learn about Islam and pray during the early days of revelation and persecution– this house was known as the first Islamic School, with the Prophet SAW its teacher!)</p> <p>Abdur Rahman was already known for his purity, generosity and the fact that he always smiled and spoke to people well, he had good relationships with the community. He was also most known for his wealth and his superior giving of sadaqah. Although he was born into a poor family, he worked and acquired a great wealth.</p>
Day Two	
<p>As-Samad – The Master</p> <p>It also means The One that all of creation turns to for its needs – He is the one that everyone needs and He doesn’t need anyone. Remember that we cannot do anything for Allah – everything we do as a form of worship is for ourselves and benefits us alone. Allah does not need anything. Allah is not in need of food, water air - anything</p>	<p>Abdur Rahman ibn ‘Awf</p> <p>When the Muslims emigrated to Medina, he was paired with an Ansari who offered to give Abdur Rahman half of all of his wealth. Abdur Rahman replied</p> <p>May Allah bless your family and your wealth. I don’t need any of that. Just show me the market place – dullanee al a al-sooq</p> <p>Abdur Rahman wasn’t used to getting things without working so instead he went to the market place to see how we could earn a living for himself. During that time in Medina a tribe called Banu Quraydah ruled the market place and they did not make it easy for newcomers to start trading immediately. However, true to his</p>

reputation, Abdur Rahman was incredibly successful in doing so, and in a matter of days established himself in Medina

Abdur Rahman met the Prophet SAW a few days after this introduction to the market place, and the Prophet SAW commented on how impeccably dressed Abdur Rahman was, imagine this was a time they were new to the city having fled persecution. Abdur Rahman told the Prophet SAW that he had just got married and the Prophet SAW was shocked and asked how. Abdur Rahman stated that he gave a block of gold for his mahr. The Prophet SAW advised him to have a walima, and so within days of migrating the Muslims were blessed with a feast through the barakah bestowed upon Abdur Rahman, through his hard work and trust in Allah

Day Three

As-Samad – The Master

Ibn Qayim a famous scholar said As-Samad is the one who the hearts turn to in hope and fear, because of the huge amount of good He has in Him – all good comes from Him alone. Imagine how many times your heart turns to Allah in hope and fear in a day without you even realising it. What can you do during those times that will make you feel strong and happy?

Abdur Rahman ibn 'Awf

Despite his wealth and ability to donate so many riches to the cause of Islam, Abdur Rahman did not become complacent or think he was above anyone else – he fought in the battles of Badr and Uhud. In the Battle of Uhud he did not leave the Prophet SAW's side and he received 20 wounds – he walked with a limp for the rest of his life.

He was the only person, other than Abu Bakr, that led the Prophet SAW in prayer. Once the Prophet SAW came back from a journey and joined the salah that was being led by Abdur Rahman. Abdur Rahman at the time did not know the Prophet SAW had joined. Through this instance we as Muslims today have a record of how to complete salah when you miss a rakah.

Day Four

As-Samad – The Master

As-Samad contains two key elements of Allah's attributes – the one that is Most Supreme and The One that needs nobody and everybody

Abdur Rahman ibn 'Awf

The Prophet SAW held Abdur Rahman in very high regard, and when he SAW passed away, Abdur Rahman took on the role of sponsoring the Prophet's wives –

<p>needs Him. It is BECAUSE of Allah’s supremacy that we need Him and He is not in need of anyone. Like every other name we have learned about, this teaches us we can only seek from Allah and worship Allah alone.</p>	<p>making sure they had enough funds. He even supported their Hajj when they requested it. Aisha RA would make duah for Abdur Rahman, that Allah would grant him a drink of Salsabil – the fountain in Jannah.</p> <p>And just as he would always work hard and donate his riches in a generous capacity during the time of the Prophet, so did he during the time of Abu Bakr and Umar.</p> <p>Aisha narrated an instance that people in Medina heard a trembling – but it wasn’t an earth quake – the trembling came from 700 camels that arrived in Medina, fully loaded, that Abdur Rahman gave fi si bililAllah – purely for the sake of Allah.</p> <p>Abdur Rahman would also say “We left half of the <i>halal</i> income because we were afraid of dealing in <i>riba</i>” this is interest, a haram form of finance. Notice how instead of being motivated by amassing wealth, he was so fearful of even approaching anything haram that he left many opportunities for fear of displeasing Allah. And yet his wealth was bestowed upon him by Allah in abundance. We see from Abdur Rahman that he earned and spent in a halal way</p>
<p>Day Five</p>	
<p>As-Samad – The Master</p> <p>Through this name we come to know that Allah makes up for our imperfections. He does this by granting us His Mercy in everything we have, forgiving us when we might do something wrong, and blessing us continually with all the goodness we have in life, al-hamdulillah. He makes up for our needs and wants – including food, water, our family and friends etc. What are some of the needs you have that Allah blesses you by fulfilling?</p>	<p>Abdur Rahman ibn ‘Awf</p> <p>Talha said of Abdur Rahman that the people of Medina were living of Abdur Rahman such were his riches. He said one third of the people of Medina had debts to pay and Abdur Rahman paid them. One third of the people took loans from Abdur Rahman and Abdur Rahman never asked for the money back. And one third took sadaqah from him. So he was sponsoring the entire people of Medina</p> <p>Toward the end of his life he had a dream that he saw the entire Ummah behind him. The next day he passed away. At his janazah, there were floods of people coming to pray for him. Ali RA said ‘paradise has become mandatory for this man.’ Remember the Prophet SAW said the best of you are the ones that benefit</p>

<p>the ummah most and think of how Abdur Rahman benefitted the whole of Medina, the whole of the Muslim ummah at that time, subhanAllah. He left behind 46 shares of inheritance and each one was equal to 80,000 dirhams as well as 10,000 goats, 1,000 horses, 1,000 camels and a vast area of land. He worked in a halal way, spent to please Allah and Allah granted him the best of wealth subhanAllah.</p>
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Week Eight
Name/Attribute: As Sami
Sahabah: Sa'd Ibn Abi Waqqas

This week we are looking at the Name As Sami, The All Hearing, and the Sahabah Sa'd Ibn Abi Waqqas, a much younger uncle of the Prophet SAW.

The thing I am going to emphasise the most this week is contained in the story of Sa'd entering Jannah - the concept of a clean heart, free from jealousy and malice. As a mother to two young girls this is something I am hyperconscious of. We often get fed these false stereotypes concerning girls and their apparent natural propensity for jealousy. Negative traits associated with girls and women are actually socialised behaviours that exist when we place a woman's worth solely in her appearance, as society does. If we bring up our young girls to think that all they have to offer the world is contained in their exterior shell we are breeding a constant state of dissatisfaction and unhappiness in them, because beauty ideals by definition are unattainable. This culture of dissatisfaction and the inevitable worthlessness it creates pits women against women and creates the kinds of diseases of the heart that we are told are so inherent to womanhood. I hope to use this as an opportunity to teach my children to make duah for those that they see are achieving great things, and to emphasise the point that it's the state of their heart, and not their appearance that is so important and beloved to Allah. Through the hijab Allah protects us from this and reminds us we are not ranked according to ever changing social ideals.

This links really well with the name As Sami and the idea that Allah can hear what we say whether we vocalise it or not, and encourage them to use this as an opportunity to continually cleanse their heart in sha Allah.

I also thought the final note in the life of Sa'd was so touching and breath taking, how the sahabah were always both ready and eager to meet their Maker, subhanAllah.

Day One

As Sami – The All Hearing

This name is mentioned in the Quran around 50 times
“There is nothing like unto Him, He is the All-Hearer the All-Seer” 42:11

It means Allah hears every possible sound – every language and every need of everything in creation. Imagine all the sounds made in the world – everyone of the many complex dialects and everything that everybody asks and Allah hears every single one of them individually. Compare this to our inability to hear properly just two conversations, in our own language, standing right close to us. Now think of all the people around the world asking Allah for all sorts of different things.

Sa’d ibn Abi Waqqas

Sa’d was 23-25 years younger than the Prophet SAW but he was a second cousin of the Prophet SAW’s mother, so he was known as the Prophet SAW’s uncle. The Prophet SAW loved him dearly, he SAW would say “Who from among you can say they have an uncle as good as mine?” and he SAW would point to Sa’d. As we will learn over the week, Sa’d was guaranteed paradise on more than one occasion – as one of the ten on Badr and then later, individually. He was also known as soft hearted and would cry often. He was one of early groups of Muslims, and accepted Islam at the age of 17

Sa’d relates:

“ When my mother heard the news of my Islam, she flew into a rage. She came up to me and said: "O Sa'ad! What is this religion that you have embraced which has taken you away from the religion of your mother and father...? By God, either you forsake your new religion or I would not eat or drink until I die. Your heart would be broken with grief for me and remorse would consume you on account of the deed, you have done and people would censure you forever more.' 'Don't do (such a thing), my mother,' I said, 'for I would not give up my religion for anything.' However, she went on with her threat... For days she neither ate nor drank. She became emaciated and weak."

"Hour after hour, I went to her asking whether I should bring her some food or something to drink but she persistently refused, insisting that she would neither eat nor drink until she died or I abandoned my religion. I said to her, 'Yaa Ummaah! In spite of my strong love for you, my love for Allah and His Messenger is indeed stronger. By Allah, if you had a thousand souls and each one departs one after another, I would not abandon this religion for anything.' When she saw that I was determined she relented unwillingly and

	<p>ate and drank. Allah revealed the verses in Surah Luqman (31: 14-15) in relation to this:</p> <p>“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.</p> <p>But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.”</p> <p>Look how kind and lovingly Sa’d speaks to his mother and how he continually calls after her, following the command of Allah</p>
<p>Day Two</p>	
<p>As Sami – The All Hearing</p> <p>When do we hear the word ‘sami’? In salah and Allah says Allah hears all those who praise Him. Allah hears and answers our duah when we call out to Him, using His great Names and Attributes and of course Allāh loves to hear us call out to Him.</p>	<p>Sa’d ibn Abi Waqqas</p> <p>The Prophet SAW made duah to Allah on the day of Uhud for Sa’d “Oh Allah straighten his arrow and answer his supplication”</p> <p>Because of this, every time Sa’d shot an arrow he would never miss his target. And from this day Allah answered every one of Sa’d’s duahs. Here again we see the power of duah, and drawing from the Prophet SAW’s example of when he made duah for Umar and Abu Jahl – two people who actively sought to hurt him, that we should always try to make good duahs for people, because duahs are very powerful and remember Allah is As Sami!</p>
<p>Day Three</p>	
<p>As Sami – The All Hearing</p> <p>He hears everything that is said secretly and openly – the things you say only in your heart, Allah hears those words.</p>	<p>Sa’d ibn Abi Waqqas</p> <p>Sa’d was very wealthy, and when he was very ill and thought he was approaching death, he asked the Prophet SAW if he could give all his wealth</p>

<p>Surah Ar-Rad, Ayah 10 “It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day”</p> <p>Allah does not become preoccupied with one thing over the other, or get confused, nor does He become overwhelmed. He is asked constantly by billions of us asking minute after minute, day after day – whether they worship Allah correctly or not, Allah hears all of us. Compare this to when you get asked a few things, and how you feel when you have many demands to deal with.</p>	<p>to charity. At the time Sa’d had only one daughter and she was already wealthy herself. The Prophet SAW forbade this, and said only give one third away in charity. The Prophet SAW said</p> <p>"The third is much. Indeed to leave your heirs well-off is better than that you should leave them dependent on and to beg from people. If you spend anything seeking to gain thereby the face of Allah, you will be rewarded for it even if it is a morsel which you place in your wife's mouth.</p> <p>Through this interaction with Sa’d we learn that charity begins at home – Allah has told us that spending on your family has its own reward akin to the reward of charity. It also shows us the importance of looking after your daughters – Allah commands fathers to leave some of their wealth for their daughters. And after this Sa’d recovered and went on to outlive all of the sahabah that were guaranteed Jannah and many of the muhajiroon from Makkah. Allah is most generous.</p>
<p>Day Four</p>	
<p>As Sami – The All Hearing Ai’sha RA said All praise is to Allah whose hearing reaches every voice.</p> <p>There is a hadith qudsi in which Allah states that even if every creature in existence stood on a plain and requested of Allah, He could give to them what they asked and it would not take away from His dominion anymore than if you dipped a needle in the sea. Would that needle take away anything from the vastness of the ocean? Think about how Allah’s Hearing, as well as His Knowledge, and Might is all-encompassing, all-powerful and absolutely perfect in</p>	<p>Sa’d ibn Abi Waqqas Imam Malik (rahmatullahi alayh) narrates on the authority of Anas ibn Malik (RA) who said, “We were sitting in the company of the Prophet (SAW) when he said, ‘Soon there will appear before you a person from among the dwellers of Paradise.’ Soon thereafter, a person from the Ansar (Helpers of Medina) appeared – his beard was dripping with water which he had used to perform ablution, holding his sandals with his left hand. The next day, the Prophet (SAW) said the same thing. And the same person appeared in the same manner [as he had appeared the first time]. On the third day, the Prophet (SAW) said the same thing again, ‘Soon there will appear before you a person from among the dwellers of Paradise.’ And the same person appeared in the same manner as he had appeared the previous two times.</p>

<p>every possible way. Remember Allah is Al-Ahad, only He is like this.</p>	<p>“When the Prophet (SAW) got up and left, Abdullah ibn Amr (RA) followed the man – he then said to him, ‘I had a dispute with my father and so I took an oath that I will not go to him for three days. [Now that I have no place to stay] Is it possible for you to accommodate me till the three days pass?’</p> <p>“The man replied, ‘Yes.’</p> <p>“Anas (RA) says: “Abdullah ibn Amr (RA) used to say that he stayed with that man for three days. He did not see him getting up at night [for qiyaam-ul-layl]. However, when he used to toss and turn in his bed, he used to engage in the remembrance of Allah and say ‘Allahu Akbar’. He would eventually get up for the Fajr salah.</p> <p>“Abdullah ibn Amr (RA) says: “However, I never heard him say anything but good. When the three days passed and I was on the verge of considering his good deeds to be very few and insignificant, I said to him, ‘O servant of Allah! There was neither any dispute nor any separation between me and my father. Rather, I heard the Prophet (SAW) say on three occasions about you: ‘Soon there will appear before you a person from among the dwellers of Paradise.’ And on each of these three occasions, it was you who appeared. I therefore decided to live with you and see what deeds you do that I could emulate you. However, I did not see you doing many good deeds. How, then, have you reached the rank concerning which the Messenger of Allah (SAW) said about your being from among the dwellers of Paradise?’</p> <p>“The man replied, ‘I do not do anything more than what you have seen. However, I do not bear any deceit to any Muslim nor do I envy anyone for the good which Allah has given him.’</p>
<p>Day Five</p>	
<p>As Sami – The All Hearing Now we know Allah hears everything – how can we implement this name in our lives?</p>	<p>Sa’d ibn Abi Waqqas He was appointed governor of Kuffah during the caliphate of Umar RA and was credited as the one who was responsible for building that area up.</p>

We should all follow the Prophet's example and speak kindly and politely because Allah hears all, even the thoughts that don't leave our lips. So always try to be like Sa'd and purify your heart and make good duahs and think good of people.

Knowing that Allah is All-Hearing and perfect should make us want to please Him and make us always guard our tongues for love of Him.

We should ask Him constantly for everything we need because He hears us every second of our lives. The sahabah often used this name in their duah because Allah is the only one that hears our duah.

It is said Sa'd led an envoy to China in 651 – less than twenty years after the Prophet SAW passed away – and under Uthman's caliphate, that brought about the first masjid in China, in Canton. He is therefore said to have been the first to bring Islam to the Far East.

He died as an old man, and asked his son to dress him for death in the garments he wore on the battle of Badr so he could meet Allah this way.

Week Nine

Name/Attribute: Al-Baseer, The All-Seeing

Sahabah: Sa'id ibn Zayd

In this penultimate week we are covering the beautiful name Al-Baseer, The All-Seeing and the sahabah Sa'id ibn Zayd.

I think a theme which runs through both parts of the plan this week is Ikhlas, or sincerity. The sincerity that comes from knowing Allah The All Seeing is watching, as something that purifies all of our intentions and actions, and from Him comes our purpose and our reward. Sa'id's story in particular shows us the nobility and sincerity contained in servitude – to Allah and, through our love of Allah, to our community.

There has been a lot of content over the weeks regarding warfare, and I think its worth taking the time to talk about Islamic principles governing the laws of battle, particularly during an age of modern warfare which sees the unethical production and use of arms which obliterate whole landscapes and peoples, leaving mass destruction in their wake. When you compare this to Allah's laws which force us to respect plant life as well as human life, it should teach our children the importance of the sanctity of life and being conscientious. And in sha Allah enable them to see the falsehood and unislamic nature of certain groups that purport to be acting in the name of Islam.

Day One

Al-Baseer - The All Seeing

This name is mentioned 40 times in the Quran – it tells us Allah is the one to see everything, everyone in existence. Imagine a black ant, on a black rock in the darkness of the night. The flowing of the blood in the veins and arteries. And everything underneath the earth and above the seven heavens. He sees the turning of the hearts and the glances that we make – whether they are in ridicule or earnest

Sa'id ibn Zayd

Sa'id ibn Zayd was son to a very special man called Zayd ibn Amr, who died before revelation came but knew implicitly that the Quraish's worship and lifestyle were wrong. He rejected shirk and was persecuted by Quraish as a result. He would tell the Quraish that he would take their baby girls when the Quraish would denigrate and reject them. Sa'id asked the Prophet SAW what would become of his father, who didn't live to see the truth of the Quran revealed. The Prophet SAW said, he saw on the day of judgement every nation will be standing behind their Prophet – those that came after Nuh AS will be standing behind him, Ibrahim, Eesa etc – the Prophet SAW added that Zayd would be standing as a nation of his own.

Day Two

Al-Baseer - The All Seeing

Because the completeness of Al-Baseer's sight, he sees the minute detail of every atom, every movement of every tiny creature, that He has created, be it the fibres on its's limbs or what is under its' shell. In the depths of the seas.

Sa'id ibn Zayd

Sa'id was a special individual he accepted Islam at the very beginning at the age of 19, before the House of Al-Arqam (a house owned by the sahabah Arqam where the Muslims used to gather in secret to learn about Islam and pray during the early days of revelation and persecution– this house was known as the first Islamic School, with the Prophet SAW its teacher!)

He married Fatima, the sister of Umar, and they accepted Islam together. Fatima is said to be the second woman to have accepted Islam. We spoke about their story during our week on Umar, it was Sa'id's house that Umar accepted Islam in, when he was on his way to harm the Prophet. At first, as we also learned, they had to hide their faith because of Umar.

Day Three

Al-Baseer - The All Seeing

Allah gives reward according to what we deserve as He sees all – everything we say and do. When we fast, and we don't eat despite the moments we are alone, when no one is watching, Allah grants us the reward for this and the best of reward is from Allah. The reward from the Creator is infinitely better than anything creation can offer. Remember in Islam we do all of our ibadah for the sake of Allah alone. With this in mind, we have the best of actions because we do things sincerely following His law, which is perfect and just, and not to impress others.

Sa'id ibn Zayd

In the Quran we see that as Muslims, we have very strict rules concerning fighting in wars and battles. Allah has commanded us only to fight when we absolutely must and that we are not allowed to harm plant or animal life during a battle or hurt innocent people that are not taking part in a battle. During the early years of Islam, as we have learned, the Muslims were weak and persecuted and despite resisting, eventually were forced into battles such as Badr and Uhud to ensure their survival, and where they were weaker and fewer in numbers than their opponents. Despite this Sa'id was known as the head of knights in these battles and would always charge first, despite the danger he faced. These battles were considered a service to protect Muslims from further persecution – violence, hunger, destitution that they endured during their time in Makkah. Sa'id loved committing to this service, even though it was very difficult, he loved to serve alongside the Prophet SAW and was committed to Islam. He, like Talha, missed the Battle of Badr but was promised the reward of it.

Day Four

Al-Baseer - The All Seeing

Think about how we act towards others when we know that Allah is watching – does it make us better people?

Sa'id ibn Zayd

In particular Sa'id he served in the Battle of Yarmouk under Khalid ibn Waleed – a great colonel in Islam. The Battle of Yarmouk was a key battle during the Rashidun Caliphate, that occurred after the death of the Prophet SAW, and which took place in current day Syria and Jordan. It was a key battle because it saw the spread of Islam in the Levant area and was a particularly fierce fight. During it Khalid bin Waleed appointed Sa'id as the head of the 'kalb'/centre of the army. On this day Sa'id asked Abu Ubaydah, another sahabah, what would you like me to tell the Prophet SAW if I meet him, he feared he would lose his life. Abu Ubaydah said give him our salaam and tell him may Allah reward you on our behalf and we have found what our Lord has told us to be true. Allah had promised the spread of Islam

	<p>across the globe, and this battle was one of the battles that saw that become a reality subhanAllah. Sa'id said from this moment all fear left his heart and he became even more courageous, upon the truth. The Muslims went on to win this battle against the Romans.</p>
<p>Day Five</p>	
<p>Al-Baseer - The All Seeing What's required from us when we hear Al-Baseer – humility. If Allah sees everything we do, we must guard our actions the same way we must guard our tongues when we think about Allah being As-Sami. Think about how Sa'id constantly wanted to serve Allah, knowing Allah was watching, and remembering that although people would've seen him as great in the palace of Damascus, he was more concerned with Allah watching Him. And even though some acts that come with serving your community for the sake of Allah may not be considered great, in Allah's sight they are and this is the most important thing. With this comes great reward and happiness.</p>	<p>Sa'id ibn Zayd During Umar's caliphate, Umar appointed him the Governor of Damascus – which at the time was the most developed society in the world with high buildings, beautiful gardens and lots of wealth, and Sa'id lived in a palace there. For three months Sa'id would look out from the palace he lived in in Damascus in his post as Governor and would feel dissatisfied, despite the wealth and comfort it brought. He wrote a letter to Umar, which read - Oh Amir al mumineen (leader of the believers)– I am not going to abandon the struggle to you and the rest of the sahabah while I sit in this castle, so know that when you receive this letter I will be on my way to you. He asked for someone else to be appointed to the post, and continued the rest of his life in servitude.</p> <p>We learn from this to always try to be amongst those that are serving the community – feeding the homeless, volunteering, helping etc and to adopt a sense of service and to continue to strive and do the work that people might not always want to do. Sa'id knew he did not have time to waste so would try to accumulate as many good deeds as possible in the time Allah had blessed him with life on this Earth. So he spent his whole life in servitude to Allah.</p> <p>Sa'id died in 673 on the outskirts of Medina, and after fajr, he passed away peacefully as he took a nap. Sa'd ibn abi Waqqas and Abdullah ibn Amr found him and took his body to wash.</p>

Week Ten
Name/Attribute: Recap
Sahabah: Abu 'Ubaydah ibn al-Jarrah

In this final week we are recapping on all of the Names and Attributes of Allah that we have covered so far, and we are looking at the final of the ten sahabah guaranteed Jannah – Abu 'Ubaydah ibn al-Jarrah.

I thought it would be good to recap the Names and Attributes of Allah as frankly my daughter found this less interesting than the stories of the sahabah, so I wanted to take an extra week to try to be a bit more creative with how we discuss each Name and Attribute and because I hope through repetition she will come to learn and appreciate them in sha Allah.

I also wanted to add a note on salah, as many of these names are of course in our daily acts of worship. As well as the salah poster (email me for details) as a means to engender a love and commitment to salah in our children, I think it's important to model positive behaviour concerning salah around our children. Often we tick salah off as though it's just one of our daily chores, and maybe even visibly show signs we see it as a burden. It's worth trying to readjust your thinking and behaviour regarding salah and to articulate to your children that it is one of our greatest blessings, and expressly state how much you personally gain from it and how you feel after completing it. Through salah, we are given five opportunities in the day to retract from our daily duties and responsibilities and focus on our connection to our Creator and fulfil the very purpose of our creation. Although we may not always realise it, what we receive from salah is immeasurable. Many young Muslims will naturally focus on what Islam deprives them of, because those things are tangible and measurable – no drinking, smoking, socialising in certain environments etc. What Islam gives us is immaterial, but far, far more valuable. Once we start situating worth in the peace, assurance, stability and of course barakah that Islam brings to our life, despite its' immaterial nature, I hope that our children will start to see Islam for the blessing it is and the worthiness of salah, and start rushing to the prayer mat.

Abu 'Ubaydah is my favourite of the sahabah that we've covered so far, because his nobility and humility consistently permeates everything I've read about him, and his love of Islam and readiness to dedicate everything he had to the cause had a really humble quality about it. It is hard not to have love for someone who so embodies Islamic values.

Day One

Allah

Allah has more than 99 names and attributes that He has told us about and He promises us that if we learn and live by these names He will grant us Jannah. Allah tells us about His names and attributes because He loves us and He wants us to know what we can of Him so we can love and honour Him and live happy, full lives. Remember that Allah is infinite and our brains are finite so we can only know Him as much as His mercy allows. Allah's name Allah is one of the best of His names. It is a miracle in itself as this Name has never been taken in vain.

Abu 'Ubaydah ibn al-Jarrah

Abu 'Ubaydah was one of the earliest reverts to Islam, who came to Islam through Abu Bakr, like many other sahabah. He was one of the most trained archers, he was taught from an early age and was extremely skilled. Abu 'Ubaydah had a special skill and that was he was able to gauge the opponents movements – he would analyse a camp when the enemy left and be able to tell how big an army was and how many animals they had. This was useful information for Muslims and a sign of his intellect. Abu 'Ubaydah lived through the harsh experience that the Muslims went through in Mecca from beginning to end. With other early Muslims, he endured the insults and oppressions of the Quraysh. As the first migration to Abyssinia (Ethiopia) succeeded, this violence against the Muslims was very successful.

His title was 'The Trustworthy One of the Ummah' and the Prophet SAW held him in high esteem. The Prophet (SAW) once held up Abu 'Ubaydah's hand and said: "In every nation there exists a man worthy of all trust and the trustworthy of this nation is Abu 'Ubaydah Ibn Al-Jarrah." Abu Bakr and Umar equally had a high regard for him, so much so that Umar said on his deathbed, "If Abu Ubaidah Ibn Al-Jarrah were alive, I would have entrusted him with the caliphate, and if Allah asked me about him, I would say, I assigned the caliphate to the trustworthy of Allah and His Messenger (SAW), Abu 'Ubaidah Ibn Al-Jarrah." He was so praised and loved because he was very simple and put the deen before his own needs. In the Battle of Uhud, when the Prophet SAW was hurt, Abu 'Ubaydah shielded the Prophet SAW. He bit the Prophet SAW's helmet when it cut into the Prophet's SAW

	cheek to release it, and lost two teeth in the process. He spoke with a lisp because of this.
Day Two	
<p>Ar-Rahman and Ar-Raheem Ar-Rahman means Allah is the Most Merciful. When we say Allah is Merciful it means He is Merciful – in a way that’s different to anything we have seen in creation. When a person shows mercy there is always a limit to this mercy and it can sometimes be misdirected. Allah’s Mercy is perfect, it has no flaws. Like Ar- Rahman, Ar-Raheem comes from the term Rahmah – or mercy. Ar-Rahman tells us Allah’s mercy is perfect. Ar-Raheem tells us that He gives His mercy out in the best way. Ar-Raheem tells us how vast/great Allah’s Mercy is – the whole of creation benefits from His Kindness; all of the good we experience happens to us because of the greatness of Allah’s Mercy How can we get more of Allah’s Mercy? The more we love and come near to Allah the more of His Mercy we benefit from “And establish prayer and give zakah and obey the Messenger - that you may receive mercy.” 24:56</p>	<p>Abu ‘Ubaydah ibn al-Jarrah As well as being present for the battles of Badr and Uhud, he was also present during the signing of the Treaty of Hudaibiyyah. Abu ‘Ubaydah was totally committed to the deen. He was appointed the Army General under Umar, after Khalid bin Waleed. This is because he was a great negotiator, he would meet with leaders and spoke to many Christian leaders with the respect that is befitting of a Muslim, and his diplomacy led to many people accepting Islam. For this reason he had the respect of Muslims and non-Muslims alike at the time of early Islam and was responsible for the spreading of Islam across al-Shaam</p> <p>He is credited by many historians as being the person that found the first hospitals in the Middle East, he built many of them and was also responsible for creating a dam to stop al-Shaam flooding, which happened regularly during his time. He did all of this for the furtherance of Islam</p>
Day Three	
<p>Ar- Rabb and Al-Malik Ar-Rabb comes from Ar-Ruboobeya ; Lordship. This is who Allah is and what He does – He is alone in His actions – no one is similar or like Him. Therefore Ar-Rabb is a name that includes all of Allah’s other Names and Attributes We hear the root of the word Rabb when we say Tarbiyah; Allah is constantly involved in the tarbiyah of His creation – He raises us from the wombs of our mothers and nourishes us, He is sustaining all of us</p>	<p>Abu ‘Ubaydah ibn al-Jarrah During the drought and consequent famine that occurred under Umar’s caliphate, Umar requested aid from his governors in far reaching regions, as the Arab world which had gathered in Medina for food security faced dangerously depleting rations. Abu ‘Ubaydah sent a caravan of 4,000 camels with food supply from Syria. Umar appointed Abu ‘Ubaydah to distribute these much needed supplies to the thousands of people living in the outskirts of Medina. Due to</p>

<p>all of the time. There is not a seed, a bird or a creature that exists without the tarbiya of Allah. And the best kind of tarbiyah that Allah has given us Islam.</p> <p>This means there is no one else we can worship except Allah – the way He is to us; no one else gives life to us except Allah etc – we can only pray, or turn to Him. We see signs of Allah’s Ruboobeyah in everything – from the trees, to the sky to every bit of creation and this leads us to only worship Allah. This is why in the Quran whenever Allah mentions His Lordship it is followed by worship. This name helps us to see why Allah is the only one worthy of worship</p> <p>Allah is Al-Malik - an owner or king or sovereign – owner of every dominion, object, every thing that exists in this universe is part of the ownership of Allah and His Kingdom</p> <p>Allah’s ownership is complete and perfect – our possessions and what we ‘own’ are not guaranteed and certainly won’t be with us on the day of judgement. They are limited by time and circumstance. No one has any share in Allah’s kingdom and nor do they own anything even as small as a seed – everything we have is given to us by Allah for a time.</p> <p>Often when Al-Malik is mentioned in the Quran it is mentioned next to Allah’s kingdom and His right to worship. Think about the connection of the three things and how this name of Allah, along with all the others, reminds us that only Allah is worthy of our worship</p>	<p>Abu ‘Ubaydah’s hard work and contribution, Umar wanted to award him 4,000 dinars but Abu ‘Ubaydah refused on the grounds that it was all done for the sake of Allah.</p>
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<p>Day Four</p>	
<p>Al Ahad and As-Samad Al Ahad is The Unique, The Only One. We hear this name in Surah Ikhlas – a surah that Allah tells us is equivalent to a third of the</p>	<p>Abu ‘Ubaydah ibn al-Jarrah Umar would make surprise visits to his ministers, all over the world, to check up on them. On one occasion Umar came to Abu ‘Ubaydah</p>

<p>Quran in importance. Surah Ikhlas tells us Allah was not born of anyone nor does He have any children. He is the first – nothing came before Him and the last – as nothing came after Him. This emphasises how completely unique Allah is in relation to anything else in existence. This means Allah is alone in His perfection and His Names and actions. Al-Ahad comes from the same route as ‘Tawhid’ – the Oneness of Allah. He is Alone and we worship Him alone. How do we worship Allah alone? We only make duah to Him, because as we learned last week, only He owns and controls the Kingdom. So we don’t make dua through or to anyone else – we only raise our hands to Allah. There is no other God besides Him.</p> <p>As-Samad means The Master and is one of the hardest names of Allah to define – remember that language cannot be used to fully explain Allah, He is beyond our language and understanding. But this word has many meanings – the master, the most great, the one with the greatest attributes, He is supreme over everything. It also means The One that all of creation turns to for its needs – He is the one that everyone needs and He doesn’t need anyone. Remember that we cannot do anything for Allah – everything we do as a form of worship is for ourselves and benefits us alone. Allah does not need anything. Allah is not in need of food, water air - anything</p>	<p>in Al-Shaam. Umar wanted to have dinner with Abu ‘Ubaydah in his home, but Abu ‘Ubaydah tried to deter him, and told him he didn’t want to hurt Umar’s eyes. Eventually Umar went to Abu ‘Ubaydah’s home and when he entered he saw that Abu ‘Ubaydah only owned two possessions – a jug and a rug to sleep on. Umar was shocked and enquired why an Amir was living in a deprived state, and he wept for him. Abu ‘Ubaydah who was credited with all the progression of the ummah, and once told Umar himself that he should be dressed more presentably as Umar was a representative of the deen, did not want any of that for himself – he did not get caught up in personal gain as the ummah flourished, nor did he develop a sense of entitlement despite how much he had achieved for Islam. Umar said to him “The dunya has changed all of us, except for you Abu ‘Ubaydah”</p> <p>Think about how the dunya might sometimes change you or lead you to forget what’s really important in life and how beautiful the devotion and sacrifice Abu ‘Ubaydah had – while this is not possible or even required of any of us, he did this for the sake of Allah and it is no wonder he is one of those that are guaranteed Jannah.</p>
<p>Day Five</p>	
<p>As Sami and Al-Baseer As-Sami means The All Hearing, it means Allah hears every possible sound – every language and every need of everything in creation. How do we hear the word ‘sami’? In salah and Allah says Allah hears all those who praise Him. Allah hears and answers our duah when we</p>	<p>Abu ‘Ubaydah ibn al-Jarrah Following the drought and famine a plague hit Syria and Western Iraq. The plague was most severe in Syria where Abu ‘Ubaydah was stationed with his army. Umar wanted to secure Abu ‘Ubaydah as his successor so sent him a letter urging him to leave. Abu ‘Ubaydah,</p>

call out to Him, using His great Names and Attributes. He hears everything that is said secretly and openly – the things you say only in your heart, Allah hears those words.

Now we know Allah hears everything – how can we implement this name in our lives?

We should all follow the Prophet's example and speak kindly and politely because Allah hears all, even the thoughts that don't leave our lips.

We should ask Him constantly for everything we need because He hears us every second of our lives. The sahabah often used this name in their duah because Allah is the only one that hears our duah.

Al-Baseer means The All Seeing, it tells us Allah is the one to see everything, everyone in existence. Imagine a black ant, on a black rock in the darkness of the night. The flowing of the blood in the veins and arteries. And everything underneath the earth and above the seven heavens. He sees the turning of the hearts and the glances that we make – whether they are in ridicule or earnest.

What's required from us when we hear Al-Baseer – humility. If Allah sees everything we do, we must guard our actions the same way we must guard our tongues when we think about Allah being As-Sami. Allah gives reward according to what we deserve as He sees all – everything we say and do. When we fast, and we don't eat despite the moments we are alone, when no one is watching, Allah grants us the reward for this and the best of reward is from Allah. The reward from the Creator is infinitely better than anything creation can offer. Remember in Islam we do all of our ibadah for the sake of Allah alone.

who was always aware of how temporal life was, said that Umar was trying to ensure the survival of someone who was not eternal. He wrote back to Umar and told him he would not leave his army until Allah willed. Abu 'Ubaydah died from the plague but he left his army with invaluable advice – urging them to pray, fast, give in charity, perform umrah and hajj and he also said "Don't let the world destroy you for even if man were to live a thousand years he would still end up with this state that you see me in"

Like Umar said, Abu 'Ubaydah never let the world deceive him of his true purpose.

<p>Remember that Allah loves us, He created us and He knows everything – he only commands what is best for us and what will give us the best here and in the hereafter.</p>	
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