> It's important to remember that my notes may contain errors, so it's advisable not to rely solely on them. While you can use them as a reference, it's essential to verify the information independently. Like any human, I am prone to mistakes

Lesson 17: The Fifth Main Articulation Point (Tajweed)

Articulation Areas

The Tongue

→ Tongue has 10 different articulation points & produces the sound of 18 different letters

Throat → 6 letters & The lips → 4 letters (so total Throat (6) + Lips (4) = 10 letters)

There are total 28 letters, 28 − 10 = 18 letters

These are in the tongue

Here,

- 6 letters will be individual Makhraj
  - ق, ك, ض, ل, ن, ر [each of them will have one articulation point, no one is sharing with them]

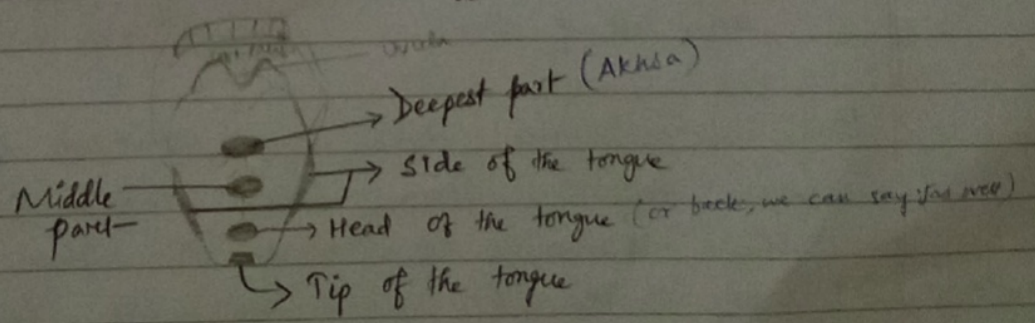
From 18, 6 letters here, so 12 letters left & 4 Makhraj left from the 10.

So rest of the letters are 3 letters in 1 makhraj. ~~ط, د, ت~~ share

3 letters in 1 Makhraj :-

1. ت, د, ط
2. ز, س, ص (Hurof us-safir)
3. ذ, ظ, ث
4. ج, ش, ي

→ Tongue is divided into 5 different areas :



- 119 letters is in the tip of the tongue

— Akhsal lisan (deepest part) :- (2 letters)
Ain'ne Qaaf (ق)
↳ It's in the end of the tongue & you go upto the
deft palate

Then we came toward a little bit and it's kaaf (ك)
this kaaf touching the hard palate

ك & ك are close neighbour

— Middle of the tongue (3 letters) :-
ج ش ي

Here your mouth is up, you're touching the gum, the roof of your mouth
Especially ج & ي, you're touching, but ش, you get space a little bit

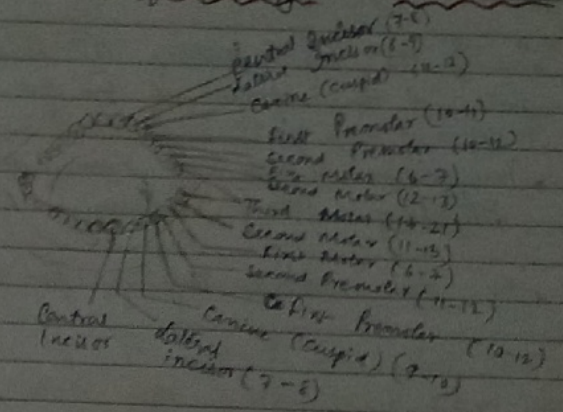
— Side of the Tongue (RIGHT or LEFT) :-

The Shaykh the ض is a two side, maybe eyman (from the right) maybe ayser (the left) or maybe both.

So the ulema when they explaining ض, most of them they say from left and some people say from the right & some people say from both which is very rare we can use all of them

But when you're doing ض, the side of the tongue only you gonna touch the molars, the top one & the bottom, most of the time they will touch the top one but the bottom one even, you feel it.

So ض is side of the tongue + the molars



(Athhanaya) Arabic
Central Incisor → Athhanaya aliyah (top one) & Athhanaya Sufla (bottom one)
Lateral Incisor → Anuhubbijyah
Canine → Anyah
First Premolar → Adhdhawahik
~~Second Premolar~~

Here they missed the wisdom teeth which is called An-Nawajid

• End of the side of the tongue :-
↳ Towards the mouth

→ Letter Laam - ل
Lam is from the right (most of the time)
ل & ن are quite near

→ Letter Noon - ن
↳ Tip of the tongue touching the gums/roots of the two top front teeth
↳ It's little bit moving from the side of the tongue (which is the Laam) & you go to the Noon
when you move a little bit forward from noon, it's the rae (ر)

Letter Ra-,

→ Tip of the tongue touching the hard palate, near the gums of the fronts of two teeth

• Your tongue at the back moves while pronouncing it. ~~It's (j) heavy~~ It's (,) heavy.

* We don't indicate anything from the lips!

→ ل & ن & ر are very close, some scholars say ل & ن & ر are is one Makhraj, that means 2 Makhraj is gone from there. Therefore, ~~the~~ you've 15 Makhraj for these group, their opinion If the kick out jawf also, then they've 14 Makhraj

There are many opinions some people say 14, 15, 16 & 17 is the majority scholars of the Tajweed including Shaykh ibn al-Jazari

↳ ~~ت~~ ط

So now 9 letters left & 3 Makhraj, so all of them from the tip of the tongue but the difference is only, & where they gonna touch

↳ ت د ط :-

↳ Top of the tongue (head of the tongue) touches the gum line [root] of the top two teeth

↑ where they coming from.

*(Root is behind the central incisors)

↳ ث ذ ظ :-

↳ Tip of the tongue touches the edges of the top two teeth

ظ → heavy because you feel back of your tongue is going up

ذ → light

↳ ز س ص (Huroof us-Safir)

• The edges of the top & lower front teeth close together and the tip of the tongue comes near them, but not touching each other. [little bit close]

• In other words, tip of the tongue just misses the edges of the top & lower front teeth.

• For all 3 of these letters, a whistle sound is produced.

→ ن & ر are very close

~~Give sukoon to ن when you say Aan, touch your tip of tongue, little bit don't keep it flat.~~

(Give sukoon to ن when you say Aan(ن'), touch your tip of tongue to the roots of the 2 top front teeth little bit but don't keep ~~tongue~~ flat)

→ Harfuth-dhad is the hardest one.

Lesson 18 : Mastering Arabic
(Arabic)

Unit ③ The family
(Al-Ahal wal usra)

Pronounced
ح → Breathy, strong 'h'
(ḥā)

So here you ~~can have the~~ have to have a air flow from the back of the throat.

ج → like you've got something stuck in throat & you wanna clear out.
Pronounced
ج → jim 'j' as in France 'ج'
ج is also pronounced as g as in gate in parts of Egypt & it's p

Exercise 1 →
One of the ways in which you can help with this exercise is to look at a Tajweed course where they explain "Makharij al-huroof" i.e. the place where the sound comes from.

Handwriting :- You've to master both pronunciation as well as handwriting of the letters.

Points to
ج ج
ح ح
خ خ

jim, ḥā, khā have an additional upward stroke in the handwritten version, producing an enclosed loop at the top of the letter.

jim, ḥā, khā' ج

mim م

hā' ه

Joining letters :- jim, ḥā, khā and mim

ج + ر + ب = جرب

ح + ر + م = حرم

أ + خ + ت = أخت

Handwritten
(دمج) د + م + ج = دمج

م + ي + ز = ميز (ميز)

أ + م = أم

Tip :- Sometimes you can see the mim tucked in under the previous letter or over the following one.

Eg :- Handwritten
(حمد) ح + م + د = حمد
(محا) م + ح + ا = محا

نَجَّار → Carpenter

أُخت → Sister

أَخ → Brother

نَجاح → Successful

In double letter you stop on it & you pause for 2 counts

→ Words with that starts with alif carrying a vowel, vowel on top of it, those are hamzas

Joining hā –

Hā changes its shape depending on how & where its joined. So take extra care.

- If it is not joined to any other letter, it looks like this :- ه
- If it is joined only to the letter after it, it looks like this :- ـه
- If it is joined only to the letter before it, it looks like this :- ـه
- If it is joined to letters on both sides, it looks like this : ـهـ or this : ـه (the second shape is more common in handwriting)

Handwriting practice –

* we write from right to left!

نهر هي هو هزه ais

Copy above words 3 times:-

① ~~ais~~ ais هزه هو هي نهر
② ~~ais~~ ais هزه هو هي نهر
③ ais هزه هو هي نهر
④ ais هزه هو هي نهر
⑤ ~~ais~~ ais هزه هو هي نهر

Exercise 3:

① ن + ع + ت = نعت
② ب + ه + م = بهم
③ ج + م + د = جمد

④ ي + ت + ي + ه = يتيه ⑤ ب + ح + ر = بحر
⑥ أ + م + ه = أمه ⑦ ه + ا + م + د = هامد ⑧ ن + ح + ز = نجز

Feminine words –

- In Arabic, words are either masculine or feminine

Mudakkar (Masculine) or Mawannas (Feminine)

- There is a special feminine ending that is a 'bundled up' tā' (ـة) : ö. This is called tā' marbuta (literally tied up tā').

ـة → open tā' & ö → closed tā'

- When the word is said by itself, the tā' marbūta is not usually pronounced, it is actually pronounced but as a hā'. So tā is pronounced like a hā'

Eg:- مَدِينَة (madīnā) → city
↑ It is pronounced as مَدِينَه

زَوْجَة (zawja) → wife
↑ It is pronounced as زَوْجَه

but you pronounce it at the end as zawjatun & madinatun, for example, when you're pronouncing it

→ 2 main categories of words which are feminine :-

① Female people or words that refer to females (girl, mother, etc). For example: Umm, or Ukht, bint, which are known as females. Also, Most countries

are also considered female.
And these others which are feminine in their meaning but not in their form like Naar (Hellfire or fire) is feminine

(2) Singular words that end in tā' marbūṭa. (There are a few exceptions to this, but they are rare).

I.e. if a word has tā' ending then its usually feminine.

A word could fall into both categories e.g. :
زَوْجَة (zawja) wife

There are a small no. of feminine words that do not fall into either of these categories, often words connected with the natural world (wind, fire, etc) or parts of the body (hand, leg, etc). They are feminine.
~~They're feminine!~~

However,
In general you can presume a word is masculine unless it falls into one of the two categories above.

Exercise 4 :
Write which are masculine or feminine

(1) خَيْمَة (tent) → feminine
(2) بِنْت (girl) → feminine
(3) بَيْت (house) → masculine
(4) دَجَاجَة (chicken) → feminine
(5) جَرِيدَة (newspaper) → feminine
(6) زُجَاجَة (little glass) → feminine
(7) حِمَار (Donkey) → masculine
(8) نَهْر (River) → Masculine

Nahar

What's this? → ما هٰذا؟ (shows elongation)

هاذا (this is actual form)

(هٰذا) Hādhā → for masculine

(هٰذه) Hadhihi → for feminine

The vertical dash above the hā' in هٰذا (hādhā) and هٰذه (hadhihi) is an alif. In a very few words, the alif is written above the letter rather than after it. This alif is pronounced as a long ā. (Like the other vowel signs, it is not normally included in modern written Arabic.)

Masculine	Feminine
هٰذا بيت.	هٰذه جريدة.
This (is a) house	This (is a) newspaper.

→ There is no need for the verb 'is' in this kind of sentence. Notice that there is also no direct equivalent of the English 'a' as in 'a house'. It's known that it is indefinite because it doesn't have a definite article at the beginning of it.
- watch is feminine
- pen is masculine

definite article meaning 'the' which is in Arabic as 'ال'

↳ The family -

أَحْمَد is the zawj of جِيهَان
& جِيهَان is the zawja of أَحْمَد

Together they (Ahmad & jihān) got a bint called وَرْدَة & a walad called مِدْحَت

مِدْحَت is the ibn of أَحْمَد & جِيهَان
وَرْدَة " " bint " " & "
مِدْحَت is the Akh of وَرْدَة
وَرْدَة is the ukht (sister) of مِدْحَت

- If you want to say 'my' you take that word and you add a ي in the end of it which is a ي of position to show 'my'

Eg.

زَوْجِي → My husband

زَوْجَتِي → My wife

أَخِي → My brother

إِبْنِي → My son

أُمِّي → My Mother

أُخْتِي → My Sister

أَبِي → My father

وأنا أُمّ وردة → And I am the mother of wards

هُوَ إِبْنِي → he

هِيَ أُخْتِي → she

Abu Midhat → the father of Midhat

بنت + ي = بنتي

(my daughter) = (i) + (noun)

noun, '-i' = my daughter. {Here a pronoun is added to the noun}

noun. i = refers to my...

* We could also put the noun directly in front of a name:

بنت أحمد = بنت + أحمد

noun + name = daughter of Ahmed or Ahmed's daughter

Here two nouns come together to show possession

→ A pronoun added to the noun is called an attached pronoun in Arabic but in English, it's called a possessive pronoun. Cause it shows possession & ownership.

→ When there is two nouns together to show a ownership / relationship / possession then it's called idāfa.

→ When the first nound in idāfa ends in tā' marbūṭa (ة), you should pronounce the word with a 't' at the end:

Eg:- زوجة أحمد wife of Ahmed / Ahmed's wife
(zawjat ahmad)

خيمة مدحت → Midhat's tent
(khaymat midhat)

→ When letters are added to a word ending in tā' marbūṭa, it 'unties' and changes back to an ordinary tā'. This tā' is pronounced 't' in the normal way:

Eg:- زوجة (zawja) → wife زوجتي (zawjatī) → my wife

Exercise 6 -

① أُخت → sister ③ أُمّ → Mother ⑤ أَخ → brother
② بِنْت → daughter ④ زَوْج → husband ⑥ زَوْجَة → wife

إِبْن → Son أَب → father

Exercise 7 -

① مدحت هو ابن أحمد.
② وردة هي أخت مدحت.
③ أحمد هو ابن جيهان.
④ وردة هي بنت جيهان.
⑤ جيهان هي أم وردة.
⑥ جيهان هي زوجة أحمد.

Exercise 8 -

زين is zawja of أنور
أنور is zawj of زين
زين is umm of بدر
" " " " زينب
أنور " abb of "
" " " of بدر
زينب is ukht of "
بدر is akh of زينب

Conversation -

{ hādhā → for a male
{ hādhihi → " " female

مَن هذا؟ (man hadhā?) → Who's this?

هذا زوجي جاك (hādhā zawjī ~~ukht~~ jāk) → This is my husband, Jack.
this 'ma' is ~~we~~ 'we'.

تشرّفنا يا جاك (tasharrafnā ya jāk) → Pleased to meet you, Jack.

مَن هذه؟ (man hadhihi?) → Who's this?

هذه بنتي لوسي (hadhihi bintī lūsī) → This is my daughter, Lucy.

تشرّفنا يا لوسي (tasharrafnā yā lūsī) → Pleased to meet you, Lucy.

Vocabulary -

1. أمّ (umm) → mother
2. أب (ab) father
3. إبن (ibn) son
4. بنت (bint) daughter/girl
5. أخ (akh) brother
6. أخت ~~zawj~~ (ukht) sister
7. زوج (zawj) husband
8. زوجة (zawja) wife
9. هو (huwa) he (and it masc)
10. هي (hiya) she (and it fem)
11. هذا (hādhā) this (masc.)
12. هذه (hādhihi) this (fem.)
13. زجاجة (zujāja) bottle
14. جريدة (jarīda) newspaper
15. خيمة (khayma) tent
16. نهر (nahr) river
17. حمار (ḥimār) donkey
18. دجاجة (dajāja) hen/chicken
19. مدينة (madīna) city
20. مَن (man) who?

ما هذا (ma) → What's this? (for object)

مَن هذا → Who's this? (for people)

هو & هي are pronouns
These are detached pronouns or subject pronouns.

هو إبني → He is my son

هي أختي → She is my sister

Lesson 19 – Conquest of Makkah
(Seerah)

- The First Battle → Battle of Badr
- The Battle of Badr took place in the 2nd year after Hijrah
- The Battle of Badr was won by the Muslims & the size of the Muslims was around 300 and the Quraysh were roughly 5000

- The one of the reasons why the Battle of Badr took place is that the Muslims intercepted the trade line or the caravan root and Abu Sufyan (the leader of that caravan) managed to escape but he sent a man named Damdam who the Quraysh to inform that their Caravan was under threat and after hearing this the Quraysh prepared & sent out an army. Abu Sufyan again sent Damdam to tell them "Okay we escaped we are safe the caravan is now safe" However the Quraysh wanted blood so they carried on on their journey & set out towards the Muslim regardless of the fact that their caravan was safe.

- The next battle we spoke about is Battle of Uhud, which took place in the 3rd year after Hijrah. Here the Quraysh attempted again & the main reason was revenge they sought revenge for their loss, heavy defeat at Badr in the previous year.

→ This time, for Uhud, the no. of Muslim army was roughly 1000

This time, the army was reduced because one of the hypocrites at that time "Abd Allah ibn Ubayy ibn Salul". He retreated with the army and left back to Madinah with about 3rd third of the army because being a hypocrite he didn't want to move his life because he was openly displaying Islam however internally he was not a Muslim. And this is what it means to be a hypocrite "To openly show Islam however internally the person in reality is not a Muslim"

So that no. was even less about 750 roughly with the Muslim at Uhud.

One of the significant things happened at this battle, some terrible things took place, which is that the archers that the Prophet told to stay on the mountain, they descended the mountain.

Reason for their descending the mountain :-
They thought that the Muslims are winning, they saw that the Quraysh were retreating & they saw that the other soldiers were part taking in the war booty, the things that are left behind after battle, so they thought they would loose out so they descended the mountain
And Khalid ibn Walid saw this as he made several attempts to attack the Muslims from the arm but he was pulled with arrows everytime he tried & on this occasion he saw that the mountain was now left free & him being the great & intelligent warrior, he saw this as an opportunity to attack the Muslims from the arm.
So this caused a severe blow for the Muslims and as a result of it, as we mentioned that the Prophet was harmed, he was injured this truth, his helmet was smashed even its mentioned parts of it went into his cheeks and the like. So he was injured and the companions did their utmost to protect him and also

it was ~~was~~ rumored that the Prophet ~~died~~ had passed away on the battlefield, causing an more sorrow & terror for the Muslims making it a difficult battle for them.
However, eventually the Quraysh retreated as Allah aided the believers with angels causing the Quraysh to eventually retreat, & set back off to Makkah.

- The next ~~to~~ major battle in the history of Islam is a battle known as غزوة الاحزاب (or) غزوة الخندق
'احزاب' is often translated as 'Confederates' or 'parties'
The plural of 'Hizb' is 'Ahzab'.

It is also refferred to as the Battle of الخندق which means 'a Trench' or 'a Ditch' due to the tactic that was used by the Muslims in this particular battle.

As it relates to battle, then you'll find that they're named after usually the place where the battle took place or a particular event that happened or some things specific about that battle.
E.g:- ① As for battle of Badr, then it was in the area known as Badr.
② As for battle of Uhud, then it was in the area where the mount of Jabal Uhud reside

And, in this particular case, then its 'Ahzab' due to the parties, there were various different groups that joined together against the Muslims.

And, as for 'Khandaq' then its a reference to the tactic that was used by the Muslims whereby they built a huge trench, in order to fortify the area, (in order to keep the Quraysh away from them.)
~~This took~~

-> The battle took place in the 5th year after Hijrah

And its called Ahzab, as said, due to various tribes from the Mushrikoon & the Yahud, that came together in order to fight the Muslims.
And its often ~~&~~ being spoken about much in a particular Ayah in Surahtul Ahzab. ~~&~~ Surahtul Ahzab refers to this battle.

And as Allah mentions, where He says:-

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

(Al-Ahzab [33:9])

'O you who have believed remember the favor of Allah upon you when armies came to attack you' ~~bec~~ speaking about these various, armies that came to the Muslims
'And He sent upon them a wind and armies that you did not see', i.e, armies of angels.

~~(with that you did not see~~ and Ever
'And ever is Allah, of what you do, Seeing'
i.e., Allah is able to ~~&~~ See all things.

- So this Battle took place after, you could say, a battle that was slightly before this against Banu Nadeer. ~~There were 3 Jewish tribes in~~

→ There were 3 Jewish tribes in Madinah:
① Banu Qaynuqa
② Banu Nadir
③ Banu Quraydha

→ Banu Nadir were one of the Jewish tribes & it was decided that ~~when~~ went to the Quraydh in order to get them to attack the Muslims and they went to the Quraydh and said, "Let us come together and attack the Muslims together."
And this is also was the case that they were involved before, so this is one of the reasons why they wanted revenge against the Muslims and they knew they couldn't do this by themselves so they sought help & aid & assistance from the Quraydh in order to do this.

And the Quraydh being blood-thirsty as they were and wanting to also get rid of the Muslims, then this is something that they agreed to.

And there was also another tribe from ~~the~~ (غطفان) Al-Ghatfan which they also sought to aid them and it was mainly these tribes that were involved in this battle. So, it was the Quraydh and those that were from Ghatfan and also Banu Nadir the other tribe. And this is something that they came together. So that why its also referred to as a a Coalition or parties that they formed cause its various groups coming against one group of Muslims in Al-Madinah.

So once they ~~to~~ had decided and came together

I agreed that "Yes, we will help you and we will attack the Muslims and we will fight against the Muslims with you", they organised their army of about 10,000 men.
So once the Prophet heard of this event & heard that they were setting out towards them then the Prophet upon the advice of Salman al Farisi (radiallahu anh) he built a trench.

And this is not something that the Arabs would do, this wasn't a tactic that was used by the Arabs it was a Persian tactic & Salman al Farisi being a Persian convert, and he advised the young brothers & sisters to read his story.

So he advised that the Muslims should dig a huge trench and this was the case because Madinah had a volcanic plains on other side. So in reality Madinah was really exposed from the Northern side. So they built a trench so that they could fortify the area and protect themselves as they knew the Quraydh were coming to attack them.

And its mentioned that the trench was ~~very~~ very long. It was an extremely long trench in order to keep the Quraydh out and this is a tactic that is helpful & useful in that the enemy they cannot easily get to you, they're to cross something in order to get to you.

And in Prophet accepting the advice of Salman al Farisi shows the type of man he was. He would always console his companions & see what their opinion was on a particular issue. If they had a idea that was ~~good~~ good & useful, he

would use it. He wasn't someone who was arrogant. ~~and we~~ He was a man who would accept advice if the advice was good & correct. And we find he did this on many occassions. So that is an example for us, "to accept advice, to ask others, they may have more info. than us, they may've a better way of doing something than us"

So its important to try to adapt this characteristic "to seek advice from others & also accept the advice if it is good & ~~sound~~ sound & correct"

- Its mentioned that this battle lasted for a month, whereby the Muslims were ~~beseech~~ beeseached and there is not really much fighting that took place if any, because the Quraysh couldn't get passed & skip this trench, once the trench was eventually built, ~~and~~ and even they were amazed when they saw the trench because they ~~kn~~ knew this wasn't something that the Arabs did, they ~~were~~ were Arabs themselves.

- And what eventually defeated the Quraysh was that ~~that~~ Allāh send a huge wind which removed their tents. And this ~~is~~ eventually led to them fleeing back to ~~something that was a~~ below Mecca.

(At that time, if they had a battle which was lasting for a long time, they ~~would~~ would have to set up camp)

And there are some verses that Allāh mentions about this particular battle, where Allāh says:-

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ
ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا

(Al-Ahzab [33:10])

"And when they marched upon you from above and from below as they (Muslims) were beseeched and surrounded.

~~And~~ And then your eyes spun and your hearts ~~reached~~ leapt to your throats" ie the Muslims were in a state of shock & fear this time.

هُنَالِكَ ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا

(33:11)

you began to doubt Allāh's plan yet in this was a trial for the believers and immense zilzal yaani an immense quack or a joke..

And Allāh mentions that he kept the believers firm as the believers should be in times of hardship.

You should try to remain firm & have patience and have faith ~~as~~ that Allāh's aid will come.. As Allāh mentions:

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ ~~وَرَسُولُهُ~~ وَرَسُولُهُۥ ~~وَصَدَقَ~~ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَا ~~زَادَ~~ زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا

(33:22)

"When the believers saw the confederates or the Ahzab,

the parties, the groups, they said "this is what Allah and His Messenger has promised us and Allah and His Messenger have told us the truth" and they only increase their faith and their submission to Allah.

So when they saw the enemy, it only increased them in faith & submission to Allah, showing the Iman that this companions had.

And as for the hypocrites, we find that the hypocrites were the opposite of this and they complained and they said that:
"Allah and His Messenger has promised us nothing but delusion"
"مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا" (33:12)
They lacked faith, they were not really believers and this is what you find if someone lacks faith or their Iman is weak then they show displeasure to the Qadr of Allah, and its important to be pleased with the Qadr & the decree of Allah, if hardship befalls you then its incumbent upon us to try in being pleased with what Allah has decreed for us.
As in it maybe khayr that we can't see or you may be prevented from something which was even more harmful, we don't know but Allah knows.

Lesson 20: Be like a Stranger or wayfarer (Hadith)

الغريب الأربعون

عن ابن عمر رضي الله عنهما قال: «أخذ رسول الله ﷺ بمنكبي فقال: كن في الدنيا كأنك غريب أو عابر سبيل».

Hadith No: 40

Abdullah ibn Umar reported that the Messenger of Allah (sallallahu alayhi wa sallam) took hence by his shoulder and said: "Be in this world as if you are a stranger or a traveller along a path."

And Ibn Umar (radhallahu anhu) used to say: "If you make it to the evening then do not wait for the morning, if you make it to the morning then do not wait for the evening, take from your health for your sickness and from your life for your death."

وكان ابن عمر يقول: إذا أصبحت فلا تنتظر المساء، وخذ من صحتك لمرضك، ومن حياتك لموتك. رواه البخاري

→ This hadith (Hadith no. 40) highlights two things:-

(1) Regards to this dunya, you only take of what you need to reside in it and you don't go to excess in it because more of it you can't take it with you, you leave it behind.
That doesn't mean you can't be a wealthy. don't misunderstand! It doesn't mean if you're wealthy you're sinful. If you're wealthy it means ~~that~~
what it means is that the Dunya has a purpose. you use it for ill purpose but don't let the Dunya use you.

So the Messenger of Allah says, "Take what you need for the afterlife from it"

From the afterlife, for the dunya is a person that has wealth & give Sadaqa in the way of Allah, as we learnt in the previous ahadith: "The people of wealth have got all the reward", How? They pray like we pray, they fast like we fast but they're able to give Sadaqa with their wealth. So the Messenger of Allah gave him something.

Sometimes 'wealth' is is not a blessing & sometimes it's a blessing.

So the point being is that this is from the fadl of Allah, some people are wealthy, some people aren't, but the one that is wealthy that doesn't mean he is not from the Ghuraba.
~~That's not what the~~

→ It means take from the dunya what's gonna benefit you in your afterlife. what you need for your Dunya and what'll benefit you in your afterlife.

(2) Also, from the hadith is the way that the Messenger of Allah teaches, like we spoke before.

أَخَذَ رَسُولُ اللهِ بِمَنْكِبِي

"he took me by my shoulders"

i.e., attention, engagement! Engaging the student before you're going to give them the

Dars & the lessons.
And also it shows the virtue of Abdullah ibn 'Umar (radhiallahu anhuma), that he was with the Messenger of Allah

The hadith (and part) → How do we understand the hadith?

i.e, don't wait, don't delay doing good action until another day, don't put off doing something for the morning i.e, seize the moment to do what you can do because you never know when your time is gonna come for you to exit this dunya, this temporary wordly life.