

# SUMMER IMMERSION HAYAT AL-SAHABA



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## SESSION 3

### The Islam of an Unnamed Man from Al-Hujaymi Tribe

- A man from Al-Hujaymi tribe asked the Prophet ﷺ who he was, and upon hearing a clear, relatable explanation of Allah's help in hardship, he accepted Islam.
- The Prophet ﷺ used simple language and emotional relevance, describing Allah as the one who helps in drought, loss, and hardship.
- This shows how effective, practical da'wah reaches hearts more than complex explanations.
- After accepting Islam, the man asked for advice and was simply told not to swear, reflecting early Islam's focus on core beliefs and basic character reform.
- The Prophet's advice was tailored to the man's needs, highlighting early da'wah's blend of monotheism with essential social values.

### Individualized Prophetic Advice and Psychological Insight

- The Prophet ﷺ gave different advice to different people based on their temperament, needs, and spiritual challenges.
- He could diagnose someone's character issue—like anger or ego—and offer highly specific guidance.
- For one man struggling with anger, the Prophet repeated "don't get angry" four times, prioritizing emotional control over ritual acts.

- Ibn Umar was advised to live like a traveler in this world, and he followed this ascetic path even when surrounded by luxury.
- Another companion was told not to ask anyone for help—advice that made him completely self-reliant and disciplined for life.

### **Avoiding Profanity in All Forms**

- The Prophet ﷺ taught the man from Al-Hujaymi tribe not to curse or use bad language—even toward animals or objects.
- This teaching led to a complete transformation, where the man never swore again, even while dealing with frustrating animals.
- The command included anything animate or inanimate, conscious or unconscious—removing profanity altogether.
- His discipline showed how powerful the Prophet's advice was, especially for people from tough, emotional environments.
- The same applies today: saying “stupid charger” or other insults to objects reflects the need for full emotional control.

### **Early Da'wah: Monotheism Embedded with Social Ethics**

- Early Islamic teaching centered around “La ilaha illallah Muhammad Rasulullah,” but it was always delivered with ethical values.
- The Prophet ﷺ never separated belief in Allah from kindness, honesty, and good character.
- New Muslims were taught to combine faith with good speech, generosity, and respectful treatment of others.
- Worship was presented alongside everyday values, making Islam holistic from the start.
- This ensured that spiritual belief and ethical living were always seen as inseparable.

### **Islamic Ethics of Language and Double Standards**

- All speech is recorded, and foul language—spoken or typed—is a major reason for punishment in the afterlife.

- Typing bad language is even worse due to its permanence and passive-aggressive nature.
- Abbreviations or “cleaned up” versions of swear words still carry bad meaning and should be avoided.
- Parents often tell children not to curse but model opposite behavior in casual settings, which is hypocritical.
- Islamic ethics require consistency in speech across all ages, platforms, and emotional states.

### **Islamic Da'wah Methods and Principles**

- The Prophet ﷺ used all available means—letters, messengers, and face-to-face interaction—to spread Islam, showing flexibility in da'wah.
- Today's Muslims must use media, technology, and social platforms to reach both non-Muslims and struggling Muslims.
- Islam is compared to a life-saving product with poor marketing; despite having the best message, it's underpromoted.
- Modern examples show people converting just through YouTube algorithms, without direct interaction with Muslims.
- Muslims' public behavior—like reckless driving—either supports or damages the image of Islam.

### **The Story of King Najashi and Letter-Based Da'wah**

- The Prophet ﷺ sent over 90 letters to world leaders, including one to Najashi, delivered by Umayyah al-Dhamari.
- His message to a Christian king highlighted Islamic beliefs about Jesus, respecting but correcting Christian views.
- The letter used terms Christians could connect with, showing the Prophet's deep understanding of his audience.
- Najashi responded with full agreement, confirming belief in the Prophet and Islamic theology of Jesus.
- The Prophet was overjoyed when Jafar and the Muslims returned from Abyssinia, ending 10+ years of separation.

## The Conversion Story of Khalid ibn Walid

- Khalid felt drawn to Islam after Allah placed it in his heart, but he initially resisted due to cultural and emotional conflict.
- At Hdaybiyyah, he planned to attack the Prophet during prayer, but Salat al-Khawf (prayer of fear) thwarted his strategy.
- Disillusioned with Quraysh and unwilling to migrate to Christian or Jewish lands, he became stuck spiritually.
- The Prophet's peaceful Umrah enraged him, leading him to leave Mecca to avoid seeing it, revealing inner turmoil.
- His brother Walid later reconnected him to the Prophet's message during the Prophet's brief, treaty-limited visit.

## The Prophet's Priority to Reach Khalid ibn Walid

- During his precious three-day visit to Mecca under the Hdaybiyyah treaty, the Prophet ﷺ asked repeatedly, "Where is Khalid?"
- When Khalid was nowhere to be found, the Prophet dictated a personal letter to be delivered to him.
- Despite time limits and spiritual priorities, the Prophet prioritized personal da'wah to an individual like Khalid.
- This shows the value placed on hearts that might be open, even if they seem like enemies at the time.
- The Prophet's concern and outreach model the importance of intentional, individual-focused da'wah.

## The Prophet's Letter to Khalid – Intellectual Challenge

- The letter never commanded Khalid to accept Islam but appealed to his intellect and sense of reason.
- The Prophet ﷺ acknowledged Khalid's intelligence and asked why someone so sharp could not see the truth of Islam.
- Phrases like "Your brain is your own brain" respected Khalid's autonomy and ability to reach conclusions.

- This method challenged Khalid without condescension, building on his self-respect rather than ordering him.
- It exemplifies a nuanced da'wah approach—sometimes gentle reasoning is more powerful than direct calls.

### **The Quran's Three-Tier Da'wah Strategy**

- The verse “Call to your Lord with wisdom, good advice, and the best debate” outlines three communication levels.
- “With wisdom” suits average people needing simple, clear messaging without complex theology.
- “Good advice” addresses those ready for deeper learning through talks, books, or emotional appeals.
- “Debate in the best manner” is reserved for intellectuals who need logic, evidence, and sophisticated arguments.
- Matching message to audience ensures da'wah is both effective and respectful of people's capacities.

### **Khalid ibn Walid's Emotional Response to the Letter**

- Khalid was stunned that the Prophet ﷺ still believed in him after years of opposition and warfare.
- He felt honored and moved that the Prophet hadn't “canceled” him but instead wrote a respectful, personal letter.
- The letter arrived during a moment of internal crisis when Khalid was considering his future.
- Multiple people told him the Prophet had been asking about him, which left a deep emotional impact.
- Like respected scholars in our time, the Prophet's personal attention made Khalid feel seen, valued, and drawn to Islam.

### **Khalid's Dream and Abu Bakr's Interpretation**

- Khalid had a powerful dream where he moved from a narrow, dark place to a wide, green land, which he recognized as spiritually meaningful.
- He shared this dream with Abu Bakr, who was known for his insight in dream interpretation.

- Abu Bakr explained that the green, open land symbolized Islam and the dark, narrow space represented disbelief (kufr).
- This interpretation was based on Qur'anic imagery that describes Allah opening hearts to Islam and constricting hearts in disbelief.
- The dream, arriving during Khalid's internal struggle, served as divine guidance toward embracing Islam.

### **Khalid's Strategic Attempt to Convert with a Companion**

- After deciding to become Muslim, Khalid wanted to bring a friend along to avoid looking weak or isolated.
- He approached Sufyan bin Umayyah and framed Islam as a smart life investment, like "crypto before it explodes."
- Sufyan strongly rejected the idea, saying even if the whole world accepted Islam, he would be the last holdout.
- His response was driven more by personal hatred—due to family losses at Badr—than theological reasoning.
- Ironically, Sufyan eventually became Muslim, showing how hearts can change even after severe initial rejection.

### **Everyday Dawah Opportunities**

- The teacher stresses that many people are in a state of crisis and open to meaningful guidance, making every moment a dawah opportunity.
- Sharing simple things like tea or a kind word can open the door to conversations about Islam.
- The story of Khalid shows how people in turmoil are more likely to respond to personalized invitations.
- Acts of hospitality and casual, sincere dialogue often have greater impact than formal preaching.
- Muslims should always be alert to moments where connection and spiritual influence can occur naturally.