

the
female
CALLER



THE DIFFERENT WAYS
of Calling to Allâh



Lectured By Shaikh Saalih Abdul-'Azeez Ibn Muhammad Ali 'Ash'Shaikh

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The Female Caller and The Different Ways of Calling to Allah

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•═══════ Introduction ═══════•

All the praise is for Allâh, The Lord of the Worlds. I bear witness that nothing is worshiped in truth other than Allâh (Alone), whom has no partners. I also bear witness that Muhammad is His slave and Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, (We send prayers upon him and his family and his companions and much peace.)

As to what proceeds;

Oh my sisters in Islâm! May Allâh's peace, mercy and blessings be upon you all. It is because of this happy occasion that this meeting, which its goals are to continue spreading and discussing knowledge and the call to Islâm and many other situations that go through the minds, is taking place. This is because the current day situation needs much understanding and action. The success of it all, from the beginning to the end, is all with Allâh.

This Institute! The Institute of “*al Ameerah al Anood al Khairi for Memorizing the Quran and Societal Assistance*” is one of the reasons for this meeting. We pray these talks will be widespread and continuous; so

that those important matters which must be known whilst calling to Allâh can be taught to those that point the people in the right direction, also with the scholars and other callers to Islâm. It is important as well, that it is carried out by those that can discuss with our Muslim sisters the issues that are of a dire importance when it comes to both these blessed calls and our current situation.

My sisters, there is no doubt that our current day situation needs much looking into and understanding, as well as action. This is because many of the changes that Allâh ﷻ, has tried the Muslims with these days, calls for us to stop and ponder upon them, without taking into consideration differences in opinions and solutions that are not even part of the legislation.

This is why I will speak with you tonight more about what we need and what I see going on in these days and times. I would like to discuss many different issues and important matters.

•———— The First Issue ————•

At- Takleef (accountability)

Verily, the woman is the partner of the man, and his sister. Therefore, both of them are held responsible and accountable.

The call to Allâh is part of what we are responsible to uphold. Whether or not it is *Waajib* (obligatory), or *Mustahab* (recommended), all depends on the situation. This call has to it several parts. One of these parts is righteous action. Another part is obedience, as Allâh has described the believing women as in His Book regarding (The Pious and The Obedient).

بَعْضَهُمْ اللَّهُ فَضَّلَ بِمَا نِسَاءً عَلَى قَوْمٍ مِنَ الرِّجَالِ ﴿٥﴾

قَبِيحَاتُ فَالصَّالِحَاتُ أَمْوَالَهُمْ مِنْ أَنْفُقُوا وَبِمَا بَعْضٍ عَلَى

تَخَافُونَ وَالَّتِي اللَّهُ حَفِظَ بِمَا لِلْغَيْبِ حَفِظَتْ

الْمَضَاجِعِ فِي وَأَهْجُرُوهُنَّ فَعِظُوهُنَّ نُسُورَهُنَّ

إِنَّ سَبِيلًا عَلَيْهِنَّ تَبَعُوا فَلَا أَطَعَنَّكُمْ فَإِنَّ^ط وَأَضْرِبُوهُنَّ

﴿٦﴾ كَبِيرًا عَلَيَّا كَانَ اللَّهُ

“Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.”

This word in the Verse is “Qanoot” and it means continuously obedient. Constantly, being involved in worship is in itself obedience to Allâh ﷻ.

Therefore, that which is upon the Muslim woman, just as it is upon the man, is to do all that she is able to do

¹ An-Nisaa:34



from that which is easy on her when it comes to calling to Allâh ﷻ. We know that calling to Allâh ﷻ, is made of many different aspects or parts, such as learning, teaching, warning and pointing in the right direction and trying your hardest to plant the seed of this beautiful religion (Al-Islâm), in the souls of the people. Therefore, without a doubt, the call needs those things that make it strong, and the conditions that either the scholars have agreed upon or that the majority of them have stated.

The Conditions for the Call and that which makes it Strong

Calling to Allâh is something that remains from Prophethood. It is understood that Prophethood is established upon beneficial knowledge and righteous actions.

It is upon the female callers to Allâh to be firm and strong in her beneficial knowledge, as well as constantly answering Allâh in that which He calls her to from righteous action.

The beneficial knowledge that we are talking about means that she does not talk about things that she does not have a good understanding about, or know the

slightest statements of the scholars dealing with that particular topic.

Three things need to be taken into consideration when we are talking about knowledge;

The First: Knowledge is certainty and clarity

Knowledge itself is clear guidance. Allâh has said in Surah Yusuf which is the Surah of the Call in ayah 108:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾^ط ﴿١٠٨﴾^٢

“Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).”

² Yusuf:108

We understand that those that followed the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they were believing men and women.

The clear guidance that we are talking about here is the seeing and understanding of both the heart and mind, that which is correct about the issues, the same way the eyes and sight see clearly things.

Therefore, we see that this *Baseerah* (clear guidance), has to come from knowledge and wisdom. This clear guidance is in itself beneficial knowledge, thus being, it is necessary that it comes from The Qur'ân and The Sunnah, as well as that which the people of knowledge are upon.

It is known that in the Book of Allâh there are both verses that are *Muhkamaat* (clear in their meaning) and *Mutashaabihaat* (those that are in need of explanation). We find this to be true when we look into the statements of the *Sâhaba* رَضِيَ اللهُ عَنْهُمْ, and their actions, as well as the scholars and their actions. This is where we see that those that are firm in their knowledge stick out above the rest, as they are the ones that are able to tell the difference between that which is considered to be clear and that which may be unclear.

Therefore they return, in terms of what is extracted from the unclear to that which is clear. Had it not been for this, then anyone could have obtained knowledge, but rather Allâh tried the people with the clear and unclear; so that we see an importance of the scholars and those that are firmly grounded in knowledge.

As well, not everyone has gotten the whole of the Qur'ân, and because of this some have gone astray even from the beginning. We also find this in the groups that have gone astray, those that have gone astray in terms of the way they practice and worship. This is because they do not differentiate between the clear and unclear. They make the two separate issues into one issue. They make the unclear a proof the same way they make the clear a proof. So they became confused in this area.

We see that once someone that is not firmly grounded in knowledge takes a position of authority, the issue of misguidance increases and becomes wide spread.

This is why I advise you strongly my Muslim sisters to take knowledge from its sources and the speech of the scholars. I also advise you not to take any position on any issue, until you have checked the position and know

what those that are firmly grounded in their knowledge say about it.

Especially, when we are talking about issues tied in with *Aqeedah* (belief), and *Manhaj* (the prophetic methodology), or issues tied in with the way you go about calling to Islâm, positions, situations, the Islâmîc Community and other then these things.

This takes a special kind of deep understanding and firm proofs; so that the situation is not built upon other than guidance. It will also keep you away from confusion between that which is unclear and that which is clear.

The Second: The fact that the Fatwa (ruling) changes when the situation changes

It is known that in the speech of the scholars is full of *Ijtihadat* (scholarly conclusions based off the Qur'ân and Sunnah). The *Fatâwa* (religious verdicts), from the scholars sometimes differ when it comes to their opinions on which is the best answer. There is a famous statement from the scholars which says “The ruling that Allâh gives is one, but the *Fatâwa* (religious verdicts), which is the application of that ruling on a specific situation may change depending on the different times,

places and circumstances.” One of the places that we find this is in the book of Ibn Quddaamah in his book *I'laam al Mawqi'een*.

If the *Fatâwa* (religious verdicts), is that which takes what is known to be as *Ijtihad* (a way of deducting the ruling), then it may change depending on the different time periods, places or circumstances. This necessitates that we take a new look at that which was legislated Islâmically, as well as the way that we make our call, and at those things that we call to first and are most important.

Therefore, the *Ijtihadat* (scholarly conclusions based off the Qur'ân and Sunnah), of the scholars, meaning all of its types and differences need to be looked at. The differences of the scholars should be used for the overall benefit of the call. The overall benefit from the call itself must be the same in all of our eyesight. The purpose of the call is to guide the people, and to reach the people's minds and intellect. We do not want to place something between the people and the Manhaj (method), of Allâh. This takes a lot of comprehension, understanding, changing the way we give the call and using all of the different ways to give the call.

This is from the wisdom of the caller to Allâh.

Allâh said in His Book:

﴿ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ ﴾³

“To whom Hikmah is granted, is indeed granted abundant good.”

The Third: Understanding the current situation

Beneficial knowledge is always in need of understanding the current situation as well as the possibilities.

Without being able to differentiate between the reality of the situation and the possibilities then you will not have any results from your call.

Sometimes you will find that the situations are completely understood, but when it comes time for the application, we find in the end that it is impossible to apply. Or as it is said then we are not able to have an effect on the people. So the female caller or teacher must have a special insight when it comes to knowledge based issues that they put in front of the people, the students, those wanting to seek knowledge as well as those that

³ Al-Baqarah:269

are listening and accepting that which is given to them from legislated knowledge.

Thus this is a situation that has to be built upon being grounded in the fundamentals, because of the importance of knowledge as well as the fact that this knowledge is so very important to the caller herself.

- What is this knowledge that is so important, that it is paid so much special and close attention?
- How do we interact with the speech of the scholars?
- How do we interact with the legislated proofs?

This is what needs to be explained in detail. So this is what I will point to in the next section Insha'Allâh.

•————(The Second Issue)————•

That which is desired by the word Dawah

That which is desired by the phrase “Calling to Allâh” is that there is a connection between the people and Allâh by way of perfecting *Tawheed* (singling out Allâh alone in worship), making it sincerely for Allâh and being in a constant state of worship.

This was the goal of all of the Messengers and Prophets behind calling to Allâh.

Each Prophet came to the men and women of his people with four issues that were common between them all.

The First: The call to singling out Allâh in his worship, being sincere in making the worship solely for Allâh. This means freeing oneself from the worship of other than Allâh.

The Second: The Obedience to the Prophet that was sent.

The Third: The instruction to having Taqwa (the fear of Allâh). This command to fear Allâh is something that each and every one of the Prophets came to command their people with.

The Fourth: Al-Istigfaar (Seeking Forgiveness)

The command to seek forgiveness is because the realization of *Ikhlâas* (sincerity) which is something that is hard to obtain. Like this is the issue of being obedient to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is also hard to perfect. It is also known that fearing Allâh in every situation is also hard, if not impossible, for mankind to do.


Therefore, it is an absolute necessity to remain constantly seeking forgiveness for our sins. We find that Allâh talks about this in the beginning of Surah Hud

﴿الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلَتْ مِنْ لَدُنِّ حَكِيمٍ
خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾
وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا
إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا
فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾﴾

⁴ Hud:1-3

“Alif-Lâm-Râ. (These letters are one of the miracles of the Qur’ân and none but Allâh (Alone) knows their meanings). (Saying) worship none but Allâh. Verily, I (Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) am unto you from Him a warner and a bringer of glad tidings. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).”

We see that three of the issues were talked about all mentioned here. As we see in Surah Ash’Shu’raa Verse 108 every Prophet went to his people and told them;

﴿⁵  فَاتَّقُوا اللَّهَ وَأَطِيعُوا لِي ۖ﴾

“So fear Allâh, keep your duty to Him, and obey me.”

⁵ Ash-Shu'araa:108

The people of knowledge agree that every one of the Prophets came with each of these four principles.

It is understood then, that generally *Dawah* (the call to Allâh) is divided up amongst these four things. There are some things though that differs because of the change in time and circumstances.

If we take a look into our current time period we find that when calling the men and women, the callers need to pay special attention to some different things. The female callers and teachers have to focus on these things so that they can reach their goals in terms of their call to the people of her time period.

In current times we find lots of sicknesses that are mistakenly referred to as part of the religion of Islâm. This must be cured by way of *Dawah* (the call to Allâh). So what our sisters have to do is to try to cure the Muslim Community of these different sicknesses and those incorrect ideas that are spread throughout the community. These in reality are those things that turn the people away from true Islâm. This is because these ideas that oppose the way of the companions of the Prophet ﷺ, the Imams, and the pious predecessors actually destroy the community.

This without a doubt will have an effect on the people's acceptance of the call in the future. There will always be something standing in the way of the call, if these four principles, that the Prophets all came with, are not addressed. This is why it is said "The people do not leave a Sunnah, except that they fall into a Bid'ah (innovation)" As well it is said, "The people do not come up with a Bid'ah (innovation) except that they leave off a Sunnah." This is something that we see in our current day to be true.

The Goals of the Call:

Our current day situation makes it a necessity that we look at the goals of the call...

I- From these goals is that we constantly be aware of the dangers of being extreme, both in the past and current day. As well, we need to take into consideration the presence of being extreme that is found in the people. Special attention has to be given to remaining just and upon the middle course. You all know that Sheikh al Islâm Ibn Taymeeyah repeatedly stated this in his book "*Aqeedatul Waasateeyah*" "That from the attributes of The People of the Sunnah and Jamaa'ah is that they do not go to being extreme, but rather stay on

the middle course when it comes to their Aqeedah (belief system), worship, general practices and mannerisms.”

So they do not go to the extreme in these issues. Even when talking about things like commanding the good and forbidding the evil or general interactions among the people. Rather, they remain upon the middle course.

Even when talking about issues of alliances, they are in between those whom have left the correct way and gone against it (meaning not with the extreme groups).

Therefore as you can see, calling to the middle course and fighting against going to the extremes is something that must happen. This is why you find that Ali رَضِيَ اللَّهُ عَنْهُ, said, as recorded by Ibn Mubaarik, “The best of the people are those upon the middle course, those that have gone to the extreme and come back to (the middle course) and those that eventually arrive at it (middle course).”

The reason that they are the best of the people is because remaining upon the middle course is that which will insure the fact that Islâm will remain intact. If we were too easy with these ideas that contain going to the extremes, and these ideas that cause harshness, whether

we are talking about in the area of the call or in the area of communal affairs or in the application of the *Islâmic* belief system, worship or mannerisms, then this means that we will be destroying the *Manhaj* (correct methodology of the Salaf) itself.

Fighting against extremism and these newly invented ideas and ways is a necessity. By way of it we protect our *Manhaj* (correct methodology of the Salaf) of being upon the middle course, and the continuance of the religion, and the peoples holding onto it. This is because being too stern and extreme push people away, then they would never accept this religion. Or you may find from those that did, that the majority of people did not truly accept it, and the majority would practice the religion anyway they pleased or that which was easy for them. You would find that they would not turn to the people of knowledge, the callers or even anyone else that could point them in the right direction.

Therefore, it is necessary to uncover the ways of those that go to the extremes and their beliefs and ideas so that the people can both be mindful of them as well as be careful of them.

The mother, even if she is not at a very high level of knowledge and understanding which would allow her to fully understand many of the issues, when she hears that and understands the dangers of extremism, then she will warn her children as well as being careful of falling into it herself.

You will find that some because of their emotions and love for the good stay quiet about these different affairs of extremism and being overly stern that arise. These affairs have nothing to do with that which has been legislated in *Islâm*. This is why it is upon us to protect this good that we find these days, and to be upon the middle course, which is free from any type of extremism.

2- Another thing that the caller, whether male or female must uphold in these days and times is staying away from making *Takfeer* (declaring a Muslim a disbeliever) and making judgments on people based solely off of our own deductions and what we think.

3- What we need these days is to explain to the people how they learn about their religion and worship. The Muslim Woman needs to understand how she is to both work with and interact with the others in her community with-in from all levels of society.

Interactions are a way in which the call is given. The Muslim Woman must know how to deal with others, such as herself, her parents, her husband, her children, those around her and other women in the society. She needs to know how to interact correctly with the men, the scholars, the sinners as well as those that disagree with her in her opinions. She also needs to know how to explain herself when these differences occur, as well as how to aide those in understanding that refuse to accept some of the truth and those that either are too severe or easy, so they begin to attribute things to the Shari'ah (Islâmic law) that are not from it.

Knowing how to properly interact is something that the Female Callers and Teachers must pay close attention to because it is directly tied into how we carry ourselves. We are in dire need these days of knowing and teaching how to interact with others in terms of our composure as well as mannerisms.

Everyone notices all that comes from the Female Callers when it comes to their speech and actions. Everything that she says and does will then be attributed to Islâm. It will be said that this action is that which is legislated, this action is from the proper way, and this is what the religion calls us to. So if she were to begin to work off

of her personal opinions, that which is built off of them, or based off of those that are around her without going back to the legislation and true knowledge, then she will be the reason that the people will say that, "This is that which Islâm calls to or the way of Sheikh So and So or The Caller So and So."

This is a huge problem of these days. This is because the people are always noticing the actions and interactions of the Callers, especially in these days and times.

4- It is also very necessary that we pay attention to explaining to the people how we act to those who are not Muslim.

In my opinion, many times in the society one of two things happens. Either the people are way too easy in their interactions with the non- Muslims, so much so that many of the signposts of Islâm are left off. Or we find the opposite, the face of being overly extreme shows itself in ways that there is no call for it in this religion. The Prophet ﷺ, whom we are supposed to be upon his way, taught us in His Sunnah the difference between outwardly interactions and that which we believe inside of ourselves. So we know from

this that out outward interactions are one thing and that which we believe is something else.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, worked with the Christians and the Jews. He visited both of them. He differentiated between those that were at war with the Muslims and those that were not, those that we had contracts with and those that we did not when it came to the way he interacted with them. Therefore, He left us a way to follow when it comes to our interactions with these people.

You find these days that many of the callers do not differentiate between this type of disbeliever and that type. They treat them all the same. Allāh says in His Book in chapter 60 verse 8:

﴿ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
تُخْرِجُوهُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ
مُحِبُّ الْمُقْسِطِينَ ﴾⁶

⁶ Al-Mumtahana: 8

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allâh loves those who deal with equity.”

The word in this Ayât *al-Qist* means justice and the word *al-Birr* (act righteously) is actually a little more added on to that meaning. Allâh says;

﴿ أَنْ تَبْرُوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

﴿7

“To deal justly and kindly with them, Verily Allaah loves those who deal with equity.”

We see that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, visited some of the People of the Book. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ate from their food, responded to their invitations, sent them gifts, sent them some of His صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, food and they send Him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, some of their food. We find all these things and other than them because the way that we interact with individuals and groups does not always show or reflect the displeasure that we have with them in because

⁷ Al-Mumtahana: 8

of what they are upon from associating partners with Allâh and disbelief, or false beliefs.

What we need in these present days and times is to look back at the history of the pious predecessors, and hold fast to their examples. We need to make sure that our speech and judgments are not free from the way of and that which was done by the people of knowledge, the way of the Sâhaba (companions) رَضِيَ اللهُ عَنْهُمْ, and those that followed them in succession and the Imams of Islâm. We find in the history of Islâm many great examples of the different type of interactions, and the proper way of calling, putting forth great effort and even sacrificing. These are all extras that will aid the women callers herself, as well as aiding in being an example to others.

When we look at the examples of the Sâhaba (companions) رَضِيَ اللهُ عَنْهُمْ, and those that followed them we find many great examples, whether they be their actions or statements. Therefore, it is necessary for the people to take them as an example. The women callers as well, have to follow their examples so that they can be examples to the people in terms of how they carry themselves.

There are many different examples of the ways of the women of the pious predecessors in terms of worship, interactions with others, the way they carried themselves in their homes and in terms of keeping family ties.

In the history of Islâm, we find that there were many great women scholars. They were known to have obtained knowledge and memorized. There are many of the scholars that were reported to have taken and even narrated from them. When we look into the different narrations, we find that many of these narrations have come through some of these women scholars of hadeeth. Many of these woman scholars had Ijâzat (authorized to teach) from their scholars. When we look at the different scholars that give out Ijâzat (authorized to teach) we find that in many of these chains of narrations we find the presence of some of these women scholars.

These examples give the people the desire and love for knowledge, as this is the way of the scholars and the way of pious predecessors.

The women scholars used to get the knowledge from both women and men, and we find that some of the men were reported to have taken knowledge from women as well. Many of our present day situations

cannot be solved by ways of pointing at other situations or trying to figure out different opinions and ways to look at things, but rather if some examples are laid out then we will see a lot of benefit received. So in my opinion, showing some of these different examples of these people is very important in terms of rejuvenating the efforts as well as laying a way for the mannerisms.

Looking into the reality of the persona of the Muslim

In these days we need to focus on re-education, and the call to looking at the reality of who the Muslim is in real life. This is so that we make sure the present day Muslim is living in reality and not an imagined or made up situation. Many times I have come across situations where a person has left off the path of seeking knowledge, or the path of guidance or maybe they are not of those who hold fast to this religion.

This is because there is not a correct idea of the true status or position of who a Muslim is or that which is expected from them.

Therefore, we see that this situation is very important that it is addressed, so that we can make sure that what is worked with is the actual situation, and not something

that has been imagined or misinterpreted. When we are talking about reality, then this includes many different things. Some examples of these things are the reality of obedience, disobedience and shortcomings. If we are not looking at reality then, for example, we imagine that the community that we want to develop is perfect and will have no mistakes or wrongdoing in it and we start the activities and plans for the future and give the female students false expectations and goals, this does not allow her to plan for reality. When our imagined situation meets with reality many times we find this is something that blocks the people from remaining on the path.

This is why it is important that we define the reality of the Muslim. The reality has to be based on the reality of the real and current situation, which includes both the obedience and disobedience of the Muslim. This means that we do not have the expectation that a Muslim will not fall into sin or their shortcomings.

This is why it is so important that the Muslim has a true understanding about who they are as individuals. This way they are not making expectations that are not possible to be realized. Sometimes we set the standards so high that for a period of time we can put them into action, but after a while they are left off.

Some sisters, when they become religious and try to be upright (which is something that she is thanked for) she begins to do some things in her house that is unacceptable to those that live with her. So they see that which she is upon or does, that it is impossible for the others to apply in their lives, because she does not have a proper way to carry out these things so that they are accepted by others. She begins to deal with and talk to everyone like they are on the same level. She does not differentiate between those in authority and those that others are in charge of, adults and children. As well she does not make a difference between talking and dealing with her father, mother or spouse. This shows the lack of wisdom in her. We say this because when we look into the legislated proofs and the way of the pious predecessors we find that everyone has their specific way that we deal with them.

So we see that it is necessary for the caller to find a new way. What is needed is that she comes with an introduction and explains the wisdom of the legislation and give examples. It is necessary that she is respectful, easy going and gentle with her statements. Allâh said in Surah al-Hajj verse 24;

﴿ وَهَدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ﴿٢٤﴾ ﴾⁸

“And they are guided (in this world) unto goodly speech (i.e. Lâ ilâha ill-Allâh, Alhamdu lillâh, recitation of the Qur’ân, etc.)”

This is done with patience. Allâh also said:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ﴿١٣٢﴾ ﴾⁹

“And enjoin As-Salât (the prayer) on your family, and be patient in offering them (i.e. the Salât (prayers))”

If the caller is not able to deal with everyone according to that which they are able to deal with, and tries to make the people do everything that she does, the situation will turn upside down. This action will be from those things that block the people from trying to hold fast to the religion and accepting those things for which they are responsible. This is because she is doing something that is impossible for the others to establish in their lives. You could also say that she is trying in this case to make the people hold fast to that which she has chosen for herself, and this is incorrect. So then we see

⁸ Al-Hajj:24

⁹ Ta-Ha: 132

from this that necessity, flexibility, acceptance and taking a look into the reality of the Muslim in truth and not from imagined situations are all taken into consideration.

5- From these goals is that it be known that and understood that the woman is half of the society. It is said, "The female caller is the foundation, there is upon her these days some things which are not upon other than her. We have lots of problems in our societies, opinions and countries. If she does not begin to aide us in solving these problems now, then when will she be able to assist us in solving them."

If we don't have any jealousy for our lands (The Kingdom of Saudi Arabia), it's sacred things, the lands of the Haramain, the belief system that's held within it and the call that is spread in these lands. If there is no jealousy for these things now, then when will it be developed?

6- Then the jealousy for these lands has to be reestablished. The importance of reigniting this jealousy in the people is evident when talking about these lands, the lands of *Tawheed*, *Aqeedah*, *Sunnah* and the call to Allâh.

From amongst the most important signposts of this jealousy is the working together and advising one another, also reigniting the importance in all of us to unite the statement of the Muslims. We don't want there to be any differing or separation in the ranks of those giving the call to Allâh and His religion. As you sisters know, there is a lot of separation and division between the ranks of the brothers from amongst the callers, even amongst the students of knowledge. The sister's situation is different though. There is not a lot of this differing and separation. The problems of the brothers are not spread amongst the sisters, because the sisters are very adamant about dealing with those things that are important to the Muslim Women.

It is not correct when talking about the way of giving the call and its path, that the troubles that go on amongst the brothers are spread to the sisters. This is because these days it is important that the Muslims stick together and that we aid one another, and that this country sticks together, the women sticking together and the non-existence of differing and splitting of the ranks between them. There has to be special attention paid to unity in our statement. It is also of utmost importance that the issues that the female callers deal with this topic

of unity in our statements, and the strengthening of the Muslim family.

How can we make the Muslim Woman strong and firm during these hard times? We are surrounded by extremism and pronouncing disbelief on one another. No one is even trying to understand one another and we have many differences that there really is no reason for.

It is necessary that the Female callers do not allow themselves to be affected by all of this. They must take the middle course that is laid out by the Book and the Sunnah. That path is far from any type of extremism or unnecessary and unwarranted disagreements. They must concentrate on bringing together the statements into one statement and strengthening this part of the Muslim Society, so that the country can preserve its strength from these obstacles.

Another situation... Something that is very important to unifying the statement of the Muslims is that you all must have a clear understanding of those benefits that come from these lands. As everyone knows Allâh has blessed these lands to be the home of the Haramain. The Kingdom of Saudi Arabia is the land that stands for, spreads and calls to the guidance of the Quran and

the way of the pious predecessors to the rest of the world. The upbringing the students get in the schools and universities is upon this way and understanding. If this is understood then it is important that we preserve upon this and do not open the doors for foreign ideas and new groups to come in and introduce that which stands in the way of this and opposes that which has been established in these lands for many generations until now and will continue to be taught and spread until Allâh decrees otherwise. This allows us to see the importance in not becoming too easy in this area, when talking about the great religious legislated benefits that we see around us.

7- That the love of both the land and this country come from the great religious fundamentals. Therefore, Islâmically it is obligatory on us to preserve it. When the Prophet ﷺ, was leaving Mecca, even though it was full of *Shirk* (associating partners with Allâh in worship) and opposing the call to Allâh, and much harm came to him ﷺ, there while he was on his way of making Hijra to Medina he turned and said, “Verily you are the best land from amongst the different lands of Allâh, and the most beloved of His

Lands to Him. Had I not been kicked out, I would not have left.”

If that is the situation of Mecca, then what do you think is the situation of the whole of the lands, our leaders, our scholars, our callers, the students of knowledge in them, the benefits in it, its universities, its organizations and foundations, the people and all of the societies are based upon these things. Being as though this is the case, how can we fall short in terms of unity and holding fast to the religion? So upon you all is a huge obligation. This is to make sure that there is not any division or differing amongst the ranks of the women callers. It is an obligation upon everyone to hold fast to the way of the pious predecessors, to know its signposts. It is also very important that the people are brought up upon this from the very beginning so as not to make room for any foreign ideas that will harm the society. This is because remaining upon this is from the fundamentals of preserving the good.

•————(The Third Issue)————•

Establishing the call upon two matters:

1. *Al-Madmoon*: The message itself
2. *Al-Usloob*: The style

That which is stated, as well as the way in which it is stated when giving the message about Allâh needs to be discussed

Something that is known, that when we are talking about giving *Dawah* (calling to the oneness of Allaah), we are talking about two things. The call is made up of *Al-Madmoon* as well as *Al-Usloob* or *khitaaba* (that which is said). This goes to say that there is no *Dawah* (calling to the oneness of Allaah) that is not built off of these two things.

What exactly are we talking about when we talk about what makes up the call? The answer; it is made up of two things:

1. The goal of the call or the message itself
2. The style.

The call of the Prophets, Messengers and those that followed them from the pious predecessors and the

Imams were all one in terms of the aim of the message, and its foundations and the goals, as we have previously mentioned, the foundation of the call is *Tawheed* (oneness in Allâh) of Allâh, and *Ikhlâs* (sincerity) in our worship, obedience to the Prophets and following them, the forbiddance of innovating in the religion, remaining upon *Taqwah* (a shield from the punishment of Allâh), constantly asking Allâh for forgiveness and things along this sort.

We find that Allâh tells us in the Qur'ân the stories about the Prophets. Even though we find that their call is the same, we see that the way of their calls were different. You find that, for example, Ibrahim used a style called *Munaadhirah* (debating) as this is what was used by His people. Allâh mentioned:

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي فَلَمَّآ ۖ

أَفَلَّ قَالَ لَا أَحِبُّ الْإِفْلِينَ ﴿٧٦﴾ فَلَمَّا رَأَىٰ الْقَمَرَ بَازِعًا

قَالَ هَٰذَا رَبِّي ۖ فَلَمَّآ أَفَلَّ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي

لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَىٰ الشَّمْسَ

بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْقُومِ

إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٠﴾

“When the night covered him over with darkness he (peace be upon him) a star. He said: "This is my lord." But when it set, he said: "I like not those that set. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh).”

In the last verse we see that Ibrahim says, “This is my Lord.” There is though something that has to be understood. There is in the Arabic text that which is called a *Hamza* that is not mentioned that is used to ask a question, which changes the meaning to “Is this my Lord?”

¹⁰ Al-An'am:76-78

Question: Was Ibrahim عَلَيْهِ السَّلَامُ, looking into the creation to actually find His Lord or was he using a style of debating?

Answer: According to Ahlus Sunnah wal Jamaa'ah the correct answer is that he was using a style of *Dawah* called debating.

When it comes to Nuh عَلَيْهِ السَّلَامُ, we find that he used a whole different style in his call. Both Musa عَلَيْهِ السَّلَامُ, and Isa عَلَيْهِ السَّلَامُ, had their own styles as well.

Then what we notice is that even though the message itself, the way, and the call were all the same, we find that the style of the call was different. Now that we noticed that we see that we have come to a major conclusion, which is the necessity of rethinking the possible ways to debate and to argue our points in the best of manners. This is the way of the call of those that establish different styles of calling their people, so every individual that does this reestablishes part of the religion.

**This reconstruction is in the style of the call,
not that thing which is called to:**

Does this change take place in that thing that is being called to?

No! Rather, the change takes place in the thing that ties the people to the religion. The change in style actually takes place according to the situation, taking into consideration, that which will make the people accept that which have been legislated.

I want to say that in these days that we are living in, revamping the way that we call the people to Islâm is a necessity. This is because, that which is wanted when we give the call is that it be accepted. From this we see that we need a good approach in our call, as well as the tools that we use to bring the good to the people.

This all takes revamping the style of our call to make it fit with the time, place, situation and customs of the people we are calling. This is because we see that any one particular place over time changes.

During the time of the Prophet ﷺ, there were certain styles of calls that were not being utilized such as storytelling, sermons or admonitions.

There were certain types of admonitions that were not used during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but they were needed during the time of the *Tabi'een*. We find that there was certain *Tabi'een* that specialized in this particular type of call like Ubaid ibn Umair from Mecca. He was one of the most well-known speakers for using this specific type of call. Aisha رَضِيَ اللهُ عَنْهَا, said to him, “Stay away from boring the people.” Abu Bakr

رَضِيَ اللهُ عَنْهُ, said, “If you talk a lot, part of the speech will make the people forget the rest of it”

There is also revamping done in the type of speech that is given, as well as the writing down of knowledge. Examples of this are the refutations that are done to those that oppose the correct way, for instance in *Aqeedah* (beliefs) or *Fiqh* (understanding). All of these are examples of revamping the style of the message that is directed to the people regardless if it is dealing with knowledge, understanding, education or mannerisms.

Signposts of revamping the way the call to Allâh is given:

We need to rethink the way that we give the call to Allâh, so that we can come up with a way that will attract the hearts of the people.

How is this done? What are the signposts of it?

This situation needs a lot of explanation that this short period of time will not allow for, but I will mention some of the signposts for you all.

The First: When we are talking about giving a religious speech we have to constantly be conscious of the society and studying it. The society itself has a lot of obstacles in front of it. Therefore, it is not correct that we use the same style that we used 10 years ago, regardless of whether we are talking about the way we think or the way we give the message.

It is absolutely necessary that when giving the call we incorporate proofs, clear evidences and its likes. So the revamping comes into play when talking about the way we teach?

After studying the society, we need to rethink the way we give the speech. The ignorant person isn't given the same speech that the scholar is given, the speech to the one that has not been exposed to much will not be like the one given to those whom have been exposed to many different things. As well, the person from the village will not be given the same speech as the person from the city, and the ruler will not be spoken to in the

same way you would speak to someone that is ruled over, and so forth.

The Second: It is of the utmost importance that you constantly reevaluate exactly what is the most important topic to be discussed. This is because the purpose of the call is to better the situation of the one individuals that you are calling to being guided. The purpose is not to show that you are the caller and that they are the one being called. We should not worry ourselves with do the people answer the call or do they not answer the call. We also leave off measuring our success by how many people we see following the legislation because of our call. This leads us to changing that which we think needs to be from amongst the first of things that should be called to.

These things have to be those which that you see in front of you. They are always changing. They change as you gain an understanding as to what is most important, and understand that which is important. Or in another way to say it, to decide what is to be spoken on first and what is to be delayed as far as the order in which the topics will be discussed.

This changes as the different times and places change. For instance, if you are a caller or student of knowledge, and someone says that, “that which I am saying now is the same thing I was saying five or ten years ago (as though nothing has happened in the *Dunya* (worldly life))”, this person has not taken into consideration those things which should be called to first.

Preserving and protecting the correct way and the legislation is an obligation. Protecting the correct believes system and pushing away the ideas that go against it are also a huge obligation as well.

After the last things that happened in Riyadh, and we do not put them in front of many things that sit in front of us, then it is necessary that we sit down and reevaluate what should come first in our call. I am referring to those disgusting acts that happened all of a sudden that everyone that believes in Allâh as their Lord, Islâm as their way of life and Muhammad ﷺ, as their Messenger and Prophet frees themselves from, as they are from the ideas of the Khawarij.

If I go, for example, to Japan or Indonesia or Russia or Africa, should the first things I talk about be the same

things that I talk about in those places be the same thing I was talking about here in Saudi Arabia? It should definitely not be.

Then by now you are noticing that, those things that are discussed first and those that are delayed are determined by constantly reevaluating what is from most important in the society on a constant basis. This concept that we are discussing has its foundation in the legislation.

The Prophet ﷺ, said to Muâdh ibn Jabal رَضِيَ اللَّهُ عَنْهُ, when he sent him to Yemen as we find in the hadeeth that both Bukhâri and Muslim agreed upon its authenticity, *“You will come across a people from the People of the Book, so when you come to them call them to bearing witness to the fact that nothing has the right to be worshiped other than Allâh, and that Muhammad is His Prophet. If they obey you in this, then inform them that Allâh has made it an obligation on them to pray five prayers every day and night. If they obey you in that then inform them that Allâh has made it an obligation on them to pay charity that is taken from the rich from amongst them and given to the poor. If they obey you in this, then it is upon you to stay away from the best of their money, and to fear the Dawah of the oppressed,*

because there is nothing between it and Allâh is a divider.”

That which is being used in this hadeeth as a proof, as was mentioned by The Imâm Muhammad bin Abdul Wahhaab in his book Kitaab at Tawheed, “In this hadeeth we learn to start with that which is most important then work our way to that which is important and so forth.” We know that, that which is most important changes throughout time and place.

We see that from that which stood out most in the Qur’ân about the call of Lut عَلَيْهِ السَّلَام was his trying to cure that evil sin (i.e. homosexuality) that the people were upon as this was the pressing issue of his time.

Likewise, we find the Qur’ân talks about the call of Shuaib عَلَيْهِ السَّلَام. We see that from those issues that he called to a lot was the issue of unfair business dealings when it came to weights and measurements, as well as cheating in prices.

Is it that they did not used to call to other then this? Of course the answer is no. The things which must be called to were there also. These things were very important, and as we know some things are more important than others.

Things are constantly happening in the societies today. So if a problem arises then it is not for the caller to say, this is not my problem, or that which is important for me to talk about. Rather, it should be from those things that should be put from the first things that are discussed. As well this will have a direct effect on peoples answering and responding to their call and taking it as something important.

That which is most important also changes when we consider the type of people you are calling. The lesson or speech you give in the university will be different than the one you will give in your house, or any function, or to children, or really any people on any particular level. For example, I may say, “That which I am discussing with you now, I may not discuss with people on another level or from another group.”

I asked those responsible for this meeting about the level of those expected to attend this sitting. They told me that I would be addressing the callers, teacher in the colleges and others that the call is very important to them. So I planned my speech for those that are upon that level. This is why you will find that some of what I am saying to you is summarized and in some areas I have not gone into details. I left out the details because I

understand because of your levels that you have a previous understand the things that I am discussing. It is possible that if I was going to give this speech to another group of people, that I would not use the same ideas and principles and even the way that I mentioned everything. Why do you think that is? It is because when addressing a crowd we must give utmost importance to calling to the most important thing to them first.

The Third: The ability of giving a religious speech takes a lot of understanding. It takes reviving that which the scholars have talked about as well as going into detail about some of the information. For instance, from the knowledge of what is understood about the family, is a section talking about the different types of interactions like that of the woman with her husband and her parents, and the girl with her siblings. As well as how are the mannerisms, interactions, speech and ideas.

This takes further explanation. From the different types of *Fiqh* (understanding) is what is called *Fiqh al-Quwah* and *Fiqh ad-da'f*.

There are a lot of female callers that put forth great efforts, but do not differentiate between the different *Fiqh* (understanding) *rulings*. When I say this, I mean

that they do not take into consideration the situation of the Muslims. You find that with them, the answer is one, the same one that was given twenty years ago. This is not correct.

There are many issues that when they come up, we need to apply that which was spoken about from many of our scholars like Sheikh al Islâm Ibn Taymeeyah and other than him. They say that the Ummah may return to periods of weakness, so then we deal with the ruling of the situation of weakness, by doing things like taking some of the *Rukhas* (rulings of ease). If the Ummah is in a state of strength, then we take the rulings of strength, like the '*Azaaim* (those rulings that were originally prescribed).

It is not feasible that we work with the verses talking about the sword in all times and places. It is necessary to differentiate between the legislative rulings, in times of strength and times of weakness.

While the Prophet ﷺ, was in Mecca he had a lot of rulings. When he went to Medina he used to like to go with what the people of the book were upon in those areas where there was not legislation revealed about in terms of mannerisms, hoping that would make

them more likely to accept the call. Then as time passed and the call to Islâm became stronger then he left this off.

So we see there are differences in stances, understanding and the differences in the situation of the understanding. Taking into consideration of the situation of weakness and strength is very important. The scholars say that in the situation of interactions and the taking of stances when talking about situations tied to the Muslim Land, and that tied to those lands upon other religions or ways, then all of this is dependent on the different situations in terms of strength and weakness.

Sheikh al Islâm Ibn Taymeeyah said about this, “These situations have not been abrogated. Rather, if the situation of the Muslims returns back to that which is similar to the situation of the Muslims when they were in Mecca, then they will go back to applying some of the rulings that were applied in Mecca.”

This is something that is not understood by many of the brothers and many of those whom are in weakened positions or situation in both the east and the west. If they studied these situations and we told them about

them, then they would have an understanding about these affairs.

It is necessary that this be the way of the call in terms of what is looked at. Verily, from the signposts of this revamping is that the caller should be learned in the different ways on speech and the different understandings about those things that arise. As well, that they don't make the situation of the Muslim Nation harder than it needs to be.

Due to the fact that some are not differentiating between times of weakness and times of strength, there are some very stern and harsh positions being taken. There have been many Fatâwa that have been given in some other lands, and even in our land in which the one who gives the Fatâwa, does not take these important matters into consideration, nor do they look into the reason for the ruling being legislated and applied. This causes problems, so much so that it is hard for them to even attribute this ruling to the *Shari'ah* (Islâmic Law).

It has to be understood that for the legislated rulings there are causes or reasons that they are tied to. The scholars of *Usool* (fundament principles) say that each of these causes and reasons must be actualized before it

is applied. So this is something that needs to be carefully examined. When it is said that this has to be examined, what is meant is that we need to see if it is applicable or not. Careful attention has to be paid to the detail, as there is a general principle that the ruling goes along with its reason.

Something that is a must when we are talking about revamping the way in which *Dawah* (calling to the oneness of Allâh) is given, is the fear by those that give the call from the students of knowledge, and the people of *Fatâwa* and the scholars and others, making sure that we do not put hardship on the Muslim Nation. This is done by discussing unrealistic things. The Shari'ah did not come with these unrealistic issues, but rather it came dealing with real situations and reality.

Therefore, it is necessary that we take into consideration that which we are talking about, the time in which it takes place and the overall situation. It is also important that we do not overstep the bounds and deviate.

You find that some of the youth decide that they want to establish strict adherence to the Shari'ah. So they come with these rulings that do not fit and are out of place in the situation. So they begin trying to apply

these rulings and in actuality are moving far away from the legislation. This is because of their understanding of what was given to them from their knowledge, or lack of it. And this is why it is so important that a good comprehension of the different types of Fiqh or understanding is obtained.

Just like this is the situation of Islâmic Governmental Policies. The scholars have written a lot on this topic. It is all dealing with obtaining benefit and refraining from the harm.

Do we say that these policies in terms of interactions, rulings and overall way are always carried out in the same manner? Of course this is not the case.

The Shari'ah is built off of obtaining the benefit and repelling the harm:

The *Shari'ah* (Islâmic Law) is built off of obtaining the benefit and repelling the harm. Being as though the situation is like that, then it is automatically understood that repelling the harm is part of the legislation just as much as obtaining the benefit is part of it. The Shari'ah came not only to achieve benefit, but also to complete it and make it abundant. So it is a must that we obtain the benefit every way possible in our Islâmic speeches, in

which bring about a lot of benefit and to which the people are receptive, then we must continue doing this. This is what is legislated. Every path that cause harm to be warded off or minimized, and lessens the likeliness of people rejecting the call to the religion and the speech in general, then we should follow this path so that these things are abandoned.

Coming across what exactly is a benefit or harm is something that is established by way of deductive reasoning and understanding when we are talking about religious speeches. It is not possible to give a religious speech without rethinking about what is a benefit and what is harmful.

There are many men and women that think that religious speeches are all the same. Or that the benefit that comes from them is the same and that we do not have to use our deductive reasoning to figure it out.

The situation is definitely not like that. Rather, we need to use wisdom in this. As well, it is necessary for us to take both that which is considered to be a benefit as well as that which is considered to be a harm into consideration.

The Fourth: There must be connections between the caller and the society itself. So therefore it is not befitting that the caller be far from the society itself. In other words she should be aware of what is happening around her, and that which is going on in the society that she lives in.

What do we mean when we talk about this connection?

We say that this takes some understanding, ideas, logic and intellect. All these things are added onto all of those other things that are necessary for the caller to have such as beneficial knowledge and other than it.

The legislation, just as we find in the Qur'ân puts special emphasis on intellect, ability to understand and form ideas. This is why we find in the end of so many verses mention about these things. Some examples are in Surah Yunus verse 24

﴿لِقَوْمٍ يَتَفَكَّرُونَ﴾¹¹

“For the people who reflect”

¹¹ Yunus:24

﴿لِقَوْمٍ يَعْقِلُونَ﴾¹²

“For people of understanding”

The Fifth: This is to revamp the way that we see many different issues.

This will bring about a lot of benefit, in wisdom and in the relationship or connection with the society in all of its different avenues. We find a lot of callers to Allâh that it is important to them that they actually give the message that is obligatory upon them, without looking at how many people actually respond to or answer their call. Then they do not ask themselves “Have I made them desire to answer the call or have I pushed them away?” There are some things that were in the past completely accepted and acceptable, but we must also look at the future.

Remember this statement, “We must look at the future.” This means that we must increase our interactions with all of the groups within the society, so

¹² Al-Baqarah 164

that a bad opinion is not taken about those that have concerned themselves with giving the call to Allâh.

This connection necessitates a look into some new ideas as well as intellect. How do we speak to the people? How do we mix with them? How do we give it its importance? What do we talk about? All of this takes reworking and rethinking the way we go about carrying out these things.

•—————(**The Conclusion**)—————•

It is necessary that, that focus is more and more about the society. We must hold onto that which Allâh has prescribed upon us when thinking about giving speeches, the way the issues are laid out and the style used for this in each society.

It is important that different styles are used to accomplish this. It could be for the youth. How can the same style be used for that which is practiced in the small schools, in the universities, for educational purposes, in the different organizations, etc?

This is something that has to be looked at when discussing the revamping of the speech of the caller to Allâh. This is because the caller will have a wide range of people that are receiving benefit from their call. The people that they will be calling are not limited to one set group from amongst the men and women.

May Allâh's prayers and peace be upon His Messenger
Muhammad his family, his companions and all of them
Allâhuma Ameen