

# Let's Become Effective Da'ees

International Da'wah Training Programme – Part 12

Conceived, Developed and Conducted by Dr Zakir Naik

## Techniques of Islamic Public Speaking – III

Terminus, Eye Movement & Mike Handling

(Day 3 Session 3)

### LESSON 1 – TERMINUS

**Dr Zakir Naik:**

Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Aalihi Wa Ashabihi  
Ajma'een. Amma Ba'ad.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَأَخْلِلْ عُقْدَةً مِنْ لِسَانِي، يَفْقَهُوا قَوْلِي

I welcome all of you once again with the Islamic greeting, Assalamu Alaikum Wa  
Rahmatullahi Wa Barakatuhu.

**Participants:** Wa Alaikumussalam Wa Rahmatullahi Wa Barakatuhu.

**Dr Zakir Naik:** Alhamdulillah. We're going to continue with the techniques of  
Da'wah-related public speaking. And In Sha Allah we'll try and do it a bit faster since  
we have finished only three and a quarter page from the approximate seven pages,  
so less than half we have done. We'll try and complete as much as possible, and  
have the question and answer session more towards end rather than in between.

If you go to the 5th section, that is the terminus. Number one, your hands should be  
placed one on top of the other on the navel, or slightly above the navel, or on the  
podium if you're using a podium when addressed. That is while not making gestures.  
Whenever your hand is not making gestures or when it's addressed, it goes to the  
terminus. Where you place your hand when you're not making gestures is called as  
the terminus. This is a terminus, whether you put it like that, whether you put it like  
that. The best position according to me is on the navel, or a little bit above the navel.

There were participants who came the day before yesterday and most of them did not have a terminus. Most of them. Terminus is very important because many came and stood like that. It was looking very loose, not confident. Some place their hand here, this is called as the Adams leaf. It should not be so low. The best position is on the navel, or little bit above the navel, wherever you're more comfortable, but should not be below the navel. Some people keep it too low. Many people are taught like that, which I personally don't like this terminus, but people do recommend otherwise, but I personally don't feel. Because then you're trying to match how the five fingers are going, it looks too kiddish.

I personally don't like it, but yes, it's taught by other people. This can also be a terminus, or like that. The best terminus is this. As I said that once you reach a level, then where is the terminus doesn't make a difference, but unless you reach that level, see to it that you follow the terminus and it should come back to the position of rest. Terminus means when your hand is not making a gesture, unless it's specific you say, Qul Huwallahu Ahad, and you may keep it there for some time. That's not the terminals, but for emphasis. Otherwise, it goes back to the position. Terminus is exactly on the navel or above the navel. Not too high, not through offering Salah. Navel or a little slightly above the navel. This, I'm not too comfortable.

Preferably this or this, but because if it's like that, see normally to have it interlocked, then when you are making a gesture, it has to be unlocked. It can be done, not that it cannot be done, but I prefer it looks better also on the screen. I'm looking at the video point of it also, the video point of view. This is not very good, but people do recommend that. The best terminus is either left on right or right on left, no problem. You can keep on interchanging also. On the navel or a little bit slightly above the navel.

Then we have the next five do-nots, which is commonly done and was done by most of you. One of the following five. Do not put your hands in your pockets or behind your back. Very common, you're coming and giving a lecture, I am so and so person, I come from Timbuktu. Does it look good? Imagine you're talking to someone or taking interview and someone puts his hand as though you know you are speaking to-- It is not at all, it doesn't give a good feeling keeping your hand in the pocket.

Some people, because they're nervous, they keep the hand behind the back. Who amongst you are keeping in the pocket their hands? Raise your hands. Or you are pointing at but not telling, one. Oh, by the way, there's good news. I have just won \$20,000. Do you know what I mean? When I said I won \$20,000, it means what? That means it's only one went to the nose then to the ear. Others went to the nose and then to the ear. But I only saw these three. Brother Firdaus, do you have \$10,000 with you ready? How come you agreed?

You know what you did? He's catching at his. [chuckles]. He went here and then he went here. For a long time, very long. Didn't come back only here. It's on video. It's on my mobile. Brother, you have \$10,000 ready? Not Singaporean dollars, US dollars. Like that, like that. [chuckles] Brother Ibrahim went straight. That means out of 21, only 1 got it correct. The other did not see because checking takes time. I had gone for lunch. I'm not there to check, but I checked only these three and checking the person here is much more easy. When are we going to get? When you give me

shared there's no problem. We believe in sharing. \$20,000 and we can have some good, huh? Yes, Brother Firdaus. When? Huh?

**Firdaus:** Bismillah. When? Let me check with the account department.

**Dr Zakir Naik:** Account department. [laughs] Which department? IRF department or your account department.

[laughter]

Brother Hisham, when? I told you you must touch the nose but not the ear. That means a person himself doesn't realise what he has done. He was even willing to lose \$1 million. Do you know? When I said \$1 million, he said yes. Do you have it? He said no. I said \$1 million and \$10,000. You know at least part of the cost would be covered. \$1 million, overconfident, being confident is good, being overconfident is--. And once a Muslim says he wants to give a \$1 million, he has to give it. Proof. It's not in my pocket. My mobile is not here. [laughs] And he went, and for long time, because you were closer. Yes, brother.

**Hisham:** But I didn't touch the ear right? I was just-

**Dr Zakir Naik:** No, no, no.

**Hisham:** Was waiting for your instructions.

**Dr Zakir Naik:** Not waiting, you went there and came. [laughs]. You heard my instruction, but you saw the action faster than--

**Hisham:** In Sha Allah, when a princess marries me then I'll pay.

**Dr Zakir Naik:** Sorry. When?

**Hisham:** [laughs]

**Dr Zakir Naik:** When what?

**Hisham:** In Sha Allah, when a princess or someone rich like Siti Khadija-

**Dr Zakir Naik:** Rich? No, no. If you're not able then why are you committing? See if you can't afford it, do not commit.

**Hisham:** You asked me when.

**Dr Zakir Naik:** Unless you're cocksure, that means you're not sure. See that means you're not sure. Brother Firdaus is willing to give you \$1 million. Yes, Brother Firdaus. Okay, now we have \$2 million.

**Firdaus:** Okay. Bismillah.

**Dr Zakir Naik:** Bismillah? Bismillah [crosstalk]

**Firdaus:** Yes, if I were to understand your question just now correctly, Doctor, is that you mentioned that who from the head and then directly touched the nose first

they're on it, then. What I remember, why I'm so confident is that, it's not that I'm too overconfident because I know that when you mentioned, "Touch your nose" you put to your ear. But then I touch my-- then I look at you're touching your ear so I changed.

**Dr Zakir Naik:** Exactly. That means you're following my actions more than my words, it's wrong. That means you failed the test or not? Has he failed the test or not? Then he kept it there but went back. Then the video stopped. After you have gone back, I don't know, but you were there for a long time.

**Firdaus:** Because I understand the question in a way that who goes to the nose first.

**Dr Zakir Naik:** Who goes not first. First or second or third. You should not take the ear, or you should not go via the ear also, or not go there and then come back, because they were doing slow and you were doing fast. You were doing fast, they were doing slow, they were slow. When you're doing slow, you're actually being extra smart again so that you don't falter. I said you have to do it immediately. You do it immediately, you followed but you faltered. \$1 million? [chuckles] Huh? In Sha Allah. Good. Part of the cost is covered. Maybe I wish I could've had some more such challenges and that person is for a princess to come. Huh, Princess?

**Hisham:** Or a businesswoman like Siti Khadijah Radiallahu Anha.

**Dr Zakir Naik:** Khadija, huh.

**Hisham:** Business lady.

**Dr Zakir Naik:** That time they have no dollars.

**Hisham:** Dirham.

**Dr Zakir Naik:** Dirham, so you're giving dirham.

[laughter]

See, is it correct such an answer to give for a Da'ee? As a Da'ee, please don't fool around with the words you say. Da'ee's word is a [foreign language] that means it's like gospel truth. If you behave like that, who will trust on your word, tell me. Now I'm coming back to seriousness, now forget the joking part. If suppose you committed and you can't give, what do you do? You joke. Is it right? Is it right? Now you made a mistake by saying if I get a princess, I'll pay, that is double mistake. At least he said I checkup with the accounting department. That's also wrong, but yours is absolutely unacceptable, his is also not acceptable.

If you make a mistake, first thing, accept it, apologise. There is no harm in accepting your mistake and especially here. You know very well I'm not going to sue you, so if you're really in the field, and if you make a commitment, and you make such a blunder, and if you joke like that, what is the value of a Da'ee, tell me? Will anyone trust you? If a non-Muslim does that, will you trust him? If he tells you he'll give you money for certain things, and if he doesn't give you, what will you tell him? Remember what I said, it's good to be smart, it's not good to be extra smart.

**Hisham:** Before I say anything, I humbly apologise. If a non-Muslims, I would say the same thing as you did. I have less--

**Dr Zakir Naik:** See, you're not out to prove yourself that, "I'm a hero." I said that people, they do things and they don't realise I'm supporting you. So it's not saying sorry, I didn't realise, I'll wait for a princess to come. See, all these answers are not at all befitting a Da'ee. First of all, lying is wrong. Princess, are we in a fairy tale? See, all these actions. See I told you in the first, second day, three people that are extra smart, they will be exposed, did I tell or not? Did I tell or not, yes or no? They'll be exposed. Doing a mistake is acceptable, human being. Smart is good, extra smart is detrimental. Didn't I say they'll be exposed.

Always it's preferable to keep your mouth shut than open and expose your weaknesses. It is better to keep your mouth shut rather than open it and expose your weaknesses. See, there are certain golden rules you have to follow. You may be thinking my answer is very smart and laughing. Maybe no one came and told you, "I'm very frank." This is a training programme. Fine no problem in joking within the purview. If you make a mistake, accept it. Don't try and yes, if you have said certain things which you can win over by turning the table, we learn in debating skills, but not with telling jokes and lies. You can turn the table over. Always remember as a Da'ee people are watching you. People are willing to take out mistakes in you. You're under the microscope. You're under the scanner. They're looking at you as an example.

We all make mistakes even I make mistakes, but when you make a mistake and you're exposed accept it and, "Sorry I cannot pay fine, [mumbles]." Brother asked will you pay?" I said, "Yes." Yes if you're so confident. I can answer, even if I don't have I'm saying yes, because I know I'm not going to lose, That is called confidence, but when you're not sure of yourself, you cannot put something you don't have on risks. Suppose maybe you have a house, you have \$10,000, you don't have \$10,000. You have \$10,000 or not? You, your family has \$10,000 or not? Your family has \$10,000 or not?

Suppose you're coming to a problem you have a heart attack, and some of the doctors says get me \$10,000 for a cure. Will you be able to arrange or not?

**Hisham:** Alhamdulillah

**Dr Zakir Naik:** Alhamdulillah. See now I am going down to prove he doesn't require a Princess to pay \$10,000. For him to pay 10,000 is possible, but difficult. For brother Hisham to pay 10,000 is possible, it may be difficult. If Allah forbid he has an accident, and if I phone his father he's in ICU, please get \$20,000, he'll arrange it. Yes or no? You being in the hospital and the Da'ee's image being tarnished. Your image being tarnished is more important than your health. The world of a Da'ee. Therefore don't commit to what you cannot fulfil. Don't commit what you cannot fulfil.

Don't get carried away by the speech. Why? I want to show I'm a hero. What is the benefit? Tell me. What is the benefit that few people got it right? I'm a hero. Right or wrong? Brother Hashim came and told me, if you asked 10,000 rupees, I'd have put up my hand, \$10,000 is too much, he put his hand down. That means he was willing to pay 10,000 rupees if he was exposed, right or wrong? He was willing to pay

10,000 rupees if exposed. If found to be wrong. There were 10 people who raised when I said \$10,000 7 days, and many people may be richer than you. Right or wrong? Those who put their hand down many people may be richer than you. Right or wrong? Yes.

One is accepting a challenge, one thing is going for the challenge, one is having a debate. Always remember, "Wa qul jaaa'al haqqu wa zahaqal baatil; innal baatila kaana zahooqaa." When truth is hurled against falsehoods, falsehood perishes for falsehood is by its nature bound to perish. Fine, so you'll wait for the princess charming, we Da'ees never wait for princesses. The Princess will take you to Jahannam. Most of the princesses will take you to Jahannam if not all, most of them.

If you run after the wealth of this world, you will not get the Akhirah, Allah says in Surah Hud. If you run after Akhirah, Allah will get you Akhirah in this world also. So the love for the money is what a Da'ee should never have. If you commit you have to fulfil, otherwise don't commit. Okay, brother? Very well. So next time do check your accounting first and then commit. Okay? In Sha Allah, you should learn all these, very important.

What things you should not do.

Point number three, do not play with your fingers. Many people come and today I'm going to give a speech on the topic of concept of God in Islam coming, and we'll see that in the video on the last day. Or I'll be speaking on the topic of, biting their nails, some people have a habit of twitching their fingers. All these are signs of nervousness. A person who's confident will never do this. Signs of nervousness. Do not fidget with your clothes, especially if you're wearing a kurta, fidgeting with your clothes, playing with a button, or someone who's sitting on the desk fidgeting with the paperweight or the pen. It's common that many speakers will speak from the desk.

They keep on playing with the paperweight then they keep on banging, they feel nervous, tak, after a few seconds, again tak, again tak, again. It's coming in the recording. One speaker, a very famous speaker he had a stick, so always the stick used to keep on banging the ground. Playing with things around you, whether it be the microphone and some people have the habit of touching the microphone speaking, some people with the wire. All these are signs of nervousness. See to it that the terminus is maintained, the terminus should be above the navel or on the navel, one hand on the other. From here it is the easiest to speak and have gestures. Are there any questions on terminus? Yes, Fariq.

**Fariq:** As far as terminus is concerned, we are taught to keep a hand above the navel or something. What's the logical explanation, why can't we keep it behind? Islamically it may be better or something to keep it there, but why not keeping it behind?

**Dr Zakir Naik:** A very good question. Then why not keep behind? Because if I have to keep it behind and do gestures. I welcome all of you. Welcome. I welcome all of you with Islamic greetings Assalamu Alaikum Wa Rahmatullahi Wa Barkatuhu, and God is one. First of all, it's a strain on my muscles. Now I'm noticing it. Good you told me, I didn't realise that. It's a strain for me to keep it behind. Only like that is possible, but up and down my muscles, I don't do pumping. I didn't realise that, and

I'm doing it like that. It's not a very comfortable position where I can do my gestures from. This is a comfortable position, I can do it. By the time if I do like that I get tired, this is a very awkward position. My triceps and biceps are getting exercised, so it's good for health, but gestures aren't very comfortable.

This position is a good position where gestures can be done from. This is also good, it's the same position only thing is keeping it like that. For me, it looks awkward, otherwise, this is the best that I can think of. As I said that once you get the comfort, you do like that, then you do like that also, no problem. This is also okay once you reach that level. It's no problem, but it is somewhere close to here only. If you're using a podium, then the podium becomes the terminus, but some people have a habit of catching the podium so they can release the tension, which is not good. If you're using a podium, then the podium is the terminus, not this. Because why? If this is the terminus, you'll bang the podium, so the podium is the terminus.

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### **Techniques of Islamic Public Speaking – III**

#### **Terminus, Eye Movement & Mike Handling**

**(Day 3 Session 3)**

### **LESSON 2 – EYE MOVEMENT – Part 1**

We go to the fifth section, that is eye movement. At the beginning of the talk, give a glance throughout the audience. If you have noticed, whenever I start a lecture, I give a glance to the audience. When I say Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Alihi Wa Ashabihi Ajmain. Amma Ba'd. While I'm saying these words, I'm giving a glance to everyone. If it's a small audience, I make it a point to each and every individual. Whether you noticed or not is a different question, or to almost all, the smaller the audience, the higher the percentage. If it's 1, 2, 3, 4, 5, 10, 100%, all should be looked at by the time I give the starting few sentences. So that no one feels neglected that I'm not speaking to him. If it's a large audience, 1,000, 10,000, 100,000, then you give a glance in the air towards the direction and yet everyone feels that I'm looking towards him.

Initially, when you start, the first words you say, you're giving a glance and there are a variety of glances you can give. If it's an audience where you can look, if there's a single row or two rows, in one glance from right to left, or left to right, whichever you prefer no problem. If it's a larger gathering, I can go zigzag, zigzag and finish this section, and zigzag zigzag this section, or I go here, I go like that, whichever pattern you prefer. Something like the Z is there, where you look there, you look down, and you look, and you finish everyone. Because it's a small gathering, I can look at the first three, the next two, next three, next two. Alhamdulillah Wassalatu Wassalamu.

If it's a smaller gathering, then many times I look at everyone just generally. Many times I look at each individual, find some person doing his work, trying to pack his box, no problem. I look at each one. Looking at each one takes how many seconds? 20 people, they are less than 20 seconds. I don't waste more than a second per person, less than that. Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Alihi Wa Ashabihi Ajmain. Amma Ba'd. Auzubillahi Minash Shaitanir Rajim. Bismillaahir Rahmaanir Raheem. Rabbish Rahli Sadri, Wa Yassirli Amri Wahlul Uqdatan Min Lisani... I looked at everyone, one person was busy. It's there in my mind, he was busy doing something else, no problem.

Did everyone see me looking at them? Who did not see me looking at them? Yes, only one. Correct, he's right, because he was doing something, he was packing up



and keeping something away from his desk. This is a personalised touch. The smaller the audience, the more requirement you should look at them. If it's few people, then one-to-one is a must. One-to-one if it's 5, 10, 15, one-to-one is a must. Now, because I'm coming after every session then I look at everyone, fine, it may not be individually one-to-one. The first time if you notice me, the first session it was individually one-to-one, everyone one-to-one so that everyone feels that the speaker is addressing me, the rapport is better.

Point number two, have eye-to-eye contact with as much of the audience as possible, each and every one if possible, if you have a small audience. That means this is while giving the talk. What I was speaking at the beginning of the talk, a Z, or row to row, or chair to chair look, it doesn't take time, less than a second per person. But while giving a talk, I have to address. Imagine if I give the full talk looking at brother Firdaus, would Fariq like it? See, I'm so used to it, at least gestures I'm doing there. Even if that is not there, so Fariq would start yawning, correct? You are happy, but he's not happy.

I'm so used to it that if I don't look I'm doing gestures, that is inbuilt. With that saying yes, I'm doing it now. In Sha Allah, I'll show you my video in which you are the host, In Sha Allah. When you were the host and I was doing gestures, but that time you weren't noticing me. Now, you have seen me maybe 50 times, 100 times, but you weren't paying attention on my gestures, now you're paying attention. I will show the video where you were the host but being a host, you may not be noticing my gestures, you can't see my facial expression. That's the reason to observe I go down. The smaller the audience more requirement, every few minutes I have to glance at everyone.

While glancing, if the person is busy, he may not note that I'm looking at him. Looking at everyone is important, the smaller the audience the more the requirement you have to look at each individual person. The larger it is, then the look is general in the direction and specific to certain people we'll discuss now. In Sha Allah you may address 1,000, 10,000, 100,000, In Sha Allah. There the look is more general and depending upon the width of the audience. Many a times it starts from here. We start like this, Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Alihi Wa Ashabihi Ajmain. Amma Ba'd. Auzubillahi Minash Shaitanir Rajim. Bismillaahir Rahmaanir Raheem.

I finished everyone, maybe you're 15,000. If I know dignitaries are there, then my first glance is like that, Rabbish Rahli Sadri, Wa Yassirli Amri Wahlul Uqdatan Min Lisani Yafqahu Qawli. Then I go on to the next layer covered that way, good, so everyone feels. If it is a large audience, at least you take a two swipe left to right twice and everyone feels, "Okay, he's addressing me." Eye-to-eye contact is very important. Even your eyes speak. Not only your hands, even your eyes speak.

Point number three, do not look at the opposite sex if they are present in the audience, you may, however, give a passing glance occasionally. To the question that was asked to me yesterday, that while giving Da'wah, can you give to the opposite sex? I said that many people break the rule. Now, while giving public speech, if there are ladies in the audience that time, you cannot stare at the lady. Passing glance, no problem. Passing glance, no problem. The next point is that you

have to look at people who are the target audience. Look at the target audience, but not the ladies.

If there's a non-Muslim amongst the audience and you want to be more specific to him, then look at him because when you look at him, he pays more attention. If someone is sleeping in the audience and I look at him and he sees that I am looking at him with my eyes, I am waking him up. If two people in the first row are speaking and I see it, I look at them and I continue speaking. When I look at them, both of them start looking at me. Indirectly I am telling them, "Brother, I'm giving a speech, please don't talk." It is with my eyes. I can't do that to a very large audience, I can do that only to the people who I can see directly, maybe the first few rows, so I'm speaking with my eyes.

If a questioner poses a question, it will come in the next points. If he is asking a question, that time I look at him more than the others. Maybe 20% of the answer I am looking at him, maybe 30%, because he has asked the question. I have to look at him more than the others because the question is asked by one particular person. At the same time, I even look at others, but I want to see his feedback. When I'm looking at him, I'm also asking him indirectly, "Do you agree or not?" When looking at him, "Yes." When he says yes, when he nods his head, then his heart also agrees. Some people are tough and I realise that they're not agreeing, then I change my tone. Then I come back, "Brother, don't you think I'm right?"

Many a people have that habit of always opposing the speaker. When they have a habit of opposing the speaker, you should know how to turn the tables over. It's an art which will come by experience. Don't make a fool of yourself. It will come by time. Experience is a great teacher. When I'm giving a pause, that also has a meaning. All these gestures, eye-to-eye contact, the pauses, have a meaning. When to pause and when to continue, when to go faster like a bullet train, when to go slow, it will come by the passage of time, In Sha Allah. Eye to eye contact is very important.

If it's a lady who asks the question, you can glance towards her and again look so that she doesn't feel neglected, but you can't stare at her. If a lady is sleeping and you say, "I will wake her up with my eyes." Not a lady, please. That's against the Sharī'ah. The Prophet Sallallahu Alaihi Wasallam said, if you look at a woman once, don't look at her again to feast on her beauty. You have to follow the Islamic Hijab, even though it will not be effective, but because it's against the Sharī'ah, don't stare at a lady. Even while doing one-to-one Da'wah, as I mentioned day before yesterday, lower your gaze, but speaking to a girl with lowering a gaze requires training.

What natural who you speak to, you look at them. That is by default. Not to do the default requires training and conditioning. How many people here are conditioned to speak to ladies? Yes my brother, how many people here are conditioned to speak to ladies? Maasha Allah. Brother Kamaruddin, Brother Chan, half. Alhamdulillah. Brother Rehman. What do you mean you're conditioned to speak to ladies? Give him the microphone.

**Reman:** I mean if I'm working in the colleagues, there are ladies and sometime I teach English, so some of the students are ladies over there.

**Dr Zakir Naik:** You're used to speaking to ladies? Maasha Allah.

**Reman:** Sorry?

**Dr Zakir Naik:** You're used to speaking to ladies?

**Rehman:** When I'm teaching there's a mixed class of both genders and I teach English to them.

**Dr Zakir Naik:** I'm asking you a question. That means you are used to speaking to ladies. Is this what I wanted? Yes, Brother Chan. When I said who's conditioned to speak to ladies and three people raised their hands, I want to know what did you understand by my question. Yes, brother Chan.

**Chan:** I'm sorry if I'm wrong.

[laughter]

**Chan:** I don't know. It seems that most of the Shahādah is received mostly women.

**Dr Zakir Naik:** Maasha Allah. Women accept Islam more easily than the men?

**Chan:** Yes.

**Dr Zakir Naik:** This is statistics.

**Chan:** Yes. Of course I would not look at the wrong places. [laughs]

**Dr Zakir Naik:** So right places you'll look?

**Chan:** I mean the face. As you say require training, yes.

**Dr Zakir Naik:** May we know which are the right places?

**Chan:** Huh?

**Dr Zakir Naik:** May we know which are the right places to look at?

**Chan:** Face, maybe.

**Dr Zakir Naik:** Face is the right place?

**Chan:** But as you say that it require training.

**Dr Zakir Naik:** You hear? What did he say? I said may we know which are the right places to look at, so he's saying face. I'm aware I've been often to Malaysia, Singapore, and other countries. Brother Kamaruddin. What did I mean when I said who's conditioned to speak to ladies?

**Participant:** Salam Alaykum, Dr Zakir Naik.

**Dr Zakir Naik:** Wa Alaikum Salaam Wa Rahmatullahi Wa Barakatuhu.

**Participant:** At times, the group visiting the mosque, the Mosque Tour, my class compared to religion class, 99% are women and only 2 men so I have to glance. At times I have to look, and also the question time, and then Shahādah. These are being condition, unless I employ a lady to speak, but to get a lady speaker through my experience is quite difficult.

**Dr Zakir Naik:** Brother gave explanation that many a time, he goes for Da‘wah tours and 99% are ladies, is this the answer to my question? What did I mean when I said who's conditioned to speak ladies? Yes, all three are conditioned, I agree, but is this what I was asking? All three are right. They're conditioned, but was this my question? You don't understand, no problem. All three are conditioned.

When I'm asking a question in context, what was the context? Fariq, yes. Okay, fine. Give it to brother Yusuf. What was my context? Yes, brother Yusuf? What was my question? What they answered is right, but is it what I was asking?

**Yusuf:** No.

**Dr Zakir Naik:** What was I asking?

**Yusuf:** Are you used to talking to ladies?

**Dr Zakir Naik:** My question was, are you conditioned to speak to ladies? What was the context? All of them proved that they were used to it. He's used to it. He takes English class and mainly ladies are there. This brother meets them at Shahādah, this brother, but is this what I was asking?

**Yusuf:** Are you used to talking to ladies? That's what I understood.

**Dr Zakir Naik:** Yes, the question is very clear, but what was the context? Brother Ibrahim. All three of them are conditioned, I'm convinced, but was this what I was expecting? Yes, brother.

**Ibrahim:** Assalamu Alaikum.

**Dr Zakir Naik:** Wa Alaikum Salaam Wa Rahmatullahi Wa Barkatuhu.

**Ibrahim:** You're asking whether they're trained according to Qur'ān and Sunnah the proper way to speak to speak to the opposite sex.

**Dr Zakir Naik:** Maasha Allah. The context is, I said that speaking to a lady following Qur'ān and Sunnah is very difficult unless you're conditioned. Then I spoke something else and I came back, who's conditioned to speak to-- I didn't use the word who's conditioned to speak Islamically. Any Da'ee who raises his hand, and if he says I'm conditioned to speak, and if he doesn't say that I lower my gaze, that means he's not following Islam. I'm sorry to say. I don't want to hurt anyone's feeling. It's Haram.

I purposely did not clarify, but anyone who's hearing my speech in context will understand the previous few sentences I spoke. Brother Abu Shariz didn't understand. He was trying to look at my gestures I think. The thing is, I said that a person to speak to a lady without looking, because it is natural to look at a person

you're talking to. It's natural, so to do something which is unnatural requires conditioning.

Brother Ibrahim said correctly. That means to speak to a girl without looking at her requires conditioning. Otherwise, normally it's a direct instinct to look at a person if the person is there you look there. If you're conditioned, you can look anywhere. That we'll come to it later on. Point number one, I said that earlier, it is not a requirement for a man to do Da'wah to a lady. It's not a requirement for a Muslim boy or a Muslim man or a Muslim male to do Da'wah to a lady. Allah will not question you that why did you not deliver the message to the ladies. That does not mean a man or a boy cannot do Da'wah to a lady. It does not mean that. If he does, he has to follow the rules of the Sharī'ah, otherwise, he should not do.

I gave examples day before yesterday, on the second day of the training, that it's not possible that a Muslim girl in a closed door is trying to convince a non-Muslim boy. "What are you doing?" "I'm doing Da'wah." How can? You cannot. I gave the example. In our organisation, we have ladies speaking to ladies, gents speaking to gents. The brothers said we can't afford it. If you can't afford it, Allah will not question you. If you can't afford it. Does the Sharī'ah say if you can't afford it then a man can look at a woman? Does it say in the verse of the Qur'ān? Does the Qur'ān put a clause in Surah An-Nur chapter 24 verse number 30 that, say to the believing man that he should lower his gaze and guard his modesty, but if he doesn't have money he can look at her? Does it say that? It is unconditional.

Yes, there are rulings in Fuqaha that if a lady patient comes to a doctor and if her life is in danger, at that time, it's permissible for the male doctor, if there is no other lady doctor, to look at a lady patient. These are rulings, but preferably, lady doctor looks at lady patient, gent doctor sees a gent. We have a free medical clinic in Mumbra. I told you we do things which are unique. We have a free clinic. No money charged. Women patients are seen by lady doctor. Gent patients by the gent doctor. Children, if they are below seven, eight, they can go where they want. Above that, you go to a doctor. Air conditioned, very good, Peace TV going on, Islamic magazines, clean. Cleaner than the clinic which I have where I make money, this is free. When I do for the sake of Allah, I do it better than when I do it for myself. Following the Islamic ruling, you cannot say that because there were no ladies, I went there and broke the rule. No chance at all.

Yes, there have been occasions. Even in Saudi Arabia. I was called in Saudi Arabia, in Jeddah. The first time when I addressed a large gathering of ladies. Large means they were somewhere close to 1,000 and only ladies. Half my lecture I was looking at the ceiling, half my lecture I was looking at the floor. Maybe 1% or 2% giving glances. Normally, in Jeddah, it's different. Ladies sit separate, gents sit separate, but sometime when we go to certain functions. I've even had the opportunity of giving lecture to only princesses. Brother, I'm telling you. I had the opportunity to give lecture only to princesses. Only princesses. That also in Mecca, just opposite Haram. In Dar Al Tawhid. I took my wife along. Opportunity is there. They want to hear me, many princesses? What to do? I take my wife along.

Many sitting, have the lecture looking at the floor, sometimes looking at my wife. At my wife, I can look. You cannot say that because no one was there, I was looking and I was using eye to eye contact. No eye to eye contact here. Eye to eye contact

is a requirement, very good, but it is breaking the Sharī'ah, so keep it aside. Anything which goes against the Sharī'ah, you keep it aside. I told you earlier that any technique, if this technique is good should be done, unless it is going against the Sharī'ah, and I gave examples. We have a ladies' wing, ladies do Da'wah with ladies.

There may be occasion that they may require a specialist and you are the male specialist. I told the day before yesterday, I tell the girl to get the husband along with her or the brother or I get my wife so they're not alone in the room. While looking, I look at the husband and talk, sometime maybe give a glance looking at the table. They're looking at me, no problem. You have to maintain your Hijab. You cannot say that I am a Da'ee, I'm doing good works, so I'm excused.

Allah says in the Qur'ān, tell to the Mu'min, believing man, lower your gaze and guard your modesty. Whenever any man looks at a woman, any breathing thought comes, you should lower your gaze. If you say when you look at a woman nothing happens to you, then you require a psychiatrist. Yes, brother Kamaruddin. Is it shocking? When you look at a woman and nothing happens to you, you require a psychiatrist. Something is wrong. You have to maintain the Islamic principles. Believe me, when you maintain the Islamic principles, actually, it has a better impact.

There are, Maasha Allah, many ladies, even according to my statistics, Alhamdulillah, more ladies accept Islam in my lectures, Alhamdulillah. More ladies accept Islam after seeing my lectures than the gents because it's general. That doesn't mean because I'm not looking at them and because I'm not breaking the Islamic principles that the man is less. When you feel that it's looking too offensive-- I have gone to foreign consulates giving lectures to foreigners, to Europeans. Now it's the culture that you have to look, you have to shake hands.

You can be very polite. I tell sister, don't feel bad, it's not acceptable in our religion to shake hands with the ladies, and that's the same what the Bible says and I gave example last time. That it's not allowed in a religion to look at a woman. That's what the Bible says. Gospel of Matthew, chapter number 5, verse number 27 and 28.

"It has been said the old times that thou shall not commit adultery. But I say unto you, whosoever looketh on a woman to lust after her has already committed adultery in his heart."

Now I'm quoting Bible. They're shocked. They may not be practicing Christians.

I remember I had gone to Riyadh and Alhamdulillah, Allah blessed me that I was the first person who gave a talk in the American embassy, headquarters of America there, in American embassy, only to American staff in 2001. Maybe just a few months before 9/11. I went again few months after 9/11 also. Only American staff. They chose the topic, women's rights. They chose the topic. I said, no problem, thinking that no woman-- no outsider allowed. Only Americans. The staff of American embassy. More than 50% were Americans. Some were other foreigners of different nationalities. More than 150 people. They said, "We'll have it at lunch time." 20 minutes talk and 10 minutes question-answer session. I said, "Done. No problem." Lunchtime. "Lunchtime is for 45 minutes, 1 hour. We'll have half an hour for you." I said, "No problem."

I started, 20 minutes talk. Question-answer session went for more than two hours. Except for one staff, no one left. One staff had some emergency. Asking question, what about women in Islam? Alhamdulillah, two people accepted Islam. The culture attache of the American embassy, a lady, she accepted, and another gent. Alhamdulillah.

**Audience:** Allahu Akbar.

**Dr Zakir Naik:** In Riyadh, but I didn't break my Hijab, I didn't have to. Fine, it was a mixed gathering, so it was very easy for me to maintain the Hijab, but you have to be conditioned. You have to be trained. If you're not trained, you'll but naturally look at them. Oh, ah, Zakir was saying not to look, okay, I should not look. You'll feel awkward first. You'll feel, am I insulting her? Yes, it will happen. I'm talking to her for maybe 10 minutes, I'm not looking at her. Am I insulting her? No problem. As long as you are not going against Allah and His Rasul.

Please remember, anything, any technique, any rule, any research that goes against the commandment of Allah and His Rasul, you reject it. I'm telling you in general eye contact is very good, very effective, blah blah blah, so many positive points, but when it comes to women, you keep it aside. Is it clear? Very clear? Now I want all three to be conditioned in the right way, In Sha Allah. Look at the right places. Right places are on the table, ceiling, side wall.

# **Let's Become Effective Da'ees**

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## **Techniques of Islamic Public Speaking – III**

**Terminus, Eye Movement & Mike Handling**

**(Day 3 Session 3)**

### **LESSON 3 – EYE MOVEMENT – Part 2**

Point number four, I've covered. Look more at the target audience, non-Muslim questioner, who you're speaking to. At that time, you can give more look at the person who's asking the question. Or you want to convince a non-Muslim, or you know someone who is close to accepting Islam, or some big personality, or a Shaikh, or a prince, not princess. It's prince. Prince is there, king is there, you want to convince? May Allah give you opportunity to speak to these people. The higher they are, the more their followers and Alhamdulillah, you can do wonders.

I remember about one year three months back, I gave you a small incidence. I was then in Gambia, which I told you. It was one of the best receptions I got in my life in terms of honour, Alhamdulillah. Allah is the one to give Izzah, Haza Min Fazli Rabbi, but coming to the point, there were many questions asked to me. I realised that the president, he had a soft corner for Islam and Alhamdulillah. While we were speaking, when the time for Salah came, he walked for Salah, and all his cabinet ministers followed him. I've seen this very often in Saudi Arabia and other Gulf countries. I've never seen this, ever, in any other country outside Gulf.

Even Muslim country I've not seen that during Salah time the full cabinet is going for Salah. Maybe they may be going. I don't know, I have not seen. I was impressed. I said, "Let's give a push." I made it a point in the lecture as I kept on saying that the president is good, In Sha Allah, he'll make this into an Islamic country, into Islamic republic. I told him personally many times and he was smiling, In Sha Allah, the day will come. In Sha Allah, the day will come. Just about three weeks back, there was an announcement that the president of The Gambia have converted the Republic of Gambia into the Islamic Republic of Gambia. It is the first Islamic republic country in the whole of Africa.

We have to try our level best what we can do to get these people closer to Allah Subhanahu Wa Ta'ala. He's a good Muslim, Alhamdulillah. Not that he was far away, but closer the better and he has a good following. 20 years back, he took the country by power. He was a commander at the age of 29. He takes the country by power, has election after two years, wins with about 54% majority. Again after five years



election, then 60% won. Then again, then again. Then last was 74% majority. So an opportunity lost you will never get it.

Maximum what can be done, I can be kicked out of the country what else? Maybe if not more, even a small percentage we were instrumental in making or giving it a thought whatever the percentage maybe Allahu A'alam, Allah knows the best. Alhamdulillah. So you as a Da'ee should make the best use of the opportunity and Allah Subhanahu Wa Ta'ala is there to help. If Allah is with you none can overcome you. If Allah forsakes you, who's there then you can help you, so let the believers put their trust in Allah Subhanahu Wa Ta'ala. Talking about target audiences.

Point number five, you may draw attention of a person in the audience by looking at him directly, however if this person continues to disturb or distract, it may be advisable at such times to ignore the distraction and continue your talk. If you are talking and told you that if he's disturbing you look at him he will stop, but if he doesn't stop, don't waste your time, don't look at him. But if he's really disturbing you you stop your talk and say, "Please brother you are disturbing me, if you want to speak please go out and speak." Two options, if the disturbance can be overlooked overlook if it can't be overlooked and it's causing a problem to you, "Brother, please could you go out and talk?" No problem. "Ah, how can you be so harsh?" "I'm saying please."

Rather than your lecture being disturbed, but say confidently, "You know brother, I am actually getting disturbed and is it possible that you can go out?" "No it's not possible." Say please but say with confidence. There's something please with confidence or without confidence. "Please brother can you please go out I'm getting disturbed?" Say it confident. If you're going to half-heartedly he may say, "No." What are you going to do then? You never thought of it? You should be prepared for any situation, speaking directly to the point, and we'll come to it later on, so there're many such situations. Point number six, it will be helpful to you and enhance your confidence if you look more at those sections of the audience that appear to be supportive and attentive. This is very important specially to a person who's new in the field.

If you aren't very experienced while giving a talk you realise some people are nodding, some people are smiling, so you look at them you feel happy. That gives you more self-confidence. You should be able to make out between a smirk and a smile. Some people smirk. You know the difference between a smirk and a smile? They should not be making a jest of you. When you find audiences who are supportive, and nodding, and smiling, you look at them more.

If you look at them more they nod more and that gives you a confidence. Even if I'm experienced, if someone is on the audience and I look at him more because more chances he'll accept not that I feel happy, but yet I look at him more. Look at the target audiences, it increases your self-confidence, and it enhances your speech. If you note what I'm doing, we'll come to it later on, In Sha Allah.

Point number seven, do not look at or fix your gaze on the ceiling, floor, empty space, or above the heads of the audience. Do not look on top, or look on the floor, or look at the side wall continuously and talk. Many people day before yesterday were looking like that and talking. "The topic of my talk today is, I'm going to speak

on Taqwa." Now looking, the audience is there. Somebody looking at the camera and speaking. The audience is here not there. You can look at the camera but you can't look at the camera with the audience except if it breaks the rule of the Sharī'ah.

This exception is there if there are only ladies, then you have no option but to look at the ceiling, or at the floor, or at the side wall. Imagine if I give the complete lecture talking like that, will it be effective? With all the modulation, and the punctuation, and the gestures will it be effective? Yes or no? Who said, "I don't know."? I can't hear you respond. I don't know who said no and who said yes, so eye to eye contact is very important unless if it breaks the Sharī'ah.

Point number eight, if referring to your notes is unavoidable, then do not peep at them from far in an apologetic half-hearted manner, but instead hold them close to you and look at them properly in a dignified manner. Imagine if I have to say, "Now we are going to point number seven, do not look at or fix your gaze." I mean are you copying, how does it look? "Gaze or ceiling, floor, empty space, or the above heads." Everyone knows you're peeping, this is not examination that I don't want to be caught. There's no problem, look at it. Do not look at or fix the gaze on the ceiling, read directly, right or wrong? If you have to look at the notes, look at it confidently. [Hindu language] you're not robbing. If you have to rob, also rob confidently, I'm not telling you to rob. So that it's effective. If you have to look at it, then look at it. Don't peep.

Hold it close to you and look at them properly in a dignified manner. You may be losing some gestures, no problem. At least don't lose the confidence, and you can yet hold the audience with the notes.

Any questions on the eye movement? Yes, brother Ibrahim.

**Ibrahim:** Assalamu Alaikum.

**Dr Zakir Naik:** Wa Alaikum Assalam Wa Rahmatullahi Wa Barakatuhu.

**Ibrahim:** Shaikh, sometimes when you do Da'wah or make a lecture, when you are talking about specific topic like maybe Jahannam, hellfire or paradise, Al Jannah. When you're talking to someone and look right to his eyes and you are talking about the hell, Jahannam. He might think like, "Why he's pointing at me, why he's talking about me," he might doesn't like it, and sometimes when you're talking about paradise or something good, he might like it. Sometimes he want to hear more from you, and what's your point about this, Shaikh?

**Dr Zakir Naik:** Brother asked a question that when you're talking about Jahannam and look at someone, he may think that you are asking him or telling him that you may go to Jahannam, correct?

**Ibrahim:** Shaikh, not really that, he might get afraid or so from your talk or you feel like you are attacking him.

**Dr Zakir Naik:** If he's afraid from my talk, then I want him to be afraid. That's what my purpose is. Every man should be afraid of Jahannam, because hell is no joke. That's going to be a topic of my talk. It is there in my mind I haven't given it yet. He

should feel afraid, that means you're effective, but if you feel he's feeling a little bit insulted, "Brother, In Sha Allah you will not go to hell, In Sha Allah." If you realise he's very scared, "In Sha Allah, you will not go to hell." If he's a non-Muslim, "You will come to the straight path, Allah will give you Hidayah." No problem.

If you realise while talking, he thinks that you are insulting him or telling them, "You In Sha Allah will not go to hell." If you're talking about Jannah, "I'll pray to Allah Subhanahu Wa Ta'ala may Allah give you Hidayah so that you go to Jannah. If you feel anything you add. It may not be in the script of your lecture, it's not there in your script, but this is what you add, the salt. There should be some pinch of salt in the food, same in the lecture. Depending upon the situation the lecture cannot be verbatim like the notes it used to be at one time.

Initially fine, it should be exactly. Once you get experience because you don't have to recall, you don't have to think again, you're so used to giving lectures, even if you forget, no problem we'll come to it later on. You experience, the more the experience the more you can handle the situation, and more Allah helps you. If such a thought comes and you realise such a situation is there, you can directly address and this will get In Sha Allah, Allah will give Hidayah. Irrespective whether you're speaking about Jahannam or about Jannah, but if your talk of Jahannam does not make anyone scared so what is the use of your talk? Tell me.

You may say very politely, but Jahannam is Jahannam. "You know in Jahannam there is fire and in that fire, when your skin is roasted Allah will give you a fresh skin, every time it's roasted Allah will give you a fresh skin." But Jahannam is Jahannam. The person should feel scared, if he doesn't feel scared what is the use of your talk? Right or wrong? See, many a time people are very afraid to hurt someone else. Good. But many a time a father is cruel to be kind. That reminds me of that Shaikh Deedat, may Allah grant him Jannah, Alhamdulillah. He used to always tell, and that has happened with me also many a time, that whenever we used to go to give a talk, many a time the organiser used to say, "Shaikh Deedat, please speak with Hikmah." They're telling him what, "Be soft, don't be so tough. Shaikh, there are Christians here, so please speak with Hikmah." Now, he's an expert, you're calling an expert and then advising him. You're calling a doctor to treat your mother's heart attack and telling the doctor how to treat. That happens with us also.

Our country is different. Our country people are very soft. Whether you go to Malaysia, whether you go to Singapore, anywhere you go. Whether you go to Japan, my country is different. We have been to all these countries, not once, many times. All the other countries are different, my country is different. Same thing, you know questions and answers you have to --. Actually, all these people are scared. Why you have chosen the Da'ee, Khalaas? If you are scared then why did you call me bhai? Most of the time after the talk they are very happy. Same thing in Japan, can you speak to non-Muslim, can non-Muslim ask questions, what will happen? Never we had talk. In Korea, never in the history of Korea, we ever had Islamic public lecture.

When the students wanted to call me, the elders refused. They hire a hall of 400 people, you know no one will come, then they come to know Japan people will come more so they change it to a hall of 2,000 capacity in a Buddhist temple. I said no problem, Buddhist temple, I can give a talk. The Christian missionaries threatened

the Buddhist temple, if you allow Dr Zakir Naik to come, we'll attack. Two days before, they had to change the venue from Seoul to a new city Incheon, more than one and a half hours. They had no option only to hire a government indoor stadium of 6,000 capacity. I told Baba the first time Islamic talk, in Peace TV, the venue is coming Seoul, we're having the lecture Incheon, there is also an indoor stadium with a 400 capacity to 2,000 or 6.000. No, no, we have done SMS. What I do? I say camera here. If a small audience comes, you should-- We had a camera crew, all this and a camera crew, so we planned. I am going to keep the stage here. 6,000 is too big. At least this few hundred will come here, it will look good.

Alhamdulillah, with Allah's grace, 7,000 turn up. Believe me, all those elders who are against the youngsters they said, "What a good work you did, Maasha Allah, excellent." Same thing in Japan, afraid to call. Coming back to Hikmah, if you read, who knows the context of Ud'u Ilaa Sabeeli Rabbika Bil Hikmah? Context. Who knows the verse Ud'u Ilaa Sabeeli Rabbika Bil Hikmah? Who knows that verse? Who knows,

Ud'u Ilaa Sabeeli Rabbika BilHikmahti Walmaw 'Izatil Hasanati Wa Jaadilhum Billatee Hiya Ahsan?

Who knows? Only one, two, three, four, five, six, seven, seven people know, eight, eight people know. How many people know the context, few verses before, few verses after? Very famous verse. Most of the Da'ees know it. Invite all to the way of thy Lord with wisdom and beautiful preaching, and argue with them, and reason with them in the ways that are best most gracious. Surah An Nahl chapter 16 verse 125. Who knows the context? No try. We have lack of time. If you know it, you know it. No try. We have lack of time. If you know it, you know it, or you don't know it.

Who knows the context? Raise your hand. Arsh, you are Ahafiz of Quran. Didn't do Muraaja properly, Fariq, Hafiz al Quran. How many people Hafiz al Quran? Raise your hand. How many people Hafiz al Quran? One, two, three. Three people, Maasha Allah. Normally, if you are Hafiz al Quran, I say put your hand down, because I don't want to compete with Hafiz al Quran. Hafiz al Quran means they know. For context of Surah An Nahl chapter 16 verse 125, if you go a few verses before, Surah An Nahl chapter 16 verse 119, 120, it starts with saying,

"In Prophet Ibrahim (pbuh) is a beautiful example,"

the verse starts with that. "In Prophet Ibrahim (pbuh), is a beautiful example," talks about Ibrahim Alaihis Salam. What is the example? You have to go cross-reference. Best commentary of the Quran is the Quran itself. The best commentary of the Quran is the Quran itself. The second-best commentary is the authentic Hadith.

Now, when you cross-reference, you come to know Ibrahim Alaihis Salam. What did he do? He went into the temple and he broke the idols. That means Allah is telling you, when required, if you have to go inside the Kaaba and break the idol, that is Hikmah. Everyone's mouth is shut, only one person is here. Hikmah means wisdom. Many of us think Hikmah means speaking softly. Hikmah doesn't mean speaking softly, Hikmah means wisdom. Most of the time it may be you have to speak softly, I agree, but not always. Hikmah means speaking softly or wisdom? What does it mean? Wisdom. But most people think wisdom means speaking softly. I will give you

an example, brother Zamri, day before yesterday, I was using Hikmah. Many of you thought I was being tough, many thought that, khalaas, Zamir Vinoth.

Even he may be thinking, "Where I have got stuck here now?" I want to break the ice, my job here is to make you a Da'ee, correct? With being tough or without being tough. If you can become Da'ee with being tough, Alhamdulillah. Without being tough, also Alhamdulillah. Our main purpose to come here is to be an effective Da'ee In Sha Allah with Allah's help. Hikmah is how you deliver the message, not always being soft. I do agree, most of the time you have to be soft, and most of the time I am soft. When you ask the person, the host tells you, "Dr Zakir, speak with Hikmah," I will ask him where does it say? What is the context? Hikmah means to deliver the message. They should accept the message of Allah Subhanahu Wa Ta'ala. Most of the time you may have to be kind, sometime you have to be tough, sometime you may have to use the stick. As long as you are able to convey the message and if he accepts it, Allah gives him Hidaayah, Alhamdulillah. Are there any other questions? Any questions on the eye movement?

**Hisham:** Bismillah. Once again I humbly apologize. My question is, when you handle a Jama'ah and they are in front of you, you say that it's haram to look at them, so should we just look at the side and then talk to them? Or say they suddenly came to you and then it's talking about an accident, something got hurt, and then you look at them. I'm sorry. Then secondly, if I were to help the female Jama'ah up the bus to the wheelchair--

**Dr Zakir Naik:** Female Jama'ah?

**Hisham:** Naam, female Jama'ah,

**Dr Zakir Naik:** Jama'at or Jama'ah? Jama'ah is congregation.

**Hisham:** I'm sorry.

**Dr Zakir Naik:** Are you using Malay word or Singaporean word? Jama'ah in Arabic means congregation.

**Hisham:** That means a pilgrim. Can I-- A pilgrim.

**Dr Zakir Naik:** A pilgrim, Hujjaj.

**Hisham:** Hujjaj.

**Dr Zakir Naik:** Hajji, Hajjan.

**Hisham:** Hajjan. Yes. Number one, I love to help and number two, because maybe I am employed as a tour leader, so it's my work. How do I address this, like helping a Hujja or Hajjan, up the bus or to the wheelchair?

**Dr Zakir Naik:** We are asking the question, because he is involved in the tour department or a Hajj tour or a Umrah tour. If there are lady Hujjaj who go for Hajj, do you mean to say when I address, I should not look at them? Yes, you should not look at them. If suppose they have an accident and you have to help them, that comes under the category of emergency which I told earlier, that if a lady is sick and cannot

find a female doctor, and if she has to go to a male doctor, it is permitted for the male doctor to look at her. If her life is in danger and at that time you assist her or even pick her up, no problem. Even while picking up, don't look at her too much. Look at that much, you're required to pick her up. You understand? Pick her up, but don't feast on a beauty. If you are a tour leader, you can address the ladies without looking at them. If you stare at them, it is haram. If you cannot do it, change your job. They'll have to appoint. If it's a Muslim tour agency, which I assume, tell the boss, appoint a lady for the ladies, gent for the gents.

**Hisham:** If so happens the Hajjan is in front of me, and she needs just assistance to the wheelchair or up the bus, do I move away and wait for say a female to come up or I--

**Dr Zakir Naik:** If you are going for a Hajj tour and if you know ladies are there, it is compulsory you should have a lady assistant with you. If it's an emergency on the way, you have no problem. When you know you have ladies who require assistance, and you don't have a lady with you, that means the Hajj tour is not doing a proper job. They don't know the Sharia. I'm talking about emergency. You are walking on the street and some lady has an accident. Go ahead, no problem. You're going for Hajj tour, you know very well ladies require assistant and you don't have a lady assistant, that is wrong.

**Hisham:** I'm really sorry. How do you say to those pushing the chair in doing the Sa'ee?

**Dr Zakir Naik:** Pushing chair is different. When they're pushing the chair, they aren't looking at them and neither are they touching them. Some may be touching, they're doing wrong, because our beloved Prophet, Sallallahu Alaihi Wasallam, said that, "Any man touches non-mahram woman, that part is burn in hell." It's Hadith of Tirmidhi. It's a Sahih Hadith. In that case, the relatives who bring the lady should put the lady on the chair and that man can push. Push is no problem. He's not pushing the lady, he's pushing the chair. Now there's an electronic chair, battery operated. No problem, all options are there. Hope that answers the question.

**Hisham:** Jazakallah khair, doctor.

**Dr Zakir Naik:** Waiyyaakum. Hope you advise your boss of your company that he appoints a good lady and you avoid doing things that you're not allowed.

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#### **Terminus, Eye Movement & Mike Handling**

**(Day 3 Session 3)**

#### **LESSON 4 – MIKE HANDLING**

We come to the seventh category, that is mic handling.

Number one, if possible, prior to the commencement of the programme, adjust the equalizer, treble, bass, high, mid, low. That's quality of the tone suitable to your voice. That means before you come to the venue, where you're going to give a talk, see to it before you come on the stage, you adjust. If you heard me to the morning, I said, Rashid-- Rashid is the person in charge of the sound recording. Bass, low, frequency high. I have a certain type of quality of my sound. I was giving him instructions. That part I'll edit in the video. No problem. It'll not come.

Let there be a disturbance for 10 seconds. The full day goes well. The sound is clear. I get the feedback, there are monitor speakers. More in detail about sound, we will discuss in the public address system, but before you come, see to it that the tone is adjusted. If you have chance, you can come before the audience come. If you have time, if the audience coming at two o'clock, you come at one o'clock, do a testing of the microphone. That's the best. Come and have a look at the venue. We'll discuss that. Point number two, always insist that the mic be fixed on the floor stand without a podium. This is a mic stand from the floor without a podium. Insist on it. Most of the people will give you a podium.

We have to mention in advance that I speak on the microphone, which is on the floor stand right from the ground to the top without a podium. Because if they get a podium and the microphone is fixed, then to adjust it becomes difficult. Point number three, adjust the mic according to your height before the programme begins. Before the programme begins, if you can come in advance and adjust, that's the best. If the mic is not adjusted before the programme, do it before beginning your speech. It's better to spend a few seconds at the start rather than being uncomfortable throughout the speech or to disturb your speech in between to adjust the mic. You might have noticed that whenever I come on the stage, almost all the time, unless the microphone is kept the same, I come and adjust the microphone. This is a Da'ee's weapon. The microphone is my weapon. I have to see to it that it's adjusted to my height.

Many a time the people come and speak even if it's not adjusted. If the microphone is like that, then I come and say, "I welcome all of you through the Islamic greetings." I have my terminus. My terminus is there and my modulation is also very good. I'm going talk on Quran and modern science. Allah says in the Quran in Surah Al-Anbiya', Chapter number 21. How does it look? Doesn't look good? At least I'm doing a proper job. Most of the others will come and speak like that. Today I'm going to give a speech on Quran and modern science. Someone has to come in adjust the microphone. Or while speaking, I'm going give a lecture on Quran, every two minutes I'm touching. Why touch? Stop.

Waste a few seconds before beginning your speech rather than be uncomfortable throughout the speech. Whether it's for half an hour, an hour, whatever it is.

First thing you do when you come on the stage, if you're sitting on the table, clear the table that has been discussed. When you come to the microphone, see that the microphone is properly adjusted. Adjusted means the direction of the microphone should be pointing towards my mouth. The distance is important. Approximately two inches. There is a normal time it can go close, it can go far. We'll come to it later on. The microphone should not cover your face. The position is correct and you can hear me. When it's covering my face, you cannot see my facial expression completely. Even the camera cannot see it. On the camera, it's obstructing. The sound is fine. It should be such a way that the direction is there towards, but it's coming from bottom to top. This will come somewhere close to my beard level, chin level. It's still obstructing my beard. Maasha Allah. My face is clear.

Even besides the distance, even the positioning and the angle is very important. Throughout the speech, under the normal circumstances, this distance is maintained. I may look here, I may look there, I'm moving from my hip, but my distance from the microphone remains the same unless I do it purposely. We'll come to it later on. Otherwise, if I keep on speaking, going here and there, then you can make out that when I'm speaking here, it's not being heard correctly and here now it becomes out. Now it becomes soft. Now it's not very clear. People keep on going from here to there and you can see that the sound also keeps on moving up and down.

If I turn, my distance and my direction is always maintained. If I'm looking here, it's maintained. The voice is not changing. I don't want it to change. I can modulate, I can go up, I can go down. This distance is very important, which is not done by most of the speakers. This becomes natural once you're used to it. It'll be difficult for me not to speak in the microphone. It has become a second nature. Why? Because of experience. The more lectures you do. If you are used to giving lectures without following the techniques, you'll continue it to the end of your life. Technique and implementation, it'll bring a great change. If the mic has on, off switch, check that it's on the on position. If it's a very professional microphone, it'll not have on-off switch. Some of them have.

The very cheap microphones always have, or most of the time have. The hand microphones normally don't have a switch unless it is ordered, because they don't believe that someone should come and switch it on. It's all done professionally from inside. This is a wired microphone, unlike the cordless microphone. The mic should not cover your face as it would obstruct the view of the audience and the video



shooting. Point number seven, your mouth should be a few inches away from the mic, not too close, not too far, distance also depends on the sensitivity of the mic. You heard me, I said that increase the volume. I said, "Increase the gain." Increase the gain is technical lingo. Increase the gain means increase the volume. Gain is a technical word. How to do that, we will discuss in the Public address system. Point number nine, sometimes for emphasis, you may move your mouth close to the mic without raising your voice. Sometimes you move your mouth close to the microphone for emphasis without raising your voice. I'd like to give a very good example.

All of you might have seen the debate of Shaikh Ahmed Deedat and Reverend Jimmy Swaggart. He says in his speech, talking about a man, a person who was possessed by Satan and someone is praying for that man. That man prays, "I pray to Muhammad, come out of thee," nothing happened. "I pray to Muhammad, come out of thee," nothing happened. Then he said, "I pray to Jesus, come out of thee," and the man was cured. Did you notice the modulation? I am going high-pitched to talk about Sallallahu Alaihi Wasallam. "I pray in the name of Muhammad, come out of thee," and nothing happening. Now, for Jesus Christ, pbuh, he's showing a contrast. He is coming close, "I pray in the name of Jesus, come out of thee." See the impact? For Muhammad Sallallahu Alaihi Wasallam, he is shouting. It doesn't mean most of our speakers when you shouting is very good.

Actually, when you show a contrast, it has a different impact. What he says, I don't agree, but his modulation is excellent. Then he says, "You would have prayed in the name of any other prophet, would have done no better, whether Abraham, whether Moses." That means all of them are prophets and Jesus is, Nauzubillah, God. See the modulation, hear the modulation. Now, this is an art. Most of the time, those who shout, they keep on shouting. We will come to the pitch and tone later on. Here, because I want to pay emphasis, I come closer, I reduce my voice, the tone changes. "I pray in the name of Jesus, come out of thee," and the man is cured. Reverend Jimmy Swaggart, he is a master in public speaking. Alhamdulillah, we will come to it later on when we deal with the debating section. Point number nine, you can change the distance, come closer for emphasis.

Always loud is not emphasis. We shall come to the modulation later on. Point number 10, the mouth should always be pointing towards the mic throughout the speech and should not vary at any point. I showed you how it is done. Point number 11, if you have to look in another direction, for example, towards the chairman who is sitting behind the stage, take a side step forward and then look at the chairman, speak into the mic directly and not away from the mic. Many times when we address, "And I welcome the chairman Mr. so and so," when you are addressing to someone and looking, this does not change, the direction should be, the mouth should direct towards the microphone. You take a step forward and you continue, "I welcome the chairperson, Mr. Mohammed or Mr. so and so, to this august gathering."

The voice has not changed, I have taken a step forward, the distance is the same, I am looking at the chairman, he is feeling comfortable, and then I am coming back to the audience. No change. Which is better? "I welcome the chairman." It is very common. Your direction of your mouth towards the microphone should always remain the same. If you have to break it, then you stop your speech. Don't continue. There are occasions which we will come to it later on. Wherever you are looking, if you have to step forward as I told you earlier, do it professionally. Take a step

forward, no problem, keep on speaking, look at him, welcome him, no problem. Address him, 1 second, 2 seconds, 10 seconds, no problem. Come back, look here again. Again my feet come back. Again I am in the same position, no problem.

Again, I continue, my gestures are there. There is no change in the voice, the modulation continues, there is no break in continuity and even the audience is there, 5,000, 10,000, 100,000. Your distance remains the same, your direction into the microphone remains the same. One very important point, that many a time, if there is a chief guest and there are thousands of people, half the time the speaker is looking at the chief guest. For what? I don't know why. Why do you have to look at the chief guest for? Fine, while you are addressing him, look at him once, maybe twice or thrice, but the audience is there. Unless you know that if I look at him and he is in a very big pose and he will change the full-- Alhamdulillah. Then you can let go the 1,000 people and concentrate on him. That's not the case. The speaker calls the chief guest and he is more interested in impressing the chief guest. Keep the chief guest down, no problem. Bring him on the stage, give him the plaque, what you want to give and let him sit down.

If he sits down, he can hear you better. All our conferences, no chief guest sits on the stage. You want to call him, he gives his address and goes down to VIP, sit down. We have a habit, he should be on the stage, for what? Point number 12, do not speak when your mouth moves away from the mic, for example, while picking up the notes. See, whenever I'm picking up the notes, do you find there is a break in my voice? No, because I shut my mouth. There were many of you who came, some of you, not many, giving a speech, "and I'm going to give a speech on the Quran and the Bible. The Quran is the word of Almighty God. This is the Quran which you have to follow." Maybe you're saying something, Bible, Quran.

They may hear Bible is the word of God, you don't know. You start with saying, "Bible is not the word of God and Quran is the word of God." You heard Bible is the word of God, correct? Right or wrong? I am saying, "Bible is not the word of God and Quran is the word of God." What did you hear? Bible is the word of God. Maasha Allah. No? Yes or no? Yes, Bible is the word of God. Sorry? Oh, give the microphone to Brother Chan.

**Brother Chan:** It is not what you said, but it is what the audience heard. When you move away, it couldn't be heard.

**Dr Zakir Naik:** What did you hear?

**Brother Chan:** The audience hear that you say Bible--

**Dr Zakir Naik:** Bible is the word of God.

**Brother Chan:** Yes.

**Dr Zakir Naik:** Alhamdulillah. No, Astaghfirullah.

**Brother Chan:** Astaghfirullah. [chuckles]

**Dr Zakir Naik:** When you move away from the microphone, stop speaking. Want to keep your mouth open, keep, no problem, but stop speaking. Now, once you are

used to it, if you tell me to speak when my mouth moves, I will not, because I am used to it. It becomes my second nature. Initially, you may have to do it with intention, with thinking, I should keep my mouth shut. Now, because you do it so often, the moment the mouth moves away, my speech stops. My brain says, stop talking, pick it up, again start. It is all natural. There is no effort put at all, not even 0.1%. Maybe 0.00001%. Experience. While speaking you want to pick up, no problem.

Take your time, don't be in a hurry. Take your time. No one is running away. If you have the grip of the audience, no one will leave. Once you pick up and if half the lecture you have your Quran in the hand, what's happening? Half of the lecture your gestures are gone. Fine. You want to show it, show it. When it's over, keep it back. Don't get stuck with it. Keep the Quran here. Correct? Showing is good. Showing the book is good. It helps you. It breaks the monotony. Mic handling is very important.

Point number 13, never hold the mic on the stand while speaking. Some people have the habit. It's my pleasure to come to Bombay. I just reached Bombay yesterday. I'm used to having the other public speaking skills, so I'm doing it well. Otherwise, it looks very bad. Some people come very close and talk like that. You're not supposed to talk like that, you're supposed to talk like that in certain times. We'll discuss later on.

Many people tell me, "Voice is not clear, come closer." That person doesn't know head nor tail about audio system. I'm not supposed to come so close. Yes, there are different mics meant to come so close. We'll discuss later on. The singers come so close. I'm not a singer. I'm a public speaker. A different microphone model number is meant for speaking that way for singing, not for speech. The chip inside is different. You can spend days only on talking on public address system. When we have 10 stages, one can go only for audio system, about the mixer, about the equalizer, about how many bands in it is, how many buses it has got, how many hours it has got, how many auxiliary it has got. The more you know, the more you will know how to speak.

If you know what is audio and what is technology, the more you know the more professional will you be in speaking. Avoid giving a talk with a handheld mic. Since the gestures become restricted, there's a tendency for the hand to move there by creating variations in sound. That means, the handheld microphone, the disadvantage is that half your gestures are gone, more than half, one hand is stuck, but the gestures become less than 50%, and the distance may keep on changing. Unless you want to dance on the stage, that's the best. I don't intend dancing. Yes, if you're doing an Islamic Nasheed, very good. We had in our conference, Maasha Allah, Zain Bhikha, Salaah Bukhatir, Abdullah Rolle. They're singers. They have it close, good. They don't dance, but they walk on the stage. No problem.

How to use a handheld microphone, is a different technique. How to use it? Most of the people [tapping mic] you're spoiling their mic. Why you're beating the poor mic? Someone gives you a tak, tak, do you like it? Tak, tak, do you like it? Brother, someone give you a hammering on the head, do you like it? If you're sleeping and someone wants to wake you up, what do you do? Hammer, head? What do you do? You may shout. [blows] You want to check the microphone? [blows] You might have heard me doing [blows]. Mic doesn't get spoiled. I'm checking whether the

microphone is on or off. Hello? Hello? Testing mic, 1, 2, 3, testing mic, 1, 2, 3. Hello, Bismillah, Bismillah, Bismillah. Which is more professional?

When a person comes on the stage, we come to know whether the speaker is professional or not. Hello? Hello? [tapping mic], thak, thak, thak. The moment the speaker comes, you come to know he is professional or not. He may have given a thousand lectures, but the poor person hasn't been taught to handle a microphone. Unfortunately, I don't know of a single organization in the full Islamic world that trains people professionally regarding public speaking and mic handling. Yes, there are many of our students who have gone and many are copying now, Alhamdulillah, but they copy half-baked.

When you get a microphone, I do not object to anyone. In future, what do you do? [blows] You come to know it's working or not. [blows] Get it in the hand. [blows] Okay? No, tak, tak, tak. Is it clear? Yes or no? Be a professional. You're coming on the television. You want to be the future Da'ees, you already are many of you, Alhamdulillah. Future, effective Da'ees, In Sha Allah.

You might have noticed when I come here, I want to check, you blow, softly. [blows] I can keep on blowing. I don't have to bang it. I don't have to blow so hard, I'm telling you, that doesn't mean blowing is not effective. Blowing, you can come to know more whether it's on or not other than tapping, tak, tak, tak. Tapping, many a time it's on, you will not realise it's on, but with blowing, you will come to know. Little effort. Professional. No, check mic, 1, 2, 3, check mic, 1, 2, 3. Jack and Jill went up the hill. What Jack and Jill? I'm not saying what they say is Haram. I cannot repeat it here.

How they check microphones? Some Islamic people, Alhamdulillah Rabbil Aalameen, Bismillah, Bismillah, Bismillah, Bismillah. What? Check mic 1,2,3, Bismillah, check mic 1,2, 3. Yes, if you want to check your tone, yes, there's something like checking your tone and the highs, that time you have to speak. If I come, I say some verses or how I'm going to start? Alhamdulillah, Wassalatu As-Salam, and I come and I say, "Increase the highs, decrease the highs, lower it, increase the base, gain."

There was a time I remember when we used to go to these Islamic organization that called us, I had to adjust my microphone and come up on the stage. Again, now, we have crews coming so no problem. The microphone is very important. Handling the microphone very important. Anyone has any questions regarding mic handling? Yes, Fariq.

**Fariq Naik:** Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu.

**Dr Zakir Naik:** Walaikum As-Salam Wa Rahmatullahi Wa Barakatuhu.

**Fariq Naik:** As we were learning the point on if we want to address the chairman or any chief guest who's sitting on the stage, so you take a step forward and address. What if in certain circumstances, which normally would not happen if the chairman or the chief gets a sitting right behind us or in fact diagonally opposite facing our back, so then how will we do it? If it's important to address him in a way, so should we yet address him in a way or just avoid it?

**Dr Zakir Naik:** If the chairman is right behind you, yet you can do the same. For example, here, also, I can speak, if you're right behind me, I can yet speak. I can see here. Now, you take a much further step. You are showing your back to the audience which is not good, but if you want to do it, yet your voice will remain the same. Hear the sound? Sound is same. I can see. I can see behind opposite here. You can, but it will require a bit more training. The more you have to turn, the more professional you have to be, and you can look into his eyes, or just address that the chairman, I said so and so, no problem, but do you really want to look into him, yet you can look into him. Here, I'm looking into him and my sound is the same. If he's in the front, then I will come, Shiekh, so and so. No problem. If he's in the front, look at him directly.

**Fariq Naik:** Can we remove the mic and then turn properly and look at him and then talk?

**Dr Zakir Naik:** No, no, please don't do that. Remove the mic, everything will come off, the label, everything, khalas. This microphone is all adjusted. Why remove?

**Fariq Naik:** If it's a wireless or something.

**Dr Zakir Naik:** Why I remove? Even if you remove, you'll have to turn or not? Even if you have to remove, you have to turn. All the more reason more back will be there. Even if you remove, it has no advantage. In fact, removing, then turning, then putting back, same thing can be done. If you're left side, then left side. You want to go on the left side, yet the left side is there, yet I'm speaking, yet I'm continuing, but one thing you note, if you note the distance of mine, reduced. I didn't maintain the distance now. That is the point to be noted.

Now, I'm maintaining my distance, correct? When I go behind, because the sound is not that same as speaking from the front, you notice that my mouth is closer to the microphone than before. Do you understand? Because from behind, it doesn't catch that well. There's a chip in the microphone. There are three types of chips that are there in the microphone. One is called as omni, one is called as cardioid, one is called as super cardioid. Does anybody know what's super cardioid? Cardioid? It's not heart surgery here. The super cardioid microphones are one-direction microphones, only one. This is it. The advantage of this is, no other sound can be heard. If there's a traffic going on, you can only hear the person speaking in one direction. It's a unidirectional microphone, super cardioid. Only here. Then this cardioid which a little bit it allows other sound to come. Omni is from all direction.

Those microphones which are placed on the table and you press a button and speak, these lapel microphones, they're mainly omni. They can be super cardioid also, not that they can't. The microphones that are laid on the table, flat microphones, and you press the button and you speak, those are mainly omnidirectional. They pick up from different directions.

This is the super cardioid, chip. You can remove the top and change the chip. If you tell this to someone, this is going on a different level. We'll discuss, *In Sha Allah*, if time permits, in the public address system. Depending on the question, the level keeps on changing of answering. As I told you, if I want, only on public address system I can speak for a few days. Time will not permit us, but if a question is asked,

we have to answer. Any other questions on mic handling? Okay. We'll have a question, then we'll have a short break and then come back. Yes, brother.

**Firdaus:** Salaam Alaikum, doctor.

**Dr Zakir Naik:** Wa Alaikum Salaam Wa Rahmatullahi Wa Barakatuhu.

**Firdaus:** Will you recommend us maybe to have or to purchase our own mic or speaker? Back in Malaysia, most of the places that we went for talk and so on, the system is not that good, and as well as the mic. What is your suggestions on that?

**Dr Zakir Naik:** Brother asked the question that should we have our own microphone system. If you can afford, you should have, depending on your budget. It can be small, it can be big. It can be very big. I have my own microphone system. When I travel anywhere in the world, even if the king calls me, I use my microphone. At least the microphone for my recording is my own. Normally we give a list that this is what we want in the public address system. Public address.

There are two types of microphones. One, this is directly attached. When it goes from here, it splits into two. One goes into the recording, one goes into public address system. Both are ours here. When we travel, if you're giving a lecture for 10,000 people, for me to carry everything, it's difficult. Very heavy. My microphone system, I carry my mixer. This microphone is mine. It's a good quality expensive microphone. The mixer is mine. I can give out to the PA system.

I don't carry my full PA system, but I carry my monitor speakers. When I have the monitor speakers with me, which we shall discuss later, irrespective whether the sound you can hear or not, I am happy. Suppose the PA system is not good. I'm least bothered. I am hearing my sound, I am modulating, my recording is good. There are 100 million people watching on Peace TV, it's secured. 20 people, 30 people, 1000 people not listening, I'm not bothered. I want to be bothered, but they organise the thing.

Whenever I travel, I have my microphone. I have my stand also. I can rely on their stand which go like that slowly. Some stands after few minutes, so you then have to speak (mumbling) you put on top. Every two minutes, then you have to touch and speak. This is an emergency. Whenever I travel, whenever I get speech, I've my own stand, own microphone, own monitor speaker, and own mixer for recording.

For public address, in Bombay, in India, we carry. Outside India, we don't carry. Many a times we hire. When we speak to the audio technician, we know what to talk. They may say, "We have got the best of microphone system." I had gone to Mauritius. I was giving a talk. The microphone system was atrocious. It's mentioned in advance, 'not a good microphone system.'

They say, "Mauritius doesn't have good mic system." I told Shaikh, I was walking down this hall in the evening. They're selling alcohol. What wonderful microphone system. What wonderful speakers. You're saying Mauritius doesn't have. Then don't sell alcohol." They have the best of system. You want to deliver the speech. How many people? Hardly few people there. Here you have 1,000 people gathered for the speech and hiring a system is very cheap.

Hiring a sound system is not expensive, especially if it's for 1,000, 2,000 people. If it's 100,000, it costs money. We will come to it more in detail when we discuss about public address system. In Sha Allah, we'll have a short break. We'll break for Salah and then have tea, In Sha Allah. Asr Salah and then tea.

We come back at 5:20 or 5:25? 5:25? 5:25 means 45 minutes. 25, 30, yes, 45 minutes. 5:25. 5:20 we'll make it. Or 40 minutes. 5:20, *In Sha Allah*, we'll get back here. 5 minutes less than usual, we'll offer our Asr Salaah, which is smaller than the Zuhr Salah. Zuhr Salaah got more Sunnah Salaah than Asr Salaah. In Sha Allah, for the Asr Salah, have the tea and come back at 5:20, In Sha Allah.

Wa Aakhiru Da'wana, Alhamdulillah Rabbil Aalameen.