

STUDY GUIDE



**AL HIDAAYAH**

The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith



*Characteristics*  
**OF A CALLER PART 2**

SHAIKH ABDUR RAHEEM GREEN

From the Series: Characteristics of the Caller

# COURSE OUTLINE



## COURSE TOPICS

1. Controlling Our Anger I
2. Prophet's Control of Anger
3. Controlling Our Anger II
4. The Test of Da'wah
5. Naseehah I
6. Concept of Naseehah
7. Naseehah and Da'wah
8. Naseehah II
9. Mercy and Forgiveness
10. Reward and Status of Forgiveness
11. Patience and Perseverance
12. Rationale behind Trials

# COURSE OUTLINE



## COURSE OBJECTIVES:

1. To enable the learner to embody the characteristics that befit the Da'ee and to get rid of the characteristics that do not befit the Da'ee
2. To learn the factors for successful Da'wah
3. To enable the learner to do Da'wah while ready to undergo the hardest experiences for it

## QUESTION AND ANSWER BUCKET

## TRANSCRIPTS

## ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

# COURSE OUTLINE



## **COURSE DURATION**

Video – 2 hours 5 min

Study Guide – 30 min

Assessment – 15 min

Total Duration – 2 hours 50 min



LESSON 1

**CHARACTERISTICS  
OF THE CALLER**  
PART 7



1

## CONTROLLING OUR ANGER I

All characteristics, even the ones that we usually associate with negative things have an important positive dimension, and indeed, are important as part of our makeup in order to help us survive and thrive as human beings. Therefore, what is required of a believer is to control rather than eliminate such characteristics.



## Prophet's Warning of Anger

As a Caller to Islaam, controlling anger is even more important. Abu Hurayrah narrated that a man came to the Prophet Sallallahu Alaihi Wa Salam, and asked for advice. And the Prophet said to him, ***“Don't get angry”***. The man repeated the same request three times for advice, and every time the prophet repeated the same ***“Don't get angry”***.

This is because many forbidden things originate from anger, such as murder, violence, tyranny, wrongdoing, aggression, and many types of speech that are forbidden, like slander, cursing, obscenity, oaths, and things such as divorce, and other things that a person will say or do and finally regret.





More dangerously, Anger can even lead to disbelief, as was the case with Jibillah Bin Al Ayham. Jibillah Bin Al Ayham was a king. And this king was one day making Tawaf around the Ka'bah, and a man stepped on his robe. So, this king Jibillah slapped the man. Now this man came and complained to Omar ibn Al Khattab. And Omar gave this man who had been slapped the choice to either forgive or slap the king. So, the man chose to retaliate. So, Omar allowed the man to slap the king back. So, Jibillah, protested because he was a king. And Omar said: You are the same in Islaam. So, when this king Jibillah heard this, he became enraged, and left Islaam, due to his anger.





Sometimes, when angry, a person may even make Dua against themselves or against their children or property. The best thing is to keep silent when angry. Ataa', who was a student of Abdullah ibn Abbas, said, "Nothing makes people of knowledge weep at the end of their lives more than a fit of anger, which takes one of them over and ruins the work of 50, 60 or 70 years.



## **Prophet's Warning of Anger**

Ayeshah has mentioned that the Prophet Sallallahu Alaihi Wa Sallam never struck a servant or a woman. He never hit a slave. And there was a young boy who served him called Anas. He said that he served the Prophet Sallallahu Alaihi Wa Sallam for 10 years, but he never even said to him any word of contempt or displeasure with him.

The Prophet, Sallallahu Alaihi Wa Sallam, sometimes got angry as humans do. But he would get angry only for the sake of Allaah, when any of Allaah's limits are transgressed.



2

## PROPHET'S CONTROL OF ANGER

However, he did not allow his anger to make him depart from sound judgment, or right conduct. And he never allowed his anger to make him depart from treating people in the right way. He would not complain directly when someone offended him personally. For example, there is an incident when Abdullah Bin Mas'ood told him about a man who said that the Prophet Sallallahu Alaihi Wa Sallam's division of spoils was not a division by which the pleasure of Allaah was intended. So, when the Prophet Sallallahu Alaihi Wa Sallam heard this, His face changed but did not react wrongly. He only said, ***“Moses was caused more trouble than this, and he was patient”***.



This person was accusing the prophet of not maintaining Allaah's command in the way he was dividing the spoils of war.



Allaah says in the Qur'aan (5:2): Do not let your hatred of a people incite you to transgress. In another verse, Allaah says: Do not let ill will towards any people incite you to be unjust. Be just; that is nearest to Taqwa (God-consciousness). This is more direly required by a Da'ee (a person inviting people to Islaam). This is because in many situations, a Da'ee meets people who insult Allaah, the Prophet Sallallahu Alaihi Wa Salam, or Islaam. If he lets anger overcome him, it will most certainly defeat the objective of Da'wah. His anger will frighten people away from him.



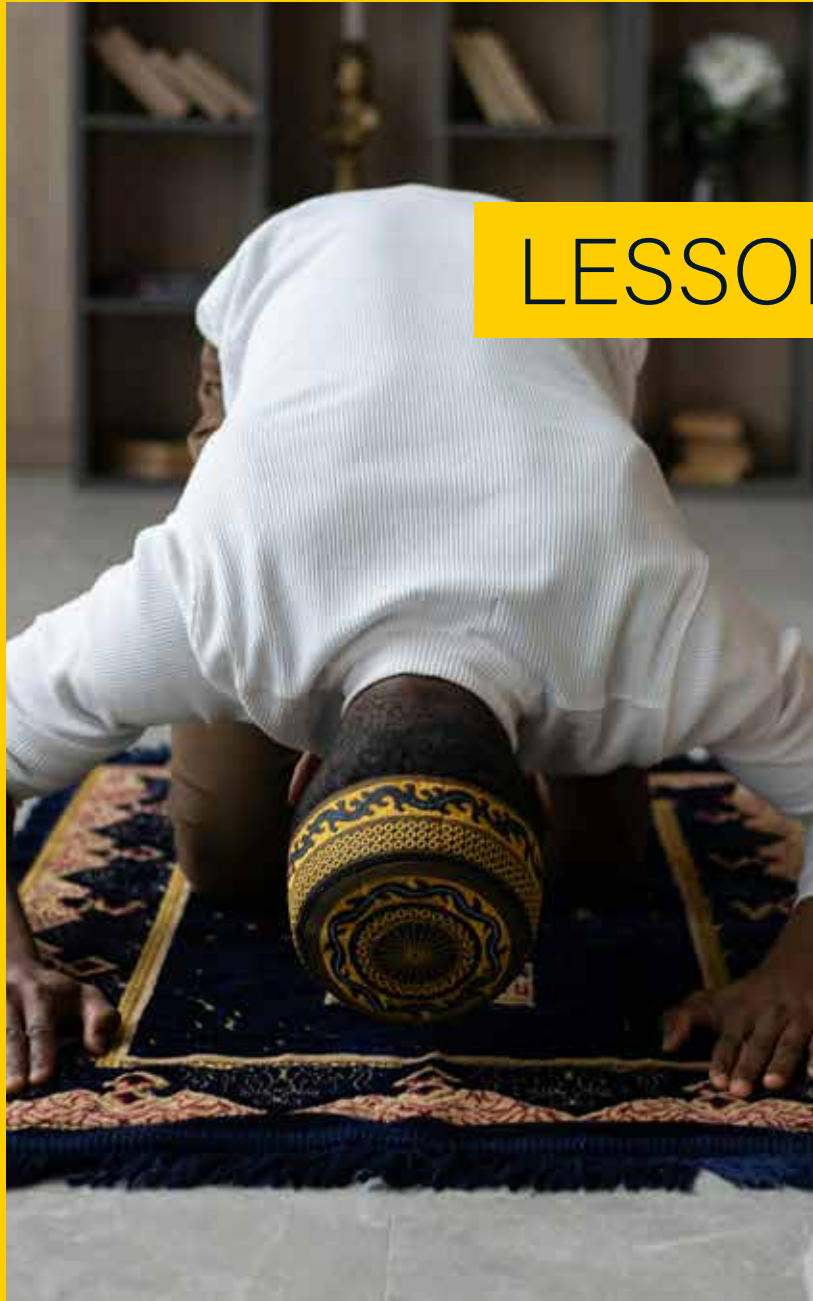
The Prophet Sallallahu Alaihi Wa Saalam, said that the strong person is not the one who is able to wrestle another and beat them in a fight. But the strong person is the one who is able to control their anger.

Hasan Al Basri said, *“Good character is nobility, unstinting generosity and enduring annoyance caused by others”*. And Ash-Sha’bi said *“Good character is unstinting generosity, giving gifts and a cheerful expression”*. And Imam Ahmed ibn Hanbal said that *“Good character is that you do not become angry or irritable”*. Another scholar said, *“No one swallows anything excellent in the sight of Allaah than the anger he restrains, seeking to please Allaah, the Most High”*.





## LESSON 2



# CHARACTERISTICS OF THE CALLER

PART 8



3

## CONTROLLING OUR ANGER II

Trying to control our anger is difficult in the beginning, but the key is incessant perseverance.

**However, here are a few tips that help control anger:**

i

Respond when offended with patience and forgiveness.



- ii** Do not speak ill, even if someone irritating is addressing you. Allaah says that Allaah's faithful slaves are those who walk upon the earth modestly. And when the foolish ones address them, they say words of peace. This is very crucial for a Da'ee, who is keen to take people out of darkness of disbelief and ignorance to the light of Islamic knowledge.
- iii** Wearing a smile encourages others to listen to you. So it is very rare that you are going to earn a place with people by showing anger or an aggressive attitude.
- iv** The Prophet Sallallahu Alaihi Wasallam said that anger comes from the devil and the devil was created from fire. So, when one of you becomes angry, one should perform ablution.
- v** The prophet also commanded us to sit down if we are standing, and to lie down if we are sitting, to cool down anger.



## 4 THE TEST OF DA'WAH

After years of Da'wah to people of Makkah, prophet Muhammad went to Taif hoping to make them accept Islaam. He was looking for someone to act as a protector and to help take up the responsibility of spreading the message of Islaam. He spent long days in Taif, knocking on the door of every single house, to invite the people to Islaam, and no one accepted Islaam. Then, the leaders of Taif told the children and the street urchins to throw stones at the Messenger of Allaah. So, these children began to throw stones at the Prophet Sallallahu Alaihi Wasallam, and he began to bleed to the extent that the blood was flowing down his body.



When he reaches the bottom of the mountain, he stops to rest. And at this time Gibreel comes and says to him: O Muhammad, just give the order, and the angel of the mountains will crush this town and destroy it utterly.

Despite the anger of the Prophet Sallallahu Alaihi Wasalam he declined this offer, hoping to get their descendants accept Islaam.

Here is just one incident of the prophet's mercy, compassion and forgiveness. In the battle of Uhud, the prophet's molar teeth was broken but he never minded his personal hurt; rather, he started praying for the guidance of his oppressors. He never became furious over those people who harassed him. Rather he prayed for their guidance.





The responsibility of preaching is not a bed of roses, but it is a thorny path to tread on. So, a Da'ee should not always expect welcoming applause to be given for Da'wah efforts. But in fact, it is more likely that you should expect in the path of Da'wah people's reproaches and insults. These are things that are more often heaped upon the caller to Allaah, and therefore, as a consequence of that, controlling your anger, showing mercy, patience, self-control and tolerance are vital to braving the trials and tribulations in the way of Allaah Subhanahu Wa Ta'aala.





## LESSON 3

# CHARACTERISTICS OF THE CALLER

PART 9



5

## NASEEHAH I

The Prophet Sallallahu Alaihi Wa Sallam said, in a very well-known Hadith, *“Ad Deen (the Islamic way of life) is an An Naseehah”*. So, the Companions asked, *“To whom, O messenger of Allaah?”* He replied, *“To Allaah, His messenger, His book and to the leaders of the Muslims and to the general public”*.

‘Dean’ encompasses our whole way of living. And despite its vast comprehensiveness, the Prophet Sallallahu Alaihi Wa Sallam says that it consists in ‘Naseehah’.



6

## CONCEPT OF NASEEHAH

Naseelah itself is something much more than just sincere advice. The basis of Naseelah is Ikhlaas (sincerity). It can be translated as wishing the good welfare of another person. So that's why it's often translated as advice or sincere advice because when you wish the welfare of another person, one of the things you are naturally going to do is advise them sincerely. It is the desire within the Muslim for every good for the one to whom it is directed.

Originally, Naseelah refers to the process of purifying the honey and filtering out the beeswax.



## **Naseehah to Allaah and His Book**

Naseehah to Allaah means to single Allaah out for worship, and to worship Allaah alone without making any partners and without making any rivals to Him. This is both in the major aspects of Tawheed, and in sincerity and Ikhlaas in one's intentions. And having Naseehah towards the book of Allaah means that you respect it, and memorise it, and you recite it as it should be recited and you act upon it.



## **Naseehah to the Prophet**

Naseehah to the Prophet Sallallahu Alaihi Wa Sallam is to love him, venerate his guidance, believe that we should follow his Sunnah, learn it and teach it to the other people. We should defend the Sunnah from being marginalised and neglected.



## Naseehah to Muslims

**Jaabir Ibn Abdullah said:** I gave an oath of allegiance to the Prophet Sallallahu Alaihi Wa Sallam based upon establishing the prayer, giving Zakaah, and selfless sincerity (Naseehah) towards every Muslim. So, the point is that it shows that the Prophet Sallallahu Alaihi Wa Sallam used to take an oath of allegiance from some people, based upon their agreement, to have Naseehah towards every Muslim.

The Prophet Sallallahu Alaihi Wa Sallam told us that every Muslim has six rights over his fellow Muslim, one of which is to give sincere advice when he/she seeks it.





The Prophet Sallallahu Alaihi Wasallam, said, “None of you truly believes until he loves for his brother (i.e., his fellow Muslim), what he loves for himself. Another narration collected by Imam Ahmed gives a more general meaning including also the non-Muslims according to Imam An Nawawi.

This is a type of Naseehah which means sincere wishing goodness for everybody. And the greatest goodness is of course, the goodness of Al Islaam.



## **Naseehah to leaders of the Muslims**

Today, the people who have authority over the Muslims are non-Muslims in many countries. Does it mean that because those rulers are not Muslim that they do not deserve Naseehah? No, they most certainly do. So, the Prophet Sallallahu Alaihi Wa Sallam, said that verily, Allaah is pleased with three things from you:



- i** He is pleased that you worship Him and not associate anything with Him
- ii** That you hold fast to the rope of Allaah all together and you do not become divided
- iii** And that you deliver Naseehah to those whom Allaah has placed in charge of your affairs.





**ADVICE**

**7**

## **NASEEHAH AND DA'WAH**

Naseehah and Da'wah, in many ways, are actually one and the same thing. And maybe we should keep in mind that our Da'wah and Naseehah are more than preaching and inviting people to Islaam. If we adopt as callers to Islaam, the attitude and the characteristic of Naseehah, people will most probably feel our love and concern for them.

Naseehah includes whoever is placed over you, such as, authorities, teachers, parents and bosses, which means guiding them and advising them and helping them to achieve the best that they can in terms of their Deen Dunya as well.



The Prophet Sallallahu Alaihi Wa Sallam said that every person is a shepherd and they will be asked about their flock. So, everybody has some level of responsibility over someone or something. And whatever Allaah has given you responsibility of, Allaah is going to ask you about that.

In the Hadeeth wherein Jibreel asked the prophet about Islaam, Emaan and Ihsaan, he concluded by saying, “This is Jibreel; he came to teach you your Deen (religion). Therefore, Naseehah is incumbent upon every single aspect of this Deen, whether it is Imaan, Islaam or Ihsaan.





## LESSON 4



# CHARACTERISTICS OF THE CALLER

PART 10



8

## NASEEHAH II

Naseehah is a very important characteristic, described by the Prophet Sallallahu Alaihi Wa Sallam, as Deen, by saying, *“Ad Deen An Naseehah”* as if the whole religion, the whole way of life and of being a Muslim, is about this one characteristic.

### Naseehah to Allaah

**Naseehah to Allaah involves:**

i

Having Emaan in Allaah and the denial of any misinterpretation of his attributes, describing Him with the qualities of completeness, perfection and greatness, and that there is nothing like Him, while declaring him completely free from defects or deficiencies.



ii Obedience to Him.

iii Loving and hating things or practices, etc., only for His sake and according to His command.

iv Keeping good relations with those who obey Him, and disowning those who disobey Him.

v Recognising His favours, and giving thanks to Him for them.

vi Calling people to all that is good and beneficial in this world and the Hereafter.



*Obedience*



## Naseehah to the book of Allaah

### Naseehah to the book of Allaah involves:

- i** Giving it due respect. This due respect does not mean wrapping it up in many layers of cloth, and putting it high in the house, and then never touching it. Due respect is to recite it correctly, with the right pronunciation. And if you cannot do that, you exert yourself to do that.
- ii** Seeking to understand its meanings through serious study and contemplation.
- iii** Acting upon it, and fulfilling its commandments to the highest level.
- iv** Defending it from those who misinterpret it or attack it.





## Naseehah to the Prophet

### Naseehah to the Prophet involves:

- i** Testifying to the truth that he was sent with.
- ii** Obeying him in what he has ordered, and in what he has prohibited.
- iii** Aiding and assisting him in life and after death.
- iv** Being at enmity with His enemies, and to align oneself with those who have made allegiance to him





v

Respecting his rights, reviving his way of life and his Sunnah and spreading his Da'wah

vi

Giving full respect and attention and importance to the science of Hadeeth and gaining understanding of its meanings.

vii

Loving the family of the Prophet Sallallahu Alaihi Wa Sallam and the companions



## **Naseehah to leaders**

**Naseehah to the leaders involves:**

i

Helping them follow the truth.



- ii Obeying them in matters that do not go against the Sharia
- iii Advising them
- iv Ordering them to obey Allaah Subhanahu Wa Ta'aala.
- v Helping them to fulfil the rights of the Muslims, and not to rebel against them.
- vi Fighting Jihaad along with them





vii Showing no rebellion against them

viii Avoiding praising them with false praises.

ix And making Dua for the righteousness of them





## LESSON 5



# CHARACTERISTICS OF THE CALLER

PART 11



9

## MERCY AND FORGIVENESS

These two qualities are very essential for every single caller to Islaam.

i



*Allaah said in the Qur'aan,*

“Hold to forgiveness; command what is right; But turn away from the ignorant.”

*Al Qur'aan: 7:199*



ii



*Allaah said in the Qur'aan,*

“We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So, overlook (any human faults) with gracious forgiveness.”

*Al Qur'aan: 15:85*

iii



*Allaah said in the Qur'aan,*

“Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allaah's cause: let them forgive and overlook, do you not wish that Allaah should forgive you? For Allaah is Oft-Forgiving, Most Merciful”.

*Al Qur'aan: 24:22*



iv

Mentioning the qualities of the people of Paradise,

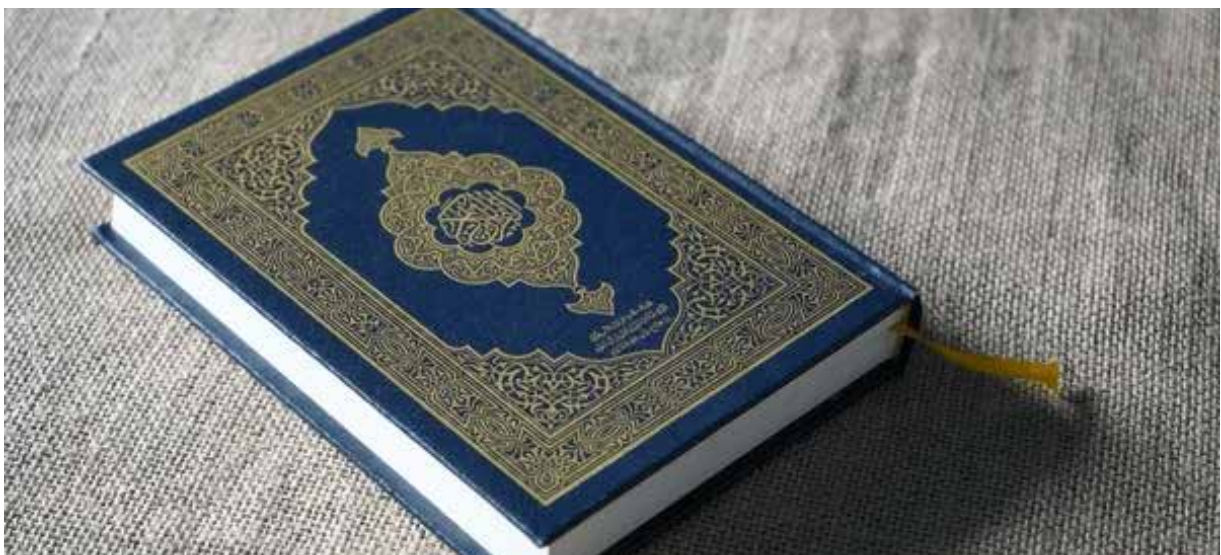


*Allaah said in the Qur'aan,*

“Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allaah loves the Muhsineen (those who do good, or do things perfectly)

*Al Qur'aan: 3:134*

This is the characteristic we need to develop within ourselves, not a characteristic of revenge, or violence, but a characteristic of concern, of forgiveness, and of overlooking of faults.





One of the shining examples of forgiveness is when prophet Muhammad captured Makkah, after suffering the persecution of the chieftains of Makkah for long years. When he conquered it, he forgave all of them. Similar is the case with Salahuddin Ayyubi, who, despite suffering very severely at the hands of the Crusaders, was very magnanimous and forgiving, when he eventually defeated them. And that is only because he himself was inspired and followed the example of our Prophet Muhammad Sallallahu Alaihi Wasallam.

So, when it comes to a time of dispute, or disagreement, struggles and fights, this is the time when we should adopt that characteristic of mercy and forgiveness and overlooking faults. And one should just imagine the level of moral excellence that one achieves when one does that. And this is especially the case when you have the power to retaliate at the time of provocation.





10

## REWARD AND STATUS OF FORGIVENESS



*Allaah describes the rewards for forgiveness in the Qur'aan saying,*

“Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous”.

*Al Qur'aan: 3:113*



The Qur'aan uses three words for this act of forgiveness, but each has different shades of meaning.

### There words are:

- i The word Afa which is normally translated as 'forgive', also means to forget and obliterate from one's mind. So, it is more than just forgiveness.
- ii The other word that is used is Safaha. Safaha means 'to overlook', or 'to ignore', or 'to turn away from', or to treat the matter as if it did not affect one.
- iii And then there is Kaffara, which means 'to cover something up', as Allaah covers up our sins with His grace.





A Muslim is commanded to forgive the ignorant non-Muslims who cannot see the light of Islaam and are heedless to its teachings.



*Allaah said in the Qur'aan,*

“Hold to forgiveness; command what is right; But turn away from the ignorant.”

*Al Qur'aan: 7:199*

Remember that our duty is just to convey the message in the best way possible.

Sadly, it happens that many people do not stop and listen either because of hatred or envy. Regarding this type of people,





*Allaah said in the Qur'aan,*

“Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed, from selfish envy, after the truth has become manifest unto them: but forgive and overlook, till Allaah accomplishes His purpose; for Allaah has power over all things.”

*Al Qur'aan: 2:109*

Yusuf, Alaihis salaam, is another example. His own brothers plotted to kill him, but eventually agreed to throw him a well, from which he happened to be taken by some people, who sold him for a small price as a slave. In the end, Allaah gave him dominion. And at the peak of his power, he said to them, ***“No reproach will be cast on you this day. May Allaah forgive you. He is the Most Merciful of those the who show mercy.”***



## LESSON 6



# CHARACTERISTICS OF THE CALLER

PART 12



11

## PATIENCE AND PERSEVERANCE



People exerting their efforts at calling others to Allaah are bound to face many serious challenges. Even countries that claim to protect freedom of speech are now restricting the call to Allaah and His Deen, under many different pretexts.

But we need to understand this to be inevitable, and understanding this will give us a lot of patience, But first of all, let us remind ourselves of something that will really help us to have patience. And that is a promise from Allaah of victory and success for this Deen.



## **Enemies of Islaam's desperate attempts to stop Islaam**

Allaah says in the Qur'aan (9:32) that the disbelievers want to extinguish the light of Allaah with their mouths. But Allaah will not allow except that his light should be perfected, even though the disbelievers hate it.

Non-Muslims make serious attempts at all levels to strip Muslims of their identity, and put immense pressure on Muslims to adopt their culture and lifestyle. A Muslim may adopt certain elements in the other's culture, but beliefs, identity and lifestyle are lines that cannot be crossed.

Rather, we should remain perseverant and steadfast enough to retain our way of life, Islaam, because we have a promise from Allaah, that He will make Islaam prevail.





The Reckoning for tyrants will definitely come and it will come soon enough. But it will not come by us imitating their evil ways. Rather, it will only come when we respond to them from a superior moral standing, when we are able to forgive and overlook their offences.



## Loss and Success according to the Qur'aan



*Allaah said in the Qur'aan,*

“By (the Token of) Time (through the ages) Verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Sabr (Patience and Constancy)”.

*Al Qur'aan: 103:1-3*



So, this quality of patience is absolutely a key attribute to success in Da'wah. So, all of us need to cultivate this characteristic of Sabr. Many people want to see the change immediately, but success comes to those who show great patience and perseverance. Change takes time.

A group of companions came to Rasulullah Sallallahu Alaihi Wa Salam, and this is while they were suffering a great deal of persecution in Makkah. They addressed the messenger of Allaah, saying: look at this situation in which we find ourselves, will you not make Dua to Allaah to lift this situation from us?





He said, I see that you are an impatient people. He added Verily, there were people who came before you, from whom a man would be taken and he would have his flesh combed off his bones with a metal comb, and he would still not renounce his religion. And another man from among them would be sawn in halves with a wooden saw, and he would still not renounce his religion. Verily a time will come when a woman will be able to travel from Sana'a to Hadramout and she will fear nothing except Allaah.





TRIAL

12

## RATIONALE BEHIND TRIALS

**The wisdom behind the trials and tribulations the Muslims go through can be explained in the following points:**

i

Life is a test. Allaah created this world to be a test for us not to be a place of comfort and ease. If there was not difficulty and if there was not hardship, then where would the test be?



ii

Part of Allaah's plan is to expose falsehood. There are people who claim freedom of speech, yet when push comes to shove, they are very happy and willing and quick to abandon freedom of speech. There are people who talk about human rights abuses, who condemn torture, but when it comes to them dealing with Muslims who have fallen prey to their persecution and transgression, all such principles are thrown out. They apply to the Muslims the same torture techniques that they used to outrightly condemn.

iii

It is through this that Allaah exposes their lies and hypocrisy. We are just a tool for Allaah to do that, and that is all the more important for the sake of manifesting the truth of Islaam.

iv

It is Allaah's command that we be patient, that we persevere and that we forgive and overlook, because that is what our Deen teaches us and Allaah wants the world to see that what his Deen gives the believer is far superior to what anybody else has.



Q&A



**QUESTION  
AND ANSWER**  
BUCKET



**Q1**

**How can Naseehah be understood with relation to the Deen?**

**ANSWER**

Naseehah with respect to this Deen entails performing acts of worship that are due to Allaah in the most perfect manner.

This characteristic of Naseehah cannot really be completed with respect to Allaah Subhanahu Wa Ta'aala unless we truly love Allaah Subhanahu Wa Ta'aala both through doing the obligatory acts and the recommended acts of worship, and this is a constant effort from us to get closer to Allaah, through obedience and extra good deeds, along with purification of the heart, and the intention in keeping away from all that is forbidden and disliked.

Allaah said in Surah Tawbah, verse 91, that there is no burden upon the weak, the sick or those who have nothing to give, once they have rendered Naseehah to Allaah and His Messenger.



So, a Muslim should have this quality of Naseehah. As long as you have it, then you have fulfilled your duty whether you could do it or not. Allaah is mentioning that people incapable of Jihaad, such as the poor, are not blameable, as long as they have that quality of Naseehah towards Allaah Subhanahu Wa Ta'aala, which entails that the only factor that prevents them from fulfilling that duty is only their incapability.

جهاد

jihaad

struggle



**Q2**

**How did the messenger of Allaah deal with the leader of the hypocrites when he died?**

**ANSWER**

The way the messenger Allaah dealt with the leader of the hypocrites, Abdullaah bin Ubayy, is very inspiring and surprising. Everyone knows that the hypocrite can bring more harm to the Muslims than the clear disbeliever.

Yet, the prophet was insistent to pray and seek forgiveness for Abdullaah bin Ubayy, when he died.

And even Allaah told the prophet that if you pray for him 70 times, we will not forgive him. And the Prophet Sallallahu Alaihi Wa Salam said to Omar Ibn Al Khattaab if I thought that praying for him 71 times would help, I would have done it. So, this is the merciful and compassionate attitude of the Prophet Sallallahu Alaihi Wa Salam. That is the attitude of mercy and compassion and forgiveness and overlooking of faults that we should all try to display towards our fellow human beings.



**Q3**

**What does Naseehah to common people entail?**

**ANSWER**

**Naseehah to the common people entail that you:**

**i**

Keep harm away from them

**ii**

Teach them what is beneficial to them especially in religion.

**iii**

Help them in all possible ways.

**iv**

Hide their faults, and to fulfil their needs and wants

**v**

Remove that which is harmful to them.

**vi**

Order them with good and to forbid them from evil, with gentleness, sincerity, compassion, and mercy for them



vii

Have respect for the elderly, and to have mercy towards the young among them.

viii

Protect their wealth, and their reputation, etc., in all possible ways

ix

Encourage them to take on righteous character





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