

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

## **International Da'wah Training Programme – Part 5**

**Conceived, Developed and Conducted by Dr Zakir Naik**

### **Introduction of IDTP V**

#### **Material to be Referred for Knowledge of Islam – Part 2**

**(Day 2 Session 1)**

## **Lesson 1 – English Translations of Hadith – Part 1**

The next authentic source after the Quran is the Hadith. That's the sayings and the actions of the beloved Prophet Muhammad Sallallahu Alaihi Wasallam. I think in the notes it is put in the last page. Last page it is. Last page. Ya, Allah. We'll be running short of time. Normally if you've heard my speeches those of you or most of you, I will reference the Quran and Sahih Hadith. Quran and authentic Hadith. Most of them say "Quran and Hadith." Now, Hadith means the sayings and the actions of the Prophet. What the Prophet said, that becomes a source of knowledge and Hujjah for us. Again, in saying that something what he has said, something what he has commanded, we're not going to do a course on Hadith but the commandment of the Prophet, Maasha Allah carries a great weight and it's a Hujjah for us. We believe even this has been preserved in the authentic form.

The Hadith that we have are various. There are Sahih Hadith, there are Dhaif Hadith, there are Mawdu Hadith. There are different classifications of Hadith. Time will not permit us to go into detail but broadly there are three classifications, Sahih, Dhaif, and Mawdu. Sahih, Dhaif, and Mawdu. Sahih means authentic, Dhaif means weak, Mawdu means fabricated. Whenever used as a Hujjah, as argument, as a proof, only Sahih Hadith is acceptable.

You can take Dhaif Hadith, not that you can't, but that doesn't become as Hujjah. If there is no text in the Quran or the Hadith and you use a Dhaif Hadith and say "Okay, it can be used." Yes, it has got its importance, I'm not saying it has no importance but as a Hujjah, as a proof, that this is Fardh or Haram in Islam. It should either be from the Quran or the Sahih Hadith. If you quote a Dhaif Hadith, that cannot be a Hujjah as a Fardh. It may be right. Dhaif Hadith means it has got weaknesses. Mawdu means it's concocted. How to identify a Hadith is Sahih, there are rules and regulations, there are criteria.

This is not a lecture on Hadith. As I said, it's not a knowledge-based programme. There are different categories of Rawi, narrators. The Muhaddithin, it's art. Normal people, see when you have less knowledge, "Quran, only Quran. Hadith no," because they don't know the science of Hadith. Anyone who knows the science of Hadith, Alhamdulillah, the Muhaddithin that those who are experts on Hadith have done such a beautiful work that it's a scientific art to identify whether a Hadith is

Sahih or not. You and I, we are laymen. We can't do that. We quote after the work has been done by the Muhaddithin.

You as a layman cannot do surgery. I'm a bachelor so little bit I can do but if you see blood, "Blood, blood," you'll run away. What is blood? [Hindi language] we're cutting to save the patient. "The person is cutting using a knife. Killing. Killing." What killing? Fine. He is cutting, you can see blood to save him. Layman, we think who doesn't know about surgery, he's cutting, blood, run away. He's an expert. These Muhaddithin Maasha Allah have compiled all the works and the lifestyle of all the narrators called as Rawi and they've categorised them into 12 categories.

One is Thikha number one, means all authentic. They are the Sahabas. Then category two, category three, category four. Last is category 12 the Kazzab, the liars. We aren't going to do a course on Hadith and neither am I a Muhaddith, I'm just a student of knowledge. Yes, I've spoken to Muhaddithins, I've met and talked to them Alhamdulillah. What I'm telling you is by having sessions of a few hours with one of the top scholars available in the world, Alhamdulillah. I don't have a degree from any university, I have a degree of doctor, medical doctor. Alhamdulillah.

Then I got an Honorary Ph.D. from Gambia, Honorary. I don't consider. I'm just a student of knowledge, Alhamdulillah. Hadith when we quote Quran and Sahih Hadith. Again, the category of Sahih Hadith. The category of Sahih Hadith again, there are different categorisation of Hadith. Whether it's Mutawatir Hadith and this and that. Amongst one of the categorizations in the Hadith, the Sahih Hadith, again are further classified into 10 categories. One is Muttafiq Alai'h. Muttafiq Alai'h means common in Bukhari and Muslim.

Before we go to Bukhari and Muslim, let me tell you that many people have a misconception when they say Sihah Sittah. Do you know about Sihah Sittah? Sihah Sittah, know about Sihah Sittah? What is the meaning of Sihah Sittah? Give the microphone here.

**Umar Yoosuf:** The six books of Hadith, Imam Bukhari's Sahih Bukhari. Imam Muslim's Sahih Muslim, Imam Tirmidhi's Jami' Tirmidhi, Imam Nasai's Sunan Nasai, and Ibn Majah.

**Dr Zakir Naik:** What is the meaning of Sihah Sittah?

**Umar Yoosuf:** The classified Sahih Books.

**Dr Zakir Naik:** Is it correct or is it wrong?

**Umar Yoosuf:** There is classes. First class, second class and third class which--

**Dr Zakir Naik:** The word Sihah Sittah-- I know you told in the introduction that you have got your scholar's degree, I'm speaking to a scholar, I'm a student. Yesterday he said in the introduction-

**Umar Yoosuf:** Astagfirullah.

**Dr Zakir Naik:** No, you said that. I heard it. Alhamdulillah, you may be a scholar. I don't know. Again, the word Sihah Sittah, the six authentic books is a misnomer. It's

a? What is the meaning of misnomer? Misnomer means a wrong terminology. Sihah Sittah is a wrong terminology normally used in many Islamic Universities including India, Pakistan. Sihah Sittah means six authentic books. It is a misnomer. People call Muslims as Muhammadin. Muhammadin is a right word? Is Muhammadin a right word to call to a Muslim? It's a misnomer because we don't worship Muhammad Sallallahu Alaihi Wasallam. We love him, we revere him, we obey him, we follow him but we don't worship him.

Muhammadin is a misnomer. Same, Sihah Sittah is a misnomer. The right word is Kutub Al Sittah. It is not Sihah Sittah but in Indian, most "Sihah Sittah." Even I was-- Sihah Sittah. Sihah Sittah means the Sahih six books, no. It is Kutub Al Sittah means the six books. Kutub, books. Sittah means six. Sihah means Sahih. It's not six authentic set of books. We know the six books that is there. Even the six differ. In the scholars, the which six to take also differs. Bukhari is there. Muslim is there. Abu Dawood is there. Tirmidhi is there. There's Ibn Majah and Nasa'i.

Some scholars say "No, Ibn Majah should not be, Imam Muwatta Malik should be there". Differ. We won't go into the details. It's not a class of Hadith. Anyway, all the seven books are. Sihah Sittah is a misnomer because all six books are not authentic.

There's Ijma among the scholars, only two sets of books, Hadith collections, that is Bukhari and Muslim, all authentic. These two are the only set of books which are 100% authentic. The remaining four, Abu Dawood, Nasa'i, Tirmidhi and Ibn Majah or Imam Muwatta Malik, all the Hadith in them most of them are Sahih, not all. Very important. When someone quotes you Bukhari, Khalas. As a layman, you agree it is Sahih. Someone quotes you Muslim, but checkup if it's there. Many people got Bukhari, it's not in Bukhari. Okay, ask them for reference. Chapter number, Hadith number. Check if it is there. If it's Bukhari, as a layman you accept it is.

There are scholars who have said, okay one or two Hadith, here or there, we won't go into that. That is the Ph.D. level, whether one or two may not be right or wrong. As a whole, we accept that all the Hadith in Bukhari are Sahih. All the Hadith in Muslim are Sahih. All the Hadith in the other four books, most of them are Sahih but not all. It's Ijma amongst all the scholars, amongst all the Muhaddithin because the main purpose of Imam Abu Dawood or Imam Tirmidhi or Ibn Majah wasn't to collect only Sahih. In Bukhari and Muslim, these two A'immah, the main purpose was, besides compiling, only compiling what is Sahih, nothing else.

Only two set of books of Hadith, 100% authentic, it is the collection done by Imam Bukhari and Imam Muslim. The other four, Alhamdulillah, most of them are correct, but why do we use this word Kutub Al Sittah? We use this word, Kutub Al Sittah means if you read these six books of Ahadith, you will know most of the important factors of Islam. Not 100%, but most because Hadith there are many. There are a million Hadith. We'll come to it later on. Now, where are we going to read a million? The scholars say if you read these six books, majority of the Fiqh, of the Usool, of the derivations is there. Almost all, if not all. Most of it.

That's right, but among all the books, the most authentic is Bukhari. Every school of thought may not agree you have to quote only Sahih Hadith. When they say Quran and Sunnah, it may also include Dhaif, but we as Muslims, we only follow the Quran and the Sahih Hadith. The Dhaif Hadith has its importance. You don't have to negate

it completely, but as a Hujjah, as a proof, as an argument, as a must to follow, as a Fardh-- If you say it's Fardh, it can only be from Quran and Sahih Hadith. If it's Dhaif, it has its own importance. Two Dhaif Hadith can come and make it into a Sahih.

In the Sahih classification again, the Muhaddithin say, in the classification, the compilation done by Imam Bukhari, it is said he had memorized about 300,000 Ahadith and analyzed 600,000 Ahadith out of which he has picked up 7563 and authenticated as Sahih. Some publications have 7275. We have the nine volumes in English. Arabic is in one volume. There are different prints. Again, when I say five volumes, "No, I got a book in three volumes". It may change. The print may change. They may make it short and make five into three, there can be five into one also. Therefore, I mentioned the name of the publication.

This Bukhari, most of the translation is in English, are in nine volumes. Urdu may have six volumes. Arabic has got only one volume. Please don't-- There are many people who quote and tell me, "You know, brother--" okay, one thing I forgot in the translation, "You know, brother Zakir, we checked up your references of the Quran. Alhamdulillah, 95% correct but two, three places, wrong". I said, "Yes, wrong." Yes, I can make a mistake. I'm not saying I'm infallible. These people don't know that even in numbering of the verses of the Quran, it wasn't revealed chapter number, verse number. The Ayat was revealed.

Now, when you give references of the Quran, there are different classifications of verses. The Ayat is the same, the Arabic word does not a difference of even a single alphabet. It did not come verse number one, verse number two. Some of the classifications have converted one verse into two verses. When you read but the difference is not when you read Surah Maidah 5, when I say, "Yaaa aiyuhal lazeena amanooo innamal khamru walmaisiru,..." Surah Maida 5:90, "But there's no 90, it's actually 93." Now he's referring to another classification.

When you find that the reference is missing, and if it misses by one or two, you have to try and find out which classification has he used. Even in numbering, like Surah Fatiha, some say Bismillaah is one verse, some people start with Alhamdulillah, but at the end it both come to seven. When they say Bismillah is first verse, they merge the fifth or sixth or sixth and seventh as one verse, it comes as seven. When you say Bismillah is not verse number one, Alhamdulillah Rabbil 'aalameen is verse number one, yet it comes to seven because cross-reference in the Quran of Surah Hijr 15:87, that the oft-repeated seven verses.

Even in difference of opinion in the verses of Surah Fatiha, yet they are seven. Otherwise, Surah Maidah has got two, three verses more. When you give references and you check the references, it may be that one or two, in the different Qurans, may differ. That doesn't mean that it's a mistake. They've used a different classification for the verses of the Quran. Now coming back to the Hadith, in the classification of the Hadith, Imam Bukhari, may Allah grant him Jannah, Rahimahullah, his mission was to collect the Sahih Hadith and his only job was whether it's Sahih or not. He collected Sahih Hadith, he memorized more than 300,000 and he classified 7275 as Sahih.

Now, in his Jaami' Al Sahih, that you have here if I quote that Imam Bukhari has classified the Hadith Sahih, but it's not there in the Jaami' Al Sahih. Can it be true?

Bukhari has classified a Hadith as Sahih, but it's not in the Sahih in Bukhari. Can it be possible? Yes, or no. Fariq.

**Fariq:** For example, in Bukhari, there are nine volumes. If Imam Bukhari has classified certain Hadiths, certain scholars or certain other people, they summarize Bukhari. If it is in the summarize, that may be missing in the summary.

**Dr Zakir Naik:** No, I am saying that it's a hadith of Bukhari, classified as Sahih, but not in the nine volumes. Is it possible? Who says yes, raise your hand. Brother Imran. Imam Bukhari has classified Sahih, but not in the Sahih Bukhari.

**Imran:** It is possible that it is not mentioned in the Sahih Bukhari because the Sahih Bukhari itself is a collection of Hadith as per mentioned or the sayings of Prophet Muhammad himself. Whether it's authentic or not, is something that Bukhari himself said. It does not need to be in the collection.

**Dr Zakir Naik:** What was my question?

**Imran:** You asked that--

**Dr Zakir Naik:** Do you know what I'm asking you, yes or no?

**Imran:** Yes.

**Dr Zakir Naik:** See, I'm experienced in the field. Sometimes I ask the person knowing he knows the answer, sometimes I ask knowing very well that he doesn't know the answer. I asked a question. Imam Bukhari has classified it as Sahih but it's not there in the Jaami' Al Sahih, the nine volumes. Is it possible?

**Imran:** It is possible.

**Dr Zakir Naik:** How? Give an example.

**Imran:** Because--

**Dr Zakir Naik:** You know or you don't know.

**Imran:** It is possible. It's not like--

**Dr Zakir Naik:** How is possible? Give explanation. [Hindi language] Yes or no? [Hindi language] 50% right. [Hindi language] You don't know the answer?

**Imran:** I don't know the exact reason.

**Dr Zakir Naik:** Do you have knowledge of Hadith? Yes, brother Vinod. Is it possible that Sahih Bukhari has classified it as Sahih and it is not there in the Jaami' Al Sahih? If you know, raise your hand. Don't just waste time I'm very short of time.

**Vinod:** Okay. Because he mentioned--

**Dr Zakir Naik:** Are you sure the answer is correct? Are you sure? Then say, otherwise don't say please. Alright forget it. Who's sure of the answer? Sure of the answer, then raise your hand. Let's come back to Fariq.

**Fariq:** Based on certain categories, Imam Bukhari has classified his Hadith in Sahih Bukhari-

**Dr Zakir Naik:** Which category?

**Fariq:** There are about seven categories that he has classified. Other Hadith also he has classified it, but every scholar had his own strictness. Like Imam Bukhari was the most strict when he collected certain Hadith. Based on that, he compiled those Hadith based on his strictness in Bukhari. There may be certain other Hadiths which may be in other books which he may have not put it based on his criteria for classification in Sahih Bukhari. He may have categorised in some other books.

**Dr Zakir Naik:** Who agrees with the answer of Fariq? Raise your hand. Who agrees with his answer? Raise your hand. One, two, three, four, five, six. Who disagrees? Raise your hand. Okay, the six agree. No one disagrees. Others don't know. Correct. You can not know also. What Fariq said is right but to give you a better example, that Imam Bukhari in his Jaami'a Sahih, he said, "I will take only Hadith of those narrators up to category three." Even Ahadith narrated by category five is Sahih, but he says, "No, in my Jaami'a, I will take narrators only up to category three. I will not take five though five comes into the category of Sahih."

If it's narrator number five, categories of narrator, best then next, next, next, 12 categories. In Sahih Hadith, you can even go up to category number five, but he said, "No, I want the purest. That's my criteria for this collection." So, he takes only Ahadith which are up to category number three, Khalas. There are other books of Imam Bukhari, which are Sahih but not so strict as Al Jaami'a Sahih al Bukhari. You understand? Who knew this answer besides Fariq? Raise your hand now. You don't raise like that. You either raise it like that or you keep it down. Okay, three knew. Alhamdulillah.

Imam Bukhari had a set of criteria of being extra strict. There are certain criteria, five criteria for a Hadith to be Sahih. Bukhari went to the extent of adding more strictness. Okay, you pass in 40, no, no, I want 80% pass. 40% is pass but then his Jaami'a only he has taken 80%. Just to give you an example. Sahih Muslim had his additional criteria besides the five criteria for Sahih. He said, "No, I take Hadith up to narrator category number four," but the criteria of strictness of Imam Muslim was less than Bukhari.

There were some criteria which Imam Muslim used which Bukhari didn't use. Among the strict compilers of the Hadith, the strictest is Bukhari, stricter than others. He has said it is Sahih but not up to this level of Sahih, 'Bas' but not distinction goes into the other books. The other books are written by Bukhari and compiled Hadith which are Sahih, but not falling in the nine volumes. Nine volumes of English translation, Urdu has six, Arabic has one, so don't go on volumes but the main compilation. Is it clear? You as a person of knowledge should know these things.

Now there are people who say, "No Bukhari has quoted Dhaif Hadith." Are there any Dhaif Hadith in Bukhari? In this book, Sahih Bukhari, are there any Dhaif Hadith? Who says no? Raise your hand. No Dhaif Hadith. Not a single in this book I'm carrying, raise your hand. One, two, three, four, five, six. Who says there are Dhaif Hadith? Raise your hand. Full or down, no half. These are students from Jaamitul Imam. In this particular volume, just a couple of minutes back, I said there are no Dhaif Hadith in Bukhari. Now I'm saying it's there. It's contradict-- There are in this book.

Bukhari had a style that when he tied the Bab, when he wrote the preface of every collection-- You know there is a Kitab of Wudhu, Kitab of Salat, Kitab of-- Many. He tied a Bab. Bab means he's opening the chapter with. Bab means door but in English, that door doesn't match when he starts a chapter. His main compilation is different in the body. But before he used the preface and used certain Hadith which was Dhaif. He knew it was Dhaif. For example, this Hadith was narrated by Ibn Abbas Radhiyallahu Anhu. He knows, for example, the people of Madinah, if it's Ibn Abbas, Khalas, they will believe in it. But, down the line, the narrators in it may be Dhaif, he knows that. Hadith per se is Dhaif because Ibn Abbas, he's a sahabah agree with it, but the third, fourth narrators are not right, may not be Thikha, may not be truthful.

According to the Hadith, it is Dhaif, but he mentioned that, why? Because some people have that. "Ibn Abbas is in the narrator chain. Narrator, Khalas, I'm going to follow it." Not checking the other. He purposely used certain Hadiths which were Dhaif, but not in his main body. In the book it is there, but in the Jaami'a in the main body, it's not there. It is there only in the Bab. It's only there in the preface knowing very well it is not a Sahih Hadith because he wanted to get other people to follow that.

He quotes the Hadith, which is not Sahih according to his criteria, it is not even Sahih according to other people's criteria but comes into the preface. If preface is the right word to use. Do you understand? It is just to review. Yes, can we give him the microphone? The last row.

**Umar Yoosuf:** You mean the one he uses without the Sanad?

**Dr Zakir Naik:** Yes-- Bab.

**Umar Yoosuf:** Only the text. Only Bab.

**Dr Zakir Naik:** In the preface you know? That's not part of the--

**Umar Yoosuf:** That's not part of the Hadith.

**Dr Zakir Naik:** If you see the Sahih Bukhari everything there's a Sanad.

**Questioner:** The one he does not number.

**Dr Zakir Naik:** Yes, correct. The one which will not come in 7275. It differs one or two. It will not come in 7275 or 7563. It's not numbered, you're right. It comes in the Bab, but comes in chapter. If you say I'm quoting Sahih Bukhari Volume 7, Book of Dress, chapter 80. In the chapter, it starts with the Hadith which is not numbered, but

in the numbering, everything is Sahih. You should have knowledge. As a Da'ee, if you know these things which are very critical when someone may pose a question to you, may ask. So, you should know it is from Bukhari. There are scholars who have got together and said even though the Hadith is Dhaif, it becomes Sahih by--

There is a thing like called as chain of narrators, locking, interlocking. Let's not go into details. We can spend only years talking only about Hadith. This is not a session of knowledge, but you should have certain things which are important to know. In the classification of Sahih Hadith, Bukhari had his criteria which were additional to the five normal criteria, but the criteria of Bukhari was the strictest. Imam Muslim was less strict but there were certain criteria of Imam Muslim which is not there in Bukhari.

According to the Muhaddithin, the best amongst all the Sahih Hadith is the Muttafaq Alaih. Muttafaq Alaih means it is appearing in Bukhari and Muslim both. We have the Lu'lu Wal Marjan. There is a compilation in English it's in two volumes. In Arabic, it's called Al Lu'lu Wal Marjan.

Muttafaq Alaih means it's following the basic criteria of Sahih Hadith, also following criteria of Bukhari, also Muslim, so maximum tested. It's the highest. Muttafaq Alaih. Then comes the Hadith which comes in Sahih Bukhari. Then which comes third category, Sahih Muslim. Fourth category of Sahih Hadith is-- the Muhaddithin they say that Imam Bukhari only analysed six lakh Hadith, and there are much more than that. This Hadith didn't reach him. We are analyzing the Hadith based on the criteria of Bukhari.

Other scholars said Imam Muslim did not get this Hadith, we are analysing on the criteria of Imam Muslim. Fourth category is the Hadith not compiled by Bukhari and Muslim but fulfils the criteria Muttafaq Alaih comes as category four.

Category Five, the Hadith is which were not analysed by Imam Bukhari but by other scholars but fulfill the criteria of Imam Bukhari, that come as category five. Category six is the Hadith that was not analysed by Imam Muslim but analysed by other scholars on the criteria of Imam Muslim, category six. Then the seventh category Sahih Hadith, only following the criteria of Sahih but with a continuous chain. Eighth category is only Sahih Hadith with interlocking chain. Interlocking chain means two Hadiths are there and there is some problem in the chain of narration, but with interlocking with two different Hadith, it gets interlocked and becomes a Sahih Hadith. That's category number eight.

Category number nine is a Hassan Hadith. Hassan means fulfilling all the criteria, the minor thing which yet it comes into the accepted Hadith, is called as Hassan with a continuous chain. The 10th category is the Hadith which is Hassan, but with interlocking chain. In Hadith of accepted, Hadith-- again classified into 10 categories. There are different categories of classification, many. Let's not go into what's Mutawatir Hadith and what is a-- This is not a session of Hadith.

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

## **International Da'wah Training Programme – Part 5**

**Conceived, Developed and Conducted by Dr Zakir Naik**

### **Introduction of IDTP V**

#### **Material to be Referred for Knowledge of Islam – Part 2**

**(Day 2 Session 1)**

## **Lesson 2 – English Translations of Hadith – Part 2**

In the books of Hadith, the most authentic and that should be referred is Bukhari, which is in nine volumes. Imam Bukhari only compiled that which is Sahih according to his criteria.

Now in Bukhari in 7275, or 7563 Hadith, there are many which are common. Common means the matter is the same, the chain of narration is different. If I say something, brother Kamaruddin will go and tell what Zakir Naik spoke today. Fariq may say to his friend something else, Brother Ibrahim may say something else. I'm saying the same thing, but it will be, who said? Brother Ibrahim's friend told that Ibrahim said that Zakir said.

Fariq, it will be Abdul, who's a friend of Fariq told that Fariq said that Zakir said so and so. Muhammad. Muhammad is a friend of Kamaruddin, told that Kamaruddin said that Zakir said. The matter is the same, but the chains are three different. Now, brother Kamaruddin friend is a good in memory, but brother Fariq's friend is weak. If you hear that, Abdul told that Fariq said that Zakir said so and so, Abdul is weak, Hadith becomes Dhaif. Do you understand? Maybe your friend is very good narrator. Hadith becomes two, that Ibrahim's friend told to him that Ibrahim said and Zakir said, so it becomes two different Hadith but the matter is the same. Now what they've done, they've removed the duplicate and they've come up with a summarised version which has about 2,230 Hadiths, it keeps on changing. These numbers are approximate because, in every publisher, he has his own way of quantification.

Therefore, when we give references of Hadith, you should also know which publisher am I referring to. Darussalam is one of the most famous publishers for English books, for authentic books. Alhamdulillah. So there's a summarised version of Sahih Bukhari.

Then we have the Sahih Muslim. Sahih Muslim again, it's the second most authentic compilation and this particular book in English translation comes in four volumes, different publishers may have different volumes, so please don't get stuck to that. In Urdu it's different, in English it's different. Again, there's a summarised version of Sahih Muslim done by Darussalam in two volumes. After Sahih Muslim, there is again a summarised version done by another group of scholars, Dr Ahmad Zidan

and Mrs Dina Zidan but the one of Darussalam is far superior. This is the Mokhtaser Sahih Al Bukhari, this is Mokhtaser Sahih Muslim, done by Dr Ahmad Zidan, and Mrs Dina Zidan.

Amongst the translations, I prefer the one which is better is the Darussalam, the translation, nine volumes even the summarised one. Then you have the next, the third, set of books in the Kutub Al Sittah, not Sihah Sittah, Kutub Al Sittah, it's Sunan Abu Dawood. Again, this is compiled by Imam Hafiz Abu Dawood Sulaiman bin Ashad, as the full name and again this also comes in five volumes. Some of the publishers have six volumes of Abu Dawood, Darussalam has got five volumes of Abu Dawood. Then you have the Jami' al Tirmidhi. You have Bukhari, Muslim, then Abu Dawood, then Tirmidhi, then you have Sunan an Nasa'i, the fifth in the book of Kutub Al Sittah, then you have Ibn Majah, Sunan Ibn Majah is the sixth book in the Kutub Al Sittah. Some scholars, instead of Sunan Ibn Majah, they use Imam Muwatta Malik that's also very good book, authentic. This is Al Muwatta Malik. These are mainly the Kutub Al Sittah I've mentioned seven. If you read these seven you get majority of almost most of the rulings of Fiqh et cetera.

If a student of knowledge learns, uses the six that means, yes, you have read the most important Hadith. This is again in Arabic one volume, all the Kutub Al Sittah in one volume. It's heavy, done by Darussalam, the paper used is Bible paper. Bible paper doesn't mean Bible because the Christian missionaries use a very expensive paper which is thin and light. They've used this expensive thin and light paper. This is only in Arabic and there's no translation. Again, it is Kutub Al Sittah not Sihah Sittah. If you can read, Kutub Al Sittah it's not Sihah Sittah. In India, it will be Sihah Sittah. Kutub Al Sittah means six books, Sihah Sittah means six authentic books. Only Bukhari and Muslim as a whole are all authentic and the other four books most are authentic, most of them, so if someone quotes Abu Dawood, what are you going to do? Yes, most probably but you have to check whether it's Sahih or not.

For that, Alhamdulillah, Sheikh Nasiruddin Albani has done a very great work, for which Sheikh Nasiruddin Albani also got the King Faisal award in the work of literature. What Maududi got was in service of Islam, what Nasiruddin Albani got was in work of literature. What he did that, fine, you know very clearly that everything Bukhari, Muslim is Sahih, but if someone quotes Abu Dawood then someone quotes Sunan Nisa'i, Tirmidhi, Ibn Majah what are you going to do? He has compiled Sahih Sunan Abu Dawood, Dhaif Sunan Abu Dawood, Sahih Ibn Majah, Dhaif, Sahih Sunan Nisa'i in this compilation of Silsila of the Hadith. That is one of the great works done by Muhaddiseen, Maasha Allah, in the last century. And amongst the recent scholars, Sheikh Nasiruddin Albani is one of the best as far as Hadith is concerned. He has done that so then if someone quotes Abu Dawood you have to check whether it is Sahih or not.

Many times, Abu Dawood himself mentioned that it is Dhaif. His work wasn't to classify Sahih, his work was to collect, that's it. He wasn't so much concerned whether it is Sahih or not or maybe he did little research, didn't really do a lot. But sometimes he collected Dhaif and mentioned it as a Dhaif also, but majority are Sahih. If someone quotes as a Hujjah, how to offer Salah and quotes from Abu Dawood, may be true, may not be true. Then you have to check up whether it is Sahih or not and Nasiruddin Albani's Silsila is a very good reference. Again, scholars may differ with Nasiruddin Albani, he is a Muhaddis and some disagree, he says it is

Sahih. When he says it is Sahih, it is Alhamdulillah Sahih but he said it is Dhaif, you know he was very strict, the one he said is Dhaif, it's not Dhaif, it is Sahih. Difference of opinion bound to be there and Muhaddiseen will not go into that. This is talking about the main books of Hadith.

Then you have Al Lu'lu Wal Marjan, we discussed that is the Muttafiq Alaih. There's a latest edition which I'm doing, in advance, I'd like to tell you that whenever I spoke about Quran and Sahih Hadith, and I'm doing it since years. Quran, yes, we have it, no doubt, Arabic Quran you know will be-- Pocket size we have? Arabic is much smaller Quran, no doubt. When I say Sahih Hadith, can I bring this full table to you? And this Hadith, also, everything is not here. I used to always say Quran and Sahih Hadith but then for brevity, we used to say okay, two main books and the Silsila of Nasiruddin al Albani, what to do. When you say Quran and Sahih Hadith, where is Quran, Quran is here, where is Sahih Hadith? Okay, Sahih Hadith, okay. Almost all, not almost all but most of it is there in Bukhari Muslim and the Silsila al Sahih of Nasiruddin Albani. This concern was there a lot for me, but I have to use that. Where is this Sahih Hadith? Okay, Bukhari Muslim and the classification of Sahih Hadith by Albani, for me that is there.

I would say it's not everything but a good because when you're debating and someone wants to ask you, what is the authentic source? You have to tell this is my authentic source. This was troubling me for a long time but it was there, I had a part solution until I met, Alhamdulillah, the head of the department of the Medina University of Hadith. That is Dr Professor Dr. Shaikh Ziya ur Rahman Azmi. He was the ex-head and Dean of the Hadith Department of the Islamic University of Medina. It was my pleasure and my honour that I spent quite some time, I used to have sessions with him for a few weeks. I learned a lot from him and many things I said, come from the session that I took with him. Alhamdulillah. That is the reason even if a Medina graduate or a PhD comes, I say I studied under your teacher. What you can gain in the few hours is knowledge, which when we discuss, because I like picking things which are difficult and things which is required for my Da'wah purpose.

Same I had the pleasure, Alhamdulillah, to spend maybe about three, four weeks with the head of the department of the Lughah, that is Dr V Abdur Rahim, who became head of the translation department of Mujamma, the printing press, and I learnt a lot from him. I really, Maasha Allah, revere these scholars. Alhamdulillah after he retired, retired about more than 15 years back, and he is a scholar. Alhamdulillah, in the last 15 years, Maasha Allah, we came up with a project, which was headed by him and supported by us to compile all the Sahih Hadith together, which no one according to him has done in the history of Islam.

According to him, there are approximately a million Hadith that are there, a million Hadith, out of a million Hadith if you remove the duplicate, as I said his narration is different-- If you remove the duplicates, it comes down to approximately 60,000. The approximate figures I'm talking about. When you remove the duplicate from the million Hadith, you are left with about 60,000 Hadith. From the 60,000 Hadith, approximately 16,500 are Sahih, only 16,500 are Sahih. And when you compile the Kutub Al Sittah and remove the duplicate like if you remove the duplicate from Sahih Bukhari 7,275 become 2,230. So if you compile all the Hadith of Kutub Al Sittah, it will be tens of thousands of Hadith. You remove the duplicate all together, it comes to approximately to eight and a half thousand Hadith. Approximate figures, this is

estimate we're not scholar. That means amongst all the Sahih Hadith only half are there in the Kutub Al Sittah but these half are the most important ones. What he has been doing research after he retired for the last 15 years. He had two PhDs, and then he started compiling. He said, my mission of life is to get this done. Alhamdulillah, we were together and we supported the complete project Maasha Allah. And Alhamdulillah, last Ramadan, just about seven months back, it has been completed.

It was completed one year before but revision and rechecking et cetera. And it's gone for printing just about two months back. It would be out very soon. It's not in the market yet but we have the soft copy. Alhamdulillah, I've kept no copyright on it. This is the first time in the history of Islam that all the Sahih Hadith has been compiled. It's in 12 volumes. It's being printed in 12 volumes. It's mentioned there by Darussalam.

In this, he has given his reasoning why he says it's Sahih or Dhaif. In this book, there is addition about 3,000 Hadith. Which are very popular Hadith but they are not Sahih. For example, there is a very famous Hadith of Muhammad Sallallahu Alaihi Wasallam that to gain knowledge you can even go to China. It's commonly used by many Muslims. It's a Mawdu' Hadith according to Nasiruddin Albani, Mawdu'. Not Dhaif also, Mawdu' means concocted.

There's a Hadith which says that all my Sahabas are like stars, you follow any of them it is okay. It's also a Mawdu' Hadith. Very commonly used. Ikhtilaf is a Rahma, Ikhtilaf can be there, there was Ikhtilaf in Sahaba, without doubt but the Hadith, that Muhammad Sallallahu Alaihi Wasallam said Ikhtilaf is a Rahma is a Mawdu' Hadith. Whether there a Ikhtilaf, yes. How can Ikhtilaf be a Rahma, it cannot. Yes, Ikhtilaf is there, that's a different question but it's not a Rahma. Many a times I used to keep quiet. At that time, I wasn't so much into analysing Hadith, it's Sahih or Dhaif. We were not knowledgeable that time and neither are we now. But now we're meeting people of knowledge and asking them what is this. Then we realised that Hadith is even Mawdu' and Hadith is even Dhaif.

I'm talking about when we started Dawah, more than 20 years back. This compilation, Maasha Allah, it's in 12 volumes which gives the names of the Rawis, and everything, and the details. The details mean why it is Sahih, why it's Dhaif, this scholar said Sahih but it is Dhaif, according to the ruling of Professor Ziya ur Rahman Azmi who is authority. You may differ. You and I cannot differ but another Muhaddis can differ. Same what I've done, it's a long project I was little bit eager to get results. I chose even the head of the department of Jamia tul Imam, of the Sunnah department to do the same project simultaneously. And that hasn't been completed, In Sha Allah, it will complete soon. Started about three years back but will be complete faster because they have a group of teams, associate professors. It's a teamwork. His analysis maybe little bit different. Dr Ziya ur Rahman Azmi says, "If not all, more than 99% is there." Shaikh Fali az Sageah who was the previous head of the department of Jamiatul Imam, he says, "I'll only take from 10 books, the Kutub Al Sittah and some other books, which will contain 85% of the Sahih Hadith according to him. His version will be little bit smaller, may not contain 16,500 Hadith. May contain 9,000, 8,000, I don't know. Most of them are there but Dr Ziya ur Rahman says any Sahih Hadith you quote, it will be there but it will be mentioned there that this Hadith that is there which says "Ballighuu 'anny walau ayah" It is in

Bukhari, and also in this, and also in this, we give references. Hardwork. It will not be one, two in Bukhari, it will be there.

Now, if you read this volume, In Sha Allah, he says, 99%, I'm a bit more safe." I say more than 95%, I like being safe. I said, at least more than 95% and more than 95% even covers 99 so it's that debating. I say more than 95% of the Hadith that are Sahih are there in Al Jami Ul Kamil. The name that he gave to his book is Al Jami Ul Kamil Fi Al Hadith Al Sahih Al Shamil in 12 volumes. In Sha Allah, it will be out very soon. Then he had made a Mukhtasar version without giving the arguments, only giving the names of the Ravi, it's in five volumes. Mukhtasar means condensed.

He's not giving the arguments. He's not giving the famous Dhaif and Mawdu' Hadith which are counted as Sahih. Only the Sahih Hadith, with only the narration without the argument. I told him, "Baba, make it more short. Five volumes? People don't have time to read the Quran here today." He agreed to make it short without Ravi, I said without Ravi, I cannot quote, "Arey, bhai, quote." It's difficult for me, you can't quote a Hadith without-- I said, "Yes, for you as a scholar." I convinced him, "Shaykh, Ravi should be there but only say, Muhammad Sallallahu Alaihi Wasallam, Q'ala Rasool Allah, Khalas, or, you can name only the name of the Sahaba."

After a lot of-- He agreed that he will make a shorter version, one volume with only the matter rather than the list of narrators. In his main, there's a list of narrators. Argument, why Sahih, why not Sahih, this scholar said that, this-- 12 volumes. Mukhtasar, no argument, only Sahih Hadith with narration. I told him, "Make it more condensed, one volume," "No narrators also?" "You're right but I want to be practical." He said, "No, no, I cannot do that." I said, "Why? It isn't haram."

So he agreed to make it only matter, but write the references and that, In Sha Allah, when it will be out? It will take another six months I don't know. In Sha Allah, we will translate it into English first, Urdu, then Bangla, in as many languages as we can so that will be good for the da'wāt. If you read this, Khalas. You can say, I've read 95% of the Hadith. Which is difficult, don't think I've read all this. Don't get the wrong impression that I've-- Yes, we've referred, references we use. You saw, oh, Zakir has read all these. It is from my personal library, that's a different thing. This is just a small percentage, a drop of my library. But don't think ever, I guess, we read it when required it's there for reference. Some books I've read once, some books many times. Some books 50%, some books 5%, some books 1% depending upon the requirement. But if we read 16,500 Hadith, it's possible to read. One million Hadith possible but not probable, difficult, at least, for a layman like you and me.

This project was very dear to me and, Alhamdulillah, it's complete in Arabic. May Allah make it possible that the Mukhtasar one is also out, then we'll make a more condensed version and translate it in to as many languages as we can. I like doing things which are unique and best. One of the unique project which Allah made it possible to support was this project. I made a soft copy and I give it to-- I like spreading, the more people read, the more people benefit, more Sawab.

So this is something new which very few people know, what information I give you now very few people know. It will become more popular after it is released. It's just coming hot from the oven. When we say, Quran and Sunnah, we can say okay, here it's a Sunnah. If not all, 95%, Alhamdulillah, scholars may differ. The difference is

always going to be there. It's not a Rahma but it's going to be there. At least, something is there, if not all, okay, someone will say 90%. I'd say, no problem, 90%. 90% is there. Any Hadith you quote, if it's there, easy to check, Sahih, not there, Dhaif. Some references we have.

So Nasiruddin Albani had done good work and Dr Ziya Ur Rahman, Alhamdulillah. To tell you the background of Dr Ziya Ur Rahman, you'd be shocked to know that he was originally an Indian. More shocking is he was not born in a Muslim family. He was born in a Hindu Brahmin family. After accepting Islam, he had to run to Saudi Arabia. He worked in the Muslim World League, and from pillar to post, and now imagine. Then he learned Arabic. He mastered the Arabic language, became the head of the department of Sunnah. Can you believe?

A Mushrik, who Allah gave Hidaayah to. He wrote a book *From Ganga to Zamzam*. Ganga is supposed to be a very pure river for the Hindus. *From Ganga to Zamzam*. He has written many books in Arabic, more than 20. He's written a book the *Encyclopedia of the Quran* which is very good. It's not here. Wrote in Arabic, translated into Hindi and many other languages. He's done great works and may Allah reward him, In Sha Allah, and may Allah accept his works, and may Allah make a lot of good things come out from this last work that he has done in compilation of *Jami Ul Kamil*, In Sha Allah. There are the books or collections of Hadith Fiqh us Sunnah by Sheikh Sabiq. Fiqh us Sunnah, very good book on Fiqh.

Then you have *Bulugh al Maram*. *Bulugh al Maram* is a compilation of Hadith which talks on Hukum, all the Hadith which talk about ruling, on Fiqh, it's *Bulugh al Maram*, it's a compilation. I think there are more than a 1,000, 1,300 Hadith, but in it also Dhaif Hadith, unfortunately. It's a very good book.

There's another book called *Umdatul Ahkaam*, which is a shorter version of this. Which has removed the duplicate, has little bit more than 400 Hadith, *Umdatul Ahkaam*, in which on Peace TV, we also have series of *Umdatul Ahkaam* by Sheikh Assim al Hakeem. This *Umdatul Ahkaam* has removed the duplicate Hadith from *Bulugh al Maram*, removed even the unauthentic Hadith, only the bare minimum of Hukum, how to do Wudu, how to do Ghusl, about Salah is there.

If you want to read a book of Hadith on Hukum, the best book that you should read first is *Umdatul Ahkaam*. Unfortunately, it's not available in English. Unfortunately, there is some translation there, some work is being done, but if you asked me which book should I read of the book of Hadith, for ruling, number one, is *Umdatul Ahkaam*.

Ahkaam means the Hukum, the book on Hukum. Because Bukhari has all, it may be Hukum, it may not be a Hukum, it may have a variety. If you want to know the do's and don'ts, if you want to read a book on Hadith, number one, most important, *Umdatul Ahkaam*. I don't know yet; it has not been translated into English. There are some parts available here and there, and people I think compiling on it.

*Bulugh al Maram* is available, but this is a little bit more voluminous, and it has some Hadiths which are Dhaif, but the best would be *Umdatul Ahkaam*. There's *Riyad us Saliheen*, again a compilation done by Imam Zakariyyā Yaḥyā ibn Sharaf al Nawawī Ad Dimashqi, even I don't know the full name. Al Nawawi is the short form, but the

commentary is done by Hafiz Salahuddin Yusuf who's again from Pakistan, a great scholar. He also comes on Peace TV, Alhamdulillah.

*Riyad us Saliheen*, again, is a good compilation, but again each compilation has got its pros and cons. All compilations, again are not all authentic. When you quote, most authentic, but some compilations are fully authentic also, like Bukhari, Muslim.

This is again a compilation by Imam Nawawī. This is *Mishkat al Masabih*, again, a very good book, but again, this book also per se, when someone quotes to you a Hadith from *Mishkat* and then it says, it's a compilation from Bukhari, preferably quote Bukhari, don't quote *Mishkat*, please. With *Mishkat*, maybe Hadith Sahih, maybe Dhaif. Good compilation, good for reading.

Even I have quoted in my talk *Mishkat* because I know that some people here in India *Mishkat al Masabih* means Khalas, stop. So, I use the logic of Imam Bukhari sometimes and even quote *Mishkat al Masabih*, but every Hadith in *Mishkat al Masabih* is not Sahih, but it's a good work, it's a good compilation.

*Hadith e Qudsi*, 110 Hadith e Qudsi. Hadith e Qudsi means Hadith came directly to Muhammad Sallallahu Alaihi Wasallam. It's a revelation, how the verses of the Quran came to Muhammad Sallallahu Alaihi Wasallam.

Hadith e Qudsi are those that came directly to Muhammad Sallallahu Alaihi Wasallam, and all the Hadiths are Sahih.

Hadith e Qudsi is a different category on the higher level.

Brother Kaleem is saying Hadith is over, it's not over. It's not even started yet, so I can not say Hadith is over. It is just not even scratching the surface and time is limited, but just to tell you that we are telling you how to use knowledge and from where to use. As I told you, this is not a knowledge-based Dawah training program. It is technique based.

I'm just giving you the key that when you want to use Hadith, how do you use it. Always use authentic Hadith as Hujjah. Dhaif Hadith has its importance, but not as a Hujjah. When you're discussing the difference opinion, the difference opinion mainly comes in the difference of Hadith Sahih or Dhaif, mainly.

Then a difference can come in the interpretation of the Sahih Hadith, they may agree it Sahih, but they may interpret it in a different way, that's another level. Let's not go into that now. It will be too much to digest. You'll will start wondering, is it a course we have come here for, learning Hadith or-- It is not, this is just scratching the surface.

# Let's Become Effective Da'ees

## International Da'wah Training Programme – Part 5

Conceived, Developed and Conducted by Dr Zakir Naik

### Introduction of IDTP V

Material to be Referred for Knowledge of Islam – Part 2  
(Day 2 Session 1)

## Lesson 3 – Books on Life of Prophet Muhammad (pbuh) and Other Books of Reference for Knowledge of Islam

The next category is the books on the life of Prophet Muhammad Sallallahu Alaihi Wasallam. We'll just rush through it fast. The first amongst the good Seerahs that are available in English language and which is voluminous. It is *Muhammad Sallallahu Alaihi Wasallam: Encyclopedia of Seerah*. It comes in eight volumes. This is done by the Muslim Schools Trust in London, printed in UK. This is a good, Maasha Allah, speaking in great detail about the Seerah of Muhammad Sallallahu Alaihi Wasallam.

Ar Raheeq Al Makhtum, also *The Sealed Nectar*, again, done by Safiur Rahman ul Mubarakpuri, this sheikh, Alhamdulillah, also happened to be from India, and he expired recently. May Allah grant him Jannah. He has done a great work.

There was a competition on writing books on the biography of the Prophet done by a The Muslim World League Rabitat al Alam al Islami, it was done a couple of decades earlier, and this book won the award for the best book on the Seerah of the Prophet Muhammad Sallallahu Alaihi Wasallam and from authentic sources, Alhamdulillah. Even though he's a great scholar, yet there are some Dhaif Hadith that has crept in here, so when you say the authentic means authentic, okay, but not-- Because every scholar when does research, he realises it, "Okay, fine," a Dhaif Hadith that is quoted without verifying and all.

There are a few Dhaif Hadith even in this, but as a whole, it's authentic, as a whole, about the life. If you want to know from authentic sources, there are many books on the life of Prophet Muhammad Sallallahu Alaihi Wasallam, but you have to see that the book is authentic. There are many books which are popular but they've quoted even-- Again, I don't know where to go and where to stop, in the Seerah of Prophet Muhammad Sallallahu Alaihi Wasallam, there are two types of Seerah.

One is Seerah from history, and one is Seerah from Hadith only. Classifications of Seerah of the Prophet, there are two types of books written. One book, "Okay, it's a historical fact. We wrote it down", maybe right, may be wrong, but some scholars say, "No, we will only take from authentic Hadith, means, Khalas, authenticated.

If you read books, which are taken only from authentic source and one such kind of book is this, but this is not the one I'm talking about by the Arabic scholars. Seerah of the Prophet also, you have those group of scholars who consider the Seerah only which are proven from the authentic Hadith. That's it.

Other scholars, they have taken Sahih Hadith, also Dhaif Hadith, also historical facts which is not passing the test of Sahih Hadith. It has its value, it should be there, but as a Hujjah, we can only use the Seerah which is written only from authentic sources.

When you say Quran and Sahih Hadith that includes the Seerah of the Prophet also, but other books which talk about historical facts, history has its own way of saying right or wrong, but the science of Hadith is far superior than the science of history. It will take it to lock, stock, and barrel.

In the historical facts, if you want to punch holes, you can punch a hundred, but in the science of Hadith, you cannot. If you don't know, you say *Arey*, who said, they said. Even today, there are scholars who have got the Sanad of Bukhari, "Okay, this was Bukhari". Bukhari, go to so and so scholars, so and so scholars then to so and so, to so and so scholars to Ziya Ur Rahman Azmi, and from Zia Ur Rehman Azmi--

If you say that you have read Bukhari, and if you have a Sanad, it will go to Muhammad Sallallahu Alaihi Wasallam, Muhammad Sallallahu Alaihi Wasallam to his Sahaba, to that, to that, to that, to that, how many generations 50, 60, 70, 80, I don't know.

Ziya Ur Rahman Azmi is one of the persons who also has the Sanad, and he may give to some of his students, he may not give to some of his students. "Okay, fine. This person, I testify that he has read Bukhari very well." So you have a Sanad of understanding Bukhari. That's another-- Not just going to any university, if you go to a university and you pass your bachelor's degree in Hadith, that doesn't mean you have that Sanad, and then that's Sanad is authentic or not, there's another question because if one Rawi, one of the teachers is weak, Khalas, Sanad is useless. Again. Many people have 3, 4 Sanads, and Sheikh Ziya Ur Rahman Azmi, even he has many Sanads. He says this is of mine most powerful, according to him. Even today, Quran can be recited what is right or wrong by Sanad. Everything, Maasha Allah, the science of Islam is so perfect. Alhamdulillah.

Seerah, again, based on authentic Hadith is more correct more appealing than only based on history. Historical facts, is it clear? This is again the life of Muhammad Sallallahu Alaihi Wasallam by Tahia Al Ismail. It's a good reading. This is again Muhammad Sallallahu Alaihi Wasallam, his life based on the earlier sources by Martin Lings. Martin Lings also has written a very good book Maasha Allah on Muhammad Sallallahu Alaihi Wasallam. This is the life of-- The book by Haikal, it's a very famous book, Haikal. This is again Sirat by Ibn Hisham biography of The Prophet abridged by Abdus-Salam M Harun. This is the abridged version.

But this is again Sirat un Nabi. These are a few books. There are many books. Thousands of books written on the Seerah of Muhammad Sallallahu Alaihi Wasallam. These are some of the ones that have been translated into English or directly written into English, Alhamdulillah. We have three more sections. Again, if I

have shown you five books, that doesn't mean these five are only there. These five are few of the many books available in English language, again there is difference between English and Arabic but naturally the best books to be referred are the books in Arabic. They're from authentic sources and they're written by scholars in Arabic is far superior.

English comes as a second, later on English and Urdu also has a high value because there are many scholars in Urdu but Arabic is number one. We'll come to the fourth section, encyclopedia on Islam. Unfortunately, there are very few encyclopedias on Islam available in English, very few. One of the oldest, we'll come to it later on, the oldest one was by H.A.R. Gibb. It's not available here, I think. There's Encyclopedia on Islam by E.J. Brill from the Netherlands. That was in eight volumes. It was very expensive. It was one of the first encyclopedias written on Islam.

Unfortunately, the contributors, most of them were non-Muslims. It has an oriental approach, good for students of knowledge otherwise, no. Many things in it may not be correct but there is the reference book available in English. The other one that came recently, again, recently means 20 years back because recently has different connotations. This is the Oxford Encyclopedia of Modern Islamic World taken out by the Oxford Press by John Esposito.

If you know John Esposito is a Christian and supposed to be a scholar on Islam. Not that I agree with everything what he says but he's, Alhamdulillah, he's quite objective and many a time truthful but can't agree with everything what he says. But it's a book worth reading. In that encyclopedia, that's one of the encyclopedias done by Oxford in four volumes. It is there but always best is to read from the authentic, the top scholars who are Muslims, it carries the bigger weight. Unfortunately, encyclopedias in English are hardly any. This is much better than by H.A.R. Gibb, much better.

If you want to refer in English, this is one. There are many that are coming lately now in English. This is again the *Concise Encyclopedia of Islam* by Cyril Glasse. I'm just telling you because these are famous, for not that they're authentic, please. H.A.R. Gibb, you have to be careful. I'm telling you because this was the only one available a couple of decades earlier. Now these have come out but yet, we have a lack of books on encyclopedia in English language. This, again, *A Dictionary of Islam* by Thomas Patrick Hughes. It's a dictionary of Islam. These are just a few encyclopedias, now lately there are some that have come in the market.

Here again, the footnote mentions, "Unfortunately, there are no comprehensive encyclopedias on Islam which have been completely written and edited by Muslims thus, we have to refer to the above-mentioned encyclopedias even though many times Islam has been misrepresented." There's a footnote there. This is again mentioned 20 years back. Now, as I mentioned there are more that have come but yet not as voluminous as what has been done by these people.

There's a section called Arabic English Dictionary. As I told you Arabic and English, Arabic is a very important language or rather the most important language. And it is very important that a Da'i should know Arabic as a language. I don't know Arabic as a language little bit here *shway* fine. I can manage maybe through little bit but not as a language. Therefore, in our school, which we'll discuss on that day, Maasha Allah,

all our students from The Islamic International School, they learn Arabic from the age of three. Alhamdulillah, by the time they reach Standard 5, 6, they can understand Quran to a great extent.

By the time, they reach 9, 10, they can even translate portions of it, Alhamdulillah. The Lane's is one of the very famous, Lane's Lexicon. Again, it is not by a Muslim but is a good reference source in 8 volumes that goes to the root word, where does the word come from, and the root word consist of three alphabets in Arabic and you put the i'rab and how it got derived et cetera. This is a dictionary from Arabic to English, why I keep this? Because in Arabic we don't have that mastery to it so if someone tries to pull a fast one, we have something with us where we can defend ourselves if you disagree with the person.

Sometimes we get into argument, so this is a good reference for knowing Arabic. Arabic to English, it's a lexicon. There's Lisan Al Arabia. This is by Hans Wehr, A dictionary of Modern Written Arabic. The last section, we're running short of time, is the concordance and index of the glorious Quran. Number one is Al Mu'jam Al Mufahras. This has been very helpful for me. When you want to know but now you have other means. Now you have computer, it's easier but at that time when it wasn't so advanced, 20 years back, this was a good tool for me.

Al Mu'jam Al Mufahras, what does it do, if you want to know how many times this word occurs in the Quran. You go there, you read the Arabic, it tells you all the references of the Quran. How many times the word Muslim is referred, you get the add there. How many times Nisa is mentioned, you get the word there. How many times Qalb is mentioned, you get the reference there. It's in one volume. It's only in Arabic so if you know Arabic, it's good. If you can read also you can manage. That's a very good reference where you can go and you can see how many times this particular word has come.

Today, there are software available but this has its own value as a book. Print media has a different value; software has a different value. Each has its pros and cons, we'll discuss it later on, In Sha Allah. But you want to know how many times this has occurred in the Quran and you want to find the particular verse of the Quran, it's helpful in finding verses by using this type of Mu'jam.

Then you have concordance. This is a concordance and index of the Holy Quran. Same, Muhammad Fuad 'abd al Baqi, completely in Arabic. Al Mu'jam Al Mufahra, there's index-cum-Concordance for the Holy Quran. This is by Al-Haj Khan Bahadur. These are concordances in English available. I have not used them much. It's there in English language. I prefer going to that original that has better references in the Mu'jam. This is a *Concept of the Holy Quran*; a topical reading by Fathi Osman.

There is *Easy Dictionary of the Quran* by Shaikh Abdul Karim Parekh. *Dictionary of the Quran*.

There are many books again in this category. The other books apart from Quran, Hadith, then dictionaries, concordance in Arabic. I've just mentioned a few books, just the basics. There's Kitab At Tauhid by Shaikh ul Islam Muhammad ibn 'Abd al Wahhab, rahimullah. Again, a very important book. Has been criticized by many Muslims because of its authenticity but it's a very good book on Tauhid and one of

the most important books Kitab At Tauhid. There is a series we had on Kitab At Tauhid on Peace TV by Sheikh Salim Al Amry. Tauhid is the most important factor of Deen so here's a book on Kitab At Tauhid. This is Taqwiyyat ul Iman, *strengthening of the faith* by Shah Ismail Shaheed. There's a book called *The Major Sins*, that's Al Kaba'ir, The Major Sins, and very important for a person to know what are the major sins. This is the book on The Major Sins by Imam Adh Dhahabi. *The Stories of The Prophets* again by Ibn Kathir. This is the stories of the prophets. If you want to know the stories mentioned in the Quran of the Prophets besides Muhammad Sallallahu Alaihi Wasallam, it's given here. If you want to know all the stories mentioned in the Quran of the Prophets, this is a very good book. We also have a series for the children on the stories of the Prophet. Now coming to the book of the Khulafa Rashideen, there are many books on the companions of the Prophet. One of the most important, one of the best-written books on the biography of the Khulafa Rashideen is by Sheikh Dr Ali Muhammad As Sallabi. And he has written on all the four Khulafa Rashideen. This is the book biography on Hazrat Abu-Bakar (may Allah be pleased with him). This is Hazrat Osman, may Allah be pleased with them both, and there's Hazrat Ali (may Allah be pleased with them). This book by Sallabi is one of the good books in which, as I said, when you write a biography, many a time people use historical facts and even quotes Dhaif Hadith, he has taken care. Although I cannot say 100% are Sahih but almost all, majority of the Hadith and the reference is taken from the authentic sources.

It's not only authentic Hadith, but historical facts are also there in it, but he has tried to see that most of it is authentic. There are various biographies of the Khulafa Rashideen. The one written by Sallabi is one of the most popular and one of the most authentic available in the market. If you want to read about the life history of the four Khulafa Rashideen; Hazrat Abu Bakar, Hazrat Omar, Hazrat Osman, and Hazrat Ali, may Allah be pleased with them all, In Sha Allah, this book is a good reference.

This was in short, talking about few sources, few books, it's a drop in the drop, it's not a drop in the ocean, a drop in the drop only. Our library is also very small, having only about 20,000 books, very small library, we've just got some of it here, it's an ocean. One thing to be noted, the more knowledge you get, the more you know, you realise the less you know, it's very important, the more you know, you realise the less you know and as age is crossing there's nothing you know. Initially, we as Da'is think "Okay, Khalas, I know whole Islam." When you read the Quran, oh there are so many Tafaseer. Okay, then you, "Oh, there's also a Hadith," "Hadith?" "Okay," "I know Hadith," "Oh, Hadith, Sahih, Dhaif this, that." Then the more you know, you realise the less you know. Believe me, there's so much to learn.

As time passes, you come to know that you've wasted your life. Knowledge is something which never ends. When we meet these scholars, we really feel that what they have achieved, we have not even scratched the surface, we are far behind. And I crave that may Allah give us the time, the energy, the strength to acquire and implement this. Acquiring is one thing, implement is something, may Allah accept our efforts. We have not even scratched maybe the dust on the surface, leave aside the surface. We haven't scratched the dust of the surface.

Therefore, I'm telling you this session, this training programme, is not about knowledge. Others may claim this is knowledge-based, that based, that based et

cetera. We didn't have the time for introduction otherwise I would have told you what is the difference in our training programme compared to others. That's the reason something you can gain, Maasha Allah many of you are young or younger than me, even I'm young as I say. You have yet a lot to gain, some are 19 years, some are 20, 22, 30. Maasha Allah, the eldest is, Maasha Allah, brother Kamaruddin, Maasha Allah, giving competition to me. Maasha Allah, in age 47, Maasha Allah, 47 *naa?* 47, 3/4th, I'm 50 and 1/4th. You have the time now, therefore, I tell my son, gain knowledge, this is the age. We think where have we wasted our time in learning medicine, if we had learned at least a small portion of this, would have benefitted us much more, but again Allah's help is there, Allah's mercy is there, Allah's kindness is there, otherwise, we are nothing. "Haazaa Min Fazl e Rabbi" all this is only due to the Mercy of Allah Subhanahu Wa Ta'ala.

Now you have the time, make the most use of it. Knowledge is power. I started my talk by saying "Rabbi Zidni Ilma" that oh my Lord, increase me in knowledge from Surah Taha. Who knows the reference?

**Questioner: [inaudible 01:34:45]**

**Dr Zakir Naik:** Surah Taha, 114? Good Maasha Allah. This was part of the homework correct? Oh, my lord, increase me in knowledge. We pray to Allah Subhanahu Wa Ta'ala that may He give us more knowledge so that I could spread his Deen and may He make us utilise to the best of ability. In Sha Allah, we'll have a short break of half an hour for tea. We'll resume by 11:30, it will be 25 minutes' break. 11:30, so that we are less behind, In Sha Allah, so 11:30 we'll be back in this auditorium, In Sha Allah. We break. Wa Aakhiru Da'wana, Alhamdulillah Rabbil Aalameen.