

International Da'wah Training Programme

(16th January to 29th February 2016, Mumbai, India)
(1 Hour 7 minutes 23 seconds)

Conducted by Dr Zakir Naik

Dr. Zakir: Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Alihi Wa Ashabihi Ajmain. Amma Ba'd. Auzubillahi Minash Shaitanir Rajim. Bismillaahir Rahmaanir Raheem. Ud'u ilaa sabeeli Rabbika bilhikmati walmaw 'izatil hasanati wa jaadilhum billatee hiya ahsan. Rabbish Rahli Sadri, Wa Yassirli Amri Wahlul Uqdatan Min Lisani Yafqahu Qawli.

I welcome you back once again with the Islamic greeting, Assalamu Alaikum Wa Rahmatullahi Wa Barkatuhu.

Audience: Wa `alaykum As-salam wa rahmatullahi wa barakatuhu.

Dr. Zakir: May peace, mercy, and blessing of Allah Subhanahu Wa Ta'ala be on all of you, and we come to the last session, Insha'Allah. We may have a very short extended session. I intend completing in the next half an hour or next 35 minutes this session of techniques. I'll do the revision of the 50 surahs, Insha'Allah. Then we have salah. After salah, we'll just get back for about half an hour for the revision of the Quranic verses, Insha'Allah. This time the extended session will not be for three, four hours, Insha'Allah, for half an hour only.

We move on to the eighth section and that is speech. Point number one, speak loudly. Point number two, speak at a moderate speed, neither too slow nor too fast. Speaking loudly is very important so that it can be heard by the people. Neither speak too fast nor too slow. I gave you a sample of what happens when we speak too fast, like a bullet train. When I recited or when I read the translation of the verse of the Quran, no one could really understand what I was saying because I was speaking too fast, eating some of the words. If you speak too slow also, for example, in the name of Allah, the **Most Merciful** and the **Most Gracious**, all praises are due to Allah alone. There are some people who think that if you speak very slow, it's effective.

There is a limit. It should be between a certain pace. It means should be faster than what I said. Faster also adds a limitation. Yes, there are times that I do increase my speed, especially in the question and answer session, when I want to answer longer, want to take more questions, answer more questions. It does increase, but see to it that it is within the limits. The slowest speech has a limit and the fastest has a limit. Don't speak too fast, don't speak too slow. It should be moderate. That's very important because when you speak moderately, there are a lot of things that can be done. We shall discuss in the next point.

Point number three. People can usually listen faster than the speed at which they can speak. The hearing capacity of a human being is much faster as compared to the speech. Now this is scientific. It's not just a fast one. Thus there should not be pauses or blanks leaving the audience without something to listen and allowing the attention to be diverted. If you speak too slow, very slowly, the mind, as was mentioned, can hear much faster than what you can speak. If you speak slowly, his mind will be free in between. What does he do? An empty brain is a devil's workshop. It keeps wandering. When it wanders, it will not pay attention to your speech. That is the reason that your speech should not be too slow. Neither it should be too fast. If it's too fast, the impact of the speech and modulation is not there. It should be moderate.

Point number four. However, after speaking on a difficult or unusual matter, give a short pause for the audience to grasp and assimilate the information. This also happens normally when I give a speech, whether it's on women's rights in Islam or Quran, modern science. After the section ends, maybe I'm speaking on medicine, botany, zoology. After zoology, I give a pause. Point number one, to let the people know that the section has ended. Secondly, for people to assimilate what I've spoken.

Suppose I speak something which is scientific and difficult to understand. After the explanation, I can give a very short pause. This pause is a deliberate pause for people to assimilate what I've spoken. That happened when I asked the question and then I gave a pause. If the question is difficult, I give a pause for you to try and think what is the meaning of what I've spoken. Point number five, speak clearly. Speech should not be slurred. Some people speak loudly, speak moderately, but the speech is slurred. There's a slur in the speech. It's not clear.

Point number six, speak confidently. Confidence is very important. If you don't speak confidently, then they may not agree with your message. A speaker, a Da'ie should be confident. Point number seven, speak with energy and enthusiasm. You have to enthuse and charge up the audience. There should be energy. Normally when you speak confidently and with emphasis, the listener thinks, "Ah, you know your job very well." If you object, he'll take out from his pocket about 10 proofs. Your speech should be confident.

I think the Quran is the word of God and I can prove it to you. The Quran is God's word and I can definitely prove it to you. Confidence, energy, enthusiasm. Making a statement, make it affirmative. If you yourself don't speak confidently and if you're giving a lecture, "Is the Quran God's word?" "The Quran is God's word and I can prove it to you." If you say with emphasis, it carries a bigger weight and with enthusiasm.

Confidence is very important. Whenever you give a talk or you have a debate, there is weightage even for confidence. The matter, being logical has a separate weightage, but your speech, being confident, has a different weightage. It's not necessary that if you speak and shout on top of your voice, you're confident. That is what the politicians, they keep on speaking on a high pitch and that doesn't mean they're confident.

Point number eight, speak forcefully. That's assertively, with conviction. Be persuasive. You have to speak forcefully and assertively with conviction and persuasively. This is very important, the forcefulness in your speech and the conviction. People should think that if someone asks for proof, you'll take out 10 proof from your pocket. You should be confident. The way you modulate, the way you speak loudly, confidently, with energy, all of these add together. It's bringing the impact on your speech.

Point number nine. Repeat the important points for emphasis when required. There are times when I do repeat, but that's for emphasis. For example, when I say, according to Albert Einstein, the famous physicist who got the Nobel Prize, said that, "Science without religion is lame, and religion without science is blind." Let me repeat that sentence. Albert Einstein said that, "Science without religion is lame, and religion without science is blind." Here I'm repeating it so that I want the audience to ponder over what I'm saying.

It's a very important statement made by Albert Einstein, the famous physicist, the Nobel Prize winner. That science without religion is lame. and religion without science is blind. Because the sentence per se, to assimilate the meaning, requires time. One thing is give a pause. One thing is repeat it. Here, I'm repeating it for emphasis. Normally, a sentence should not be repeated, generally. Unnecessarily repeating is a waste of time. We can do for recapping, we'll come to it later on. Generally, you should not repeat the sentence unless you want to pay emphasis, and that should be done once in a while, not very often.

Point number 10, during normal speech, there should not be any repetition. Point number 11, do not speak monotonously, modulate and alter your voice. Change the speed, pace, tone, and pitch. Appropriately, high tone, low tone, harsh tone depending on the matter. As far as possible, ensure that you hold the interest of the audience throughout your lecture.

Do not speak monotonously. Modulation is a very important factor, and modulation can be of a variety of types. Anyone who can read me any sentence. Anyone, give me two, three sentences. Okay Farid, any sentence.

Farid: The boy is studying in the classroom.

Dr. Zakir: Too short. The boy is studying in the classroom, too short. Give three, four sentences, then we'll find the modulation. Three, four, pick up anything from the Quran. For example, this is Surah Al-A'raf verse 148, "The people of Moses made in his absence out of the ornaments the image of a calf for worship. It seemed too low. Did they not see that it could neither speak to them nor show them the way? They took it for worship and they did wrong." The same thing can be modulated in 10 different styles. The modulation that you do should not be fixed.

No, this is reading. Reading and modulating is different, and when you're saying from your memory, it's different. For example, if I'm starting the lecture, Is the Quran God's Word? and I say that, The glorious Quran is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him. One sentence emphasis. It can change,

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the glorious Quran is the last and final revelation, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him.

For any book to be the word of God, it should pass the test of time. Previously, it was the age of miracles, and Alhamdulillah, the glorious Quran is the miracle of miracles. Then, came the age of literature and poetry. Muslim and non-Muslim Arabic scholars, they agree that the glorious Quran is the best Arabic literature available on the face of the Earth. Today, it's not the age of miracle and literature, today is the age of science and technology. Let's analyse today whether the glorious Quran is compatible or incompatible with science.

Whatever it is, the same lecture if you hear of mine, there is not a fixed pattern of modulation, you can go high, you can go low, but when you speak, the tone should go up, down, there should be variation. The same thing can go high. The same sentence which has got two parts, the first part can be high, the second part can be low. The first part can be low, the second part can be high. There's no fixed pattern. Modulation mean they should go up and down.

Like when I said the first sentence, "The glorious Quran is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him." High pitch, **now** low pitch. "The glorious Quran is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him." Both are effective, right? Both have its impact. First one was high pitch, second one was low pitch. You can do half high pitch, next low pitch. "The glorious Quran is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him." High, low.

There should be variation. There is no fixed pattern that this should be high and this should be low. When you speak, it should not be monotonous. Most of the speeches are monotonous. "The glorious Quran is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad, peace be upon him." How do you like it? "This Quran, it's like an end for humanity." Monotonous sentence. For an impact, there should be modulation. While you modulate, you pay emphasis on certain words.

Now, once you're used to it, you don't have to plan. I did not plan which words I'm going to say. I do not know what I'm going to say. I asked someone to give, but the sentence was too small which he gave. Anything you give. The first time I'm saying, you're used to the modulation. Up, down. It should not be monotonous, it should not be always up. Some speakers, especially politicians, they keep on shouting on top of the world, blah, blah, blah, blah, blah. And the Quran says this, and the Quran says--. Full lecture, they shout. It is difficult for the ear. It's painful for the ear. It is torture to your ear. Some speakers, calm and quiet, tender, cold. Full lecture, cold, then you go to sleep.

There should be an impact. The speed keeps on changing, sometime you say fast, sometime you say slow, sometime soft, sometime loud. The more the modulation is there in your speech, the better it's impact. It goes with the gestures. It's very

important that you modulate your voice, the tone, the voice has got power. When you give a pause, when you continue, all this, Insha'Allah, is very easy with the experience, but when you're preparing your speech, see to it that you make an effort.

Initially the lectures will be monotonous, the tone would be monotonous, the modulation will be less. To make an effort, and Insha'Allah, as someone keeps on pointing out, it will keep on changing. The time will come that if they tell you not to modulate, you have to put an effort. It's difficult. Do not have a patterned speech like a sing-song voice which goes up and down at regular intervals. The concentration, the audience is lost. This is common in memorised speeches. When someone memorises a speech, and he said, "The glorious Quran is the most positive book in the world and is the last and final revelation of Allah subhanahu wa ta'ala, which was revealed to the last and final messenger, Prophet Muhammad (sallallahu 'alayhi wa sallam)."

Up, down, up, down, there is no variation. It goes same, it's a sing-song pattern. Some people, especially in some languages, they have the tune and it goes in that same tune. I cannot imitate, especially when I choose the speakers for Peace TV, they have the typical sing-song so I reject it. Sing-song means a particular, and I want to tell you a story, and the story says that we will all go to Mumbai. In Mumbai, we'll go to Dongri. In Dongri, we will go to Sahil Hotel. From Sahil Hotel we go to Bangalore and na, na, na, na, na, na, na, na, na, na, na, na, na, na, na, na, na. It's the same patterned speech.

Two minutes, three minutes, then it becomes difficult, the concentration is lost. Modulation is very important and variation in the sound is very important. However, rhythmic tempo in choice of words can be used. For example, when in Sheikh's Deedat's course, and it has gotten into my memory. He quotes the Quran, and he says, "Iz qaalatil malaaa'ikatu yaa Maryamu." And behold, the angel said, "O, Mary, innal laahas tafaaki." It's a patterned speech, it has got the tone, it has stuck in the memory. "Wastafaaki 'alaa nisaaa'il 'aalameen." That Allah has chosen the, and purified the, and chosen the above women of all nations.

This is a patterned speech but has an impact. It is said purposefully. Patterned, but for short duration. In the normal modulation, then you have that patterned speech. That pattern speech cannot be for long. Fine, just for translation of that verse of the Quran, it helps people memorise it. When we see Sheikh Deedat and we hear his talks, it gets stuck into our permanent memory. A little bit pattern speech in between for a short duration, giving it a different emphasis, no problem. This has an impact and helps people memorise it, and people normally emulate it, they copy it. In the tune, they memorize it better. A certain portion, which can be patterned, no problem, but not the whole speech. Imagine the whole speech it was like that, it will be boring and monotonous.

Do not interrupt your speech for petty reasons. This is a very important point that normally when you're speaking, you should not interrupt your speech. For example, while you're speaking and some important personality passes. You're giving a speech. I'm going to speak on the topic of Quran and Modern ... Everyone will look there what's happening. If the speaker stops and looks there, you are telling everyone, look there. Then [ruffling sound] and then five minutes of your speech is

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gone, concentration is gone. In fact, if someone comes, I'm more emphatic. If someone in the audience does like that, I look at them and I speak more emphatically, so that I don't want my speech to be disturbed. Don't disturb your speech for petty reasons and don't let someone hijack your speech also.

Unless something is happening and if you know that it's really causing a problem, you can verbally say. For example, there is a child crying in the audience. I overlook it. If it's too disturbing, I stop my speech and I say, "I don't like competition. I request the sister, if she can take the child outside. There is a cry room there. It was mentioned in the beginning of the talk that children below the age of eight should not enter the auditorium. There's a separate room with a screen available there. Blah, blah, blah." You continue. Yet you will find some people there. Then you say with more emphasis.

The Islamic sharia says, "Let a small loss take place to prevent a big loss. I know you'd like to hear my speech directly, but you're causing a loss to others. I request you, sister, please take that child. Is there any volunteer? Can you assist the sister, please? There, volunteer, please assist the sister. That sister in the third row. Yes, third row. Yes, yes, there. You can't pull her up, or the brother there, you can't. What are you doing? Third row. Yes, yes, third row." Everyone looking at him. She gets up and goes. Some people are hard nut to crack. If they're hard, you should be harder.

You tell them, they don't listen to you. "Yes, that person. That person. Yes, in the blue shirt. Yes, with the hand there, they're wearing a white cap." See he put his hand down. See? He put his hand down. You should not feel shy. You may spend maybe half a minute. Someone will say-- And people will get up, and they will see to it that he's out. You can't literally catch his collar and take him out. You have the microphone, you have the control. Recording is getting spoiled. 100 million people are watching. He has been informed. It is first the fault of the organisers. How did they allow that child?

Then you quote a sharia rule. "Let a small loss take place to prevent a big loss. We know you want to hear it in this room, but please go in the next room. It doesn't cause a greater loss." Now you're using sharia. Indirectly telling that person, "You better leave. Otherwise you'll be breaking the sharia." Sometimes you have to be assertive. You can't say, "Oh, so insulting." There are thousand people listening to you and one child is crying." I'm not insulting. Neither will you be able to concentrate. [crying sounds] How will you concentrate. It makes no difference to the father or the mother. They are very happy. So you stop the speech, and stop the disturbance, and you continue.

Are there any questions in the speech section? Yes, Brother Fabu.

Fabu: Assalamu Alaikum Wa Rahmatullahi.

Dr. Zakir: Wa Alaikumussalam Wa Rahmatullahi Wa Barkatuhu.

Fabu: I have two questions, sir. The first question is that I noticed something with you. Whenever you want to start a discussion or talk after saying the bismillah and making the Salat ala Al-Nabi, you used to quote a verse and these verses

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sometimes you change from this one to this one. Does that verse signifying the topic of your discussion? One. Second question is that, why whenever somebody is asking you questions, you prefer to sit? You are not standing. That's the two questions.

Dr. Zakir: Both those questions will come, Insha'Allah, day after tomorrow, the structure. The second question will come on the day of asking question and answer session. If you read the schedule, the rule is don't ask questions related to the topic which will be coming later on. Structure and content, we'll come to it later on. Now we're talking only about techniques. I have not told you the structure and the method yet. That we'll deal day after tomorrow. If I tell now, I'll repeat half-hearted. Let's wait for that. Let's go stepwise. Handling question and answer session, we'll come to know in the question and answer session. Insha'Allah.

Any question on the speech? Yes, Brother Shafiq.

Shafiq: Bismillah. My question about the modulation. Now we understand that we have to learn this technique to make our speech interesting and have more impact. For us now during this training, what is the method that we can use? Because it's clearly we can gain this after going through a lot of experience, then it becomes natural. For us in this trial period, how are we going to improve on this modulation in this training?

Dr. Zakir: One of the homeworks that you'll be getting today is whatever lecture you have prepared before coming to Bombay, you give the same speech applying the techniques you learn today. The homework for tomorrow, I'm telling you in advance. Is that now you prepared your speech. The matter is right or wrong, forget it. We aren't talking about the matter. I'll not touch whether the matter is right or wrong. Whatever techniques you learn today, go home and practise it. Ask your colleague, your roommate. Okay, the speech is prepared. You already gave it. You don't have to memorise it again. Three minutes, very short speech.

In that three minutes, do I maintain my terminus? You require someone like a punching bag or a guinea pig. You can go to your roommate and say, "Okay, I will help you, you help me." Barter, give and take. Therefore, two people in the room is better. Okay, this is my speech and you start. When you start, he's the audience. Even if one person is there, you'll give a gaze like that, thinking that there are angels there. Angels are listening to your talk and you give the look. You start your speech. Welcome them, this. Let him note down. Ask him not to interrupt your speech for three minutes. Note down.

Then he'll say, "Okay. Brother Shafiq, your starting was good, but then your gesture wasn't there. Your look was fine and your modulation wasn't there." Or, "Beginning, it was there." Let him make notes. He can see the notes and tick, this was done, this was not done. Then he will speak and you check. Three minutes, three minutes. Three minutes speech, three minutes feedback, six minutes. He speaks for 6 minutes, 12 minutes. You can do three, four times. Now you're doing rehearsal which will come later on. It will come later on. How to improve will come later on.

If you do this as many times as you rehearse, the more jihad you do today, tomorrow your speech would be better, the key, second. Number one, Allah's help. How to get Allah's help? By hard work. You did not know anything and I checked up. Except for two, most of you don't have most of the techniques. Except for two. Those two should go higher. Do rehearsal. Even I, every speech I have to give we'll come to it in the rehearsal section. Insha'Allah. Any other questions on speech? Yes, Brother Atik,.

Atik: Zakir Bhai, regarding do not interrupt your speech for petty reason, what about some famous personality walks in while you are talking? Because if I remember well, I was watching one of your videos and you were giving a talk, and Sheikh Yusuf Estes entered and you greeted him Assalamu Alaikum. So?

Dr. Zakir: Brother asked the question, that not to interrupt your speech for petty reasons if someone enters like Sheikh Yusuf Estes I said Assalamu Alaikum. He wished me Salam, I have to reply. And I respect Sheikh Yusuf. I'm giving a speech. However close that speaker is, I will never interrupt him. He interrupted me. He's elder to me. I love him. I like him. I responded.

Atik: That wasn't heard actually on the video. That's why I asked it.

Dr. Zakir: If it was somebody else, yet I had to respond. Assalamu Alaikum. If anyone says, I cannot say, "Oh, who are you disturbing me?" It is because it is Islamic ruling. It says in the Quran in Surah Nisa, Chapter number 4, Verse number 86, "Wa izaa huyyeetum bitahaiyyatin." If someone greets you courteously, you have to greet back more courteously or at least the same. Now, if Allah says I have to greet back, let it be Sheikh Yusuf, let it be anyone, I have to greet back. Actually, it is breaking the decorum. I would never ever disturb anyone's speech. Assalamu Alaikum. Alaikumussalam.

He's good. Masha'Allah. He's hilarious. I love him. He's a good brother. That's his style. Alhamdulillah. We respect him. We love him. If he knew and he said that, Alhamdulillah. Some people go out of the way not to disturb. This talk you're talking about, it's in Dubai. In 2013, when I was giving a talk on Quran and Modern Science in Dubai, Sheikh Mohammed bin Rashid Al Maktoum, the ruler of Dubai came for my talk. Now, he not to disturb, he sat towards the end. I did not know what happened. Some few headstone, I did not know. After the talk got over, I came to know Sheikh Mohammed came for my talk, sat in the audience, was there for several minutes, 20 minutes, 30 minutes, I don't know. Was there and he went away.

Later on, after maybe three weeks, when I got the award and when I met him, I said, "Sheikh, I knew that you came for the talk. Why didn't you come in the front?" He told me that, "When you come for Salah and the Jamaat is there, you join the last row. Furthermore, it was my mistake, I came late. I can't disturb the speech. If I'd come in the front, the speech would have got disturbed. I didn't want to disturb the speech." The right thinking. You see the contrast.

That's the reason that for small-- If he's a ruler and coming, if you have to stop, you have to stop. Not that you should not stop at all. If the ruler comes and if you have to greet him, then you have to greet him. Yet the ruler is humble, he doesn't want to

disturb us. Summa Alhamdulillah. If any other country, the ruler comes and if they say, "Okay, we welcome the President, Mr. so and so," you have to welcome. You can't say, "I'll continue my speech." Because he's the ruler of the country, he's the president, you have to give him the respect. Otherwise, for small reasons, we should not disturb the speech. I hope that answers the question. [31:55]

All of them are moderate. There may be an exception.

We come to the points of **miscellaneous. Miscellaneous**, section number nine. Number one, before the commencement of the speech, walk confidently and calmly towards the mic, and not in a tense and rapid manner. The moment you step on the stage, when audience can see you, you are on air. On air means you are under scanner. How you walk is important. See, when a doctor is sitting in his cabin, when the patient opens the door and by the time he walks into the door and sits on the chair, the doctor diagnoses half the thing if he's an expert. How he walks in, why are they limping?

When you're walking, your walk itself tells whether the person is confident or not. When you're walking you should walk confidently. Some people walk tensed, some people walk with short steps like--. Coming with confidence, smiling on the face. Then you see someone. Assalamu Alaikum. They are memorising. Chapter number three, Chapter number four, Chapter number five. Even I am memorising. Even I am revising. Not that I don't. I'll teach you how I do it. While I'm memorising, there's a smile on my face. I'm memorising chapter number-- Confidently. I don't want to waste time. Correct?

You do what you want to do, but don't reflect on your facial expressions, the way you walk. Your walk on the stage itself is very important. Be confident. Different speakers have different specialty. Some like joking, some like-- There's a different variety. When you walk, you walk confidently. Come not too fast, not too slow. Confidently. The moment you step on the stage, the moment you're seen by the audience, you are under scanner and it starts from there, how you walk. Also we give marks.

Point number two, pause confidently before starting the speech. Come on the microphone. Want to adjust the microphone? Adjust. Look, there's no hurry. Some people, what they do. Assalamu Alaikum Wa Rahmatullahi Wa Barkatuhu. They start saying Assalamu Alaikum from here and you only hear Rahmatullahi Wa Barkatuhu. When you come, take your time. No hurry. Even though the lecture is starting late, no problem. How many seconds it takes? 5, 10? Adjustment may take some time. Adjust properly, give a good look and then start. Alhamdulillah, Wassalatu Wassalamu Ala Rasulillah Wa Ala Alihi Wa Ashabihi Ajmain. Amma Ba'd. And you continue.

Point number three, if there is any disturbance during the speech, if it can be overlooked, overlook it, or ask the disturbance to be stopped verbally. Don't interrupt your speech intermittently during the disturbance. The attention of the audience will be diverted at intervals and you lose your grip on them. As I told you, somebody is

talking, avoid them. If it can't be avoided, stop your speech, tell them directly. Confidently, remove the disturbance.

Point number four, it is preferable to drink water before starting the speech to lubricate the mouth. Only drink room temperature water and not cold water. Avoid drinking water while standing. Before starting your speech, whether you drink before coming on the stage, or if water is not available, you can come--. Sometimes I have not had the water before coming. I go, sit, have water, and come. No problem. You might have seen sometimes, I go and drink water. No problem. It lubricates your mouth. If you're giving a speech of half an hour, one hour, there's no disturbance. Give the full talk. During question and answer session, you can have the water.

The water that is there on your table while giving a speech should be room temperature. Not warm water, not cold water. Room temperature water. Because if it's cold water, your vocal cords can get jammed, your vocal cords, while you're giving a speech. I usually don't have cold water. I have very, very cold water. Those who know me-- There's another speaker, name is Maulana Ali Nadwi. May Allah grant him Jannah. He was a great person, Masha'Allah, from India. Even he used to have cold water, very cold water. When people used to ask him that, "Why do you have so much cold water?" His reply was, "I cannot get colder than this. I cannot find water colder than this. Therefore, I'm having this."

I personally also have very cold water. During the speech, the water should be room temperature so that it doesn't cause problem to your vocal cords. Because while you're speaking, if you know heats and if you know sports, you do warming up. You're warming up so that you're warmed up, your muscles are warmed up, your vocal cords are warmed. Then if you have cold water, it can get jammed. Normally, cold water, there's no problem unless you have a health problem. Some people think that cold water is bad for health. Not necessarily. Yes, if you have a problem with cold water, then it's bad for you. Generally, there's no problem.

While speaking, see to it that the water is room temperature water and always kept on the table to lubricate your mouth when required. Avoid drinking while standing. That has been discussed earlier. That's mentioned in Sahih Bukhari, volume number seven in the book of drinks, chapter number 16, hadith number 5615. **Hazrat** Ali, may Allah be pleased with him, said that, "I know many people think that standing and drinking is prohibited. But I've seen the prophet drink standing the way I'm doing," and he stood, and drank the water. Based on this, standing and drinking is not haram, it is makruh because there are various other hadith in Bukhari and Muslim in which the prophet said, "Don't stand and drink."

If a commandment contradicts with an action, that commandment doesn't become a fard, it becomes mustahab. To sit and drink is mustahab. To stand and drink is not haram, it is makruh. Now, normally I don't stand and drink. On stage I used to, as I told you earlier. Since many years, since 1996, I've stopped standing and drinking on the stage. Otherwise, I do it rarely. On the stage, I make it a point. People watching. They should not get a wrong impression. That is the reason I sit and then drink. That is the reason I sit even during question and answer time so that I can drink water.

Point number five, visit the venue in advance if possible to familiarise yourself with the hall and the surrounding. If you visit the hall in advance, mentally you're prepared. That's the reason. One of the reasons we had the orientation is that to give you an idea a day in advance where we are going to sit. We had the orientation. You came here. The set wasn't completely prepared, but you are mentally prepared, "Ah, it is so big." There's a stage, there are LEDs behind. Mentally you're prepared. Otherwise you come, day one, "Ah." Now, when you go home at night, you start thinking, "Oh, I never expected this. I never thought this." You might have thought we'll be going in a small dingy room and never expected it to be such a big stage, and this is a big stage. Never ever in our life in a studio with such big.

The stage is more than half of the studio. Do you know that 55% of the studio is stage? Because the audience is only 20 people. We had many a time workshops, 20 people, 25 people, 30 people. The studio we had was not even 20% of the studio. It's more than sufficient. Now, because we are on a bigger banner and we have, Masha Allah, students from all over the world. We want to give them something good, shooting is better. If you are coming in advance, and when I told my brother-in-law who's going to come, Insha Allah, he'll be coming on the 23rd. Insha Allah. The person I spoke who is expert in management, he said that, "Zakir Bhai, can I come and have a look?"

He's an expert. He's training. He's travelling throughout the world. He knows that when Zakir and all IRF they have in style. On his way, he wants to see the place. Why? To familiarise himself. He's experienced. He has travelled to several countries. He's addressed so many people. What? 20 people on different parts of the world. All top management people he addresses. He trains them. He wants to familiarise himself. I told him, "I doubt whether you have ever spoken on such a stage before." Even though he has travelled throughout the world, very few people have the capacity to have such a stage.

The DoP, day before yesterday, while I was speaking with him, as I was telling you that he was doing FilmFair, and this, when he showed our stage, the people of FilmFair saying, "Who's trying to compete with us?" They were shocked. "A religious programme? So many LEDs." Those who know technically, if they see the stage, it's difficult for them to digest. If you say 2,500 square feet of LED P3, these are technical words. The channels cannot afford it. To have this, you have so many manpower behind. Once you're familiarised with it, mentally, you are prepared. "Okay, I'm going to give a talk on such a big stage."

Otherwise, you would think you're going to give a talk on such a small stage, suddenly you see something big. You're mentally prepared. Now, once you have the experience, I've spoken in big stages and big audience, 100,000, 500,000, then that stage fear is not there. You have to go and have a look at whether everything is in working condition. The stage requirement to be there and the feel is not there because you have gone. Now you're beyond that level where you have to go and have a feel because they're used to small, big. For you to get familiar, when you're walking on the stage only you get familiarised, khalas, because they're used to it. Going and having a visit at the venue is very important.

Point number six. The public address system should be professional as sound is the most important part of the talk. As I told you, the sound system is your weapon. It's very important and we shall deal with it later on that how do we see to it you ensure that it's good.

Point number seven. Prepare a checklist of all the requirements. Example, professional public address system, mic on the floor, stand without a podium, a glass with a jug of water at room temperature will be kept on the table. These requirements and the checklist can be given to the organisers. There are three points mentioned here. One is a professional public address system, mic on the floor, stand with a podium, a glass with jug of water. This is what we used to write before '99, when we used to go. Now, if you see a checklist, it scares most of the people. We'll discuss that afterwards.

The reason we do it is not to scare, to differentiate whether the organisers have the capacity to organise a lecture or not. We'll discuss that when we come to organisation level. This is just basics. For you, this is sufficient. We have different checklists depending upon who's going to speak. Our checklist differs when Michael Jackson is coming. When he used to come, he used to have two chartered planes. I'm not praising Michael Jackson. As I told you, you can even learn from your enemies. Why? Michael Jackson was expert in singing. Good or bad is secondary. I'm not praising his singing. He had **reached a** level.

Michael Jackson, one of the biggest pop singers in the history and how they perform. What is good, you take. What is Haram, you keep it away. You can learn even from your enemies. You can learn even from a person who's not on the right track, how professional they are. Then, Insha Allah, Islam believes in professionalism. As you keep on, Insha Allah, becoming more and more professional, you see the impact of your reach is far superior.

Last section. Seek Allah's help. Last, but the most important, most important. Surah Ali 'Imran, Chapter 3, Verse 160, "If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? Let the believers put the trust in Allah." In this point, number one, do your supplications and Du'as seeking Allah's help and support. Very important. Very, very, very important, most important. Number two, it's highly recommended that you offer two Rak'ah Salah before the talk, seeking Allah's help and also after the talk, as thanksgiving. We ask Allah, there's no better person to ask for help besides Allah.

Just another example, that while, as I told you in the introduction of the training programme, that we did the training and then we started what we should do. We were at one stage, just four days before you came, there was a turmoil, should we use this LED or not? The reason was that we have a different type of programme, speech. We have a different type of editing. We'll discuss that on the seventh day, Insha Allah, satellite. We had passed this set. Then we were worried that will it match our expectation? This is number one in the world for dancing, yes. For Oscar, yes. For Grammys, yes. For FilmFair, yes. Will it suit an Islamic training workshop?

I consulted the people. Yes, no, yes, no, yes, no. Time came. He said, "Khalas, you don't want to do it. Let's go for the next best." Only one day's time and we cancelled

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it. Then I said, "Who's better to ask than Allah?" I did two Rak'ah Istikhaarah, and went ahead. We came back to the set with more power, with more facilities, and Alhamdulillah, first day, I was happy. Second day, I was convinced that the decision was apt. Alhamdulillah. We don't want to do Israf, we don't want to spend money unnecessarily. The question wasn't the money, the question was, will it have the impact or not?

After analysing, after the second day, I sat with the DoP for a longer time and I realised with Allah's help, the decision we took, Alhamdulillah, was worth it. It may not be understood by people who don't have technical knowledge. You may think, "Oh, you're looking good. What is good? What is that?" Those who know what is satellite media, those who know what is event management, those who know how a stage is made, who would appreciate it. Maybe in Saudi Arabia if the MBC sees this, they will not believe it. MBC is the best Arabic channel in the world. It's the best network in terms of technology. Otherwise, I'm not discussing. In technology, they are the best. [49:16]

Those who are best in technology, whether the work they are doing is right or wrong is secondary. If those who are masters in technology, if they appreciate, then it carries weight. I had prayed two Rak'ah Istikhaarah, of course, for the workshop and all, but not for-- It's good to do for everything, but there are so many things in this whole workshop, in this whole, 'Let's Become Effective Da'ees', I'll have to do hundreds of Istikhaarah, but I was doing every day. Specifically, I did for the stage, for the LED and Allah's help came. That help is the best. It's preferable that you always, before you go for the talk, ask Allah for help, two Rak'ah. After it's over, thank Allah, two Rak'ah. Good, Insha Allah, because Allah is the best who can help you and the best person to thank is Allah Subhanahu Wa Ta'ala. The last point is always be in Taharah, state of ablution, while delivering a speech. It is Sunnah to be in Taharah. It's not a Fard. In Salah, it's a Fard. Otherwise, this is Sunnah. Normally I'm in Taharah, but especially when I'm giving a speech or having any program for the satellite, you have to doubly ensure yourself that you're in Taharah.

There are some negative factors for that. For example, if I'm speaking on the stage, professional recording, there's makeup. If there's a break, I go to the washroom. Again, after I remove the makeup, I again put the makeup, so every session is a bit of a headache. It's time-consuming, but for Allah's sake, Alhamdulillah. Being in Taharah is very important. It will get Allah's help more to you. If you're in Taharah, Allah's help more is there and you're doing it only for the sake of Allah. Normally, a person should be in Taharah, it's better. It is Sunnah, especially when you go for Da'wah events, for Da'wah lectures, for programs et cetera, it's advisable and recommended that you are in Wudu' so that the help of Allah comes to you easier. We are running behind schedule. Are there any questions? Okay, brother, Abu Shariz.

Abu Shariz: Zakir Bhai, I didn't know exactly when to ask this question. I think there's one question and two advices I require from you. The first question is Masha Allah because your crowd are so huge. I mean, I can't imagine if it's 500,000 or more, and you seem to be so small for people who are behind. When we're talking about body language and gestures, how effective is this, especially for those audience who are sitting very far behind? Thank you, sir.

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The second question is, I almost landed in trouble once. I was giving a training to new Da'ees in Kuala Lumpur. I think Shafiq and Zamri were there. We did some roleplay, how do you do Da'wah to non-Muslims? I mean, we tried to explain to Da'ees that you cannot use Quran all the time, like for example, "It's mentioned in the Quran." People can reply you-, Christians can reply you, "I don't believe in the Quran, I'm not a--" We did a small roleplay. There was some Alims, some knowledgeable people in Islam. They stood up and they told us you are a Murtaad now because for your Imaan to be nullified, either you don't believe in Islam or you said something, or your action and all that--

Even though you're in roleplay, you said something, so you're out of Islam now. We were suggested to read the Shahadah again. I'm sure you have gone through this experience. Today, when you were giving example, when you picked up the Bible, the Quran thing, the sentence came out from your mouth was-- I mean, the sentence which you uttered was, "Bible is the Word of God."

In trainings, sometimes we intentionally say it. Sometimes we partially say certain things and all that. How, I mean, is this affecting your Imaan and your 'Aqeedah and all that? I mean, Alhamdulillah the Taqwa, the 'Aqeedah and all that, yes, but in terms of roleplay or in trainings and all that, how dangerous it is and how careful should we be because an opportunity missed is an opportunity lost, so we don't want the audience to be lost.

Dr. Zakir: Brother Abu Shariz asked two questions. Number one, that the audiences are large, 500,000, larger than that. They're sitting behind and I'm looking so small, hardly can see my full body. How effective is the body language? Very good question. The audiences are far but many places there are screens. Those people sitting far can see me better even than the people who are sitting close. The people in the closest row is about 60 feet away from me and my size is the same. Those who are far, they're seeing me on a big screen, so they can see me better, my body language, much better than the person sitting in the first row.

The first row is far away. This is a small stage. I think it's about two two-foot stage. Normally, we have four-foot stage. I think it's two and a half feet. Normally, we have a four-foot stage and the closest row is farther than the fourth row here. You can see me but people sitting far away like the gathering we had in Kishanganj. That's in Bihar, North India. There were more than a million people in one sitting. There were about 30 screens, but when we have in Bombay, we only put four screens. Then it can cover a bigger audience because those are LED screens.

LED screens, these screens you can see even from a kilometre but they're very expensive to hire. Very, very expensive. To buy, very expensive. To hire, it's expensive. They do a better role than even 10, 20, 30 screens but it's not available everywhere. Depending upon what size, we can discuss later on Insha Allah. Your main question, what about for people far away? I'm more bothered, people who are more far away. I'm talking about satellite. My main concern is satellite. This 1 million people is very less for me. I'm targeting 100 million people.

Even if I agree with you hypothetically they cannot see me, no problem. 100 million can watch, and when the 100 million are watching, when they watch this million, they

are enthralled. That is the USP, Unique Selling Point, to gather a crowd. We have the Jimmy Jib moving. This is called a Jimmy Jib. It's a Jimmy Jib but we have shortened the arm to 18 feet because less other the 40 feet, [foreign language] for 80 feet and you can see the audience and watching live is a different feeling altogether. Live is a different feeling and the atmosphere is different. Those sitting far away also get the impact on the screen. [56:30]

Those who are very far away in their homes also see the impact on the television through the cameras. That answers the first question. Regarding your second question that you were doing a role play and while you're doing a role play, you're trying to prove that is the Quran God? Some of you said Quran is not God's word, and some of the Alims said that now you have lost your Imaan, so say the Kalimah. Did you say the Kalimah?

Abu: Yes.

Dr. Zakir: Alhamdulillah. Now, you're a good muslim. In Islam, if with your heart you believe in anything which is against the Quran and Sunnah, in your heart you believe Quran is not God. Whether you say it or not, you have left, but if you're doing a role play, your intention is important, and who you're doing it to is important. Generally, you should not do it. I'm not saying that you'll lose your Imaan or whatever. Generally, it's best to avoid it, if done with people with a specific purpose. As for training, I think there is no problem. If you're doing it for a particular purpose.

You just said a few minutes before that I said that Bible is God's word. I never said it until now. I never said it. I said, "The Bible--" When I moved away from the mic, I said, "Is not God's word." Then I said the Quran, I came close, it's God's word. You heard it as "Bible is God's word," so better say the Kalimah again, "Ashhadu--" [laughs] I never said that. I said, "Bible is not God's word. Quran is God's word," but you heard it, so if you hear something wrong, you have to say Kalimah. Correct? Anyway, I'm just joking. The thing is that normally you should avoid it because it can create a Fitnah. It can be cut, pasted and it can get a wrong impression.

Here, too, Insha Allah, in the debating skills, we'll be having pros and cons. We have it here. Whether we'll show it on air or not, we yet have to decide. If we show it, it should not create a negative impact, but as training, if you do it, there is no problem at all because your Niyah is to support. The Quran is God's word without doubt, but if we as Da'ees have to support, we should know how they attack. If you don't know how they attack, how will you support? If your purpose is basically to create Da'ees who can reply to the allegations against the Quran, you have to give them some questions which are against the Quran so that they can answer.

If it's for a training purpose, for a specific purpose, and you're doing with people whose intention is to become Du'aah, done correctly, there's no problem. If you don't organize it correctly and it's going to cause more Fitnah than good. You're not training anyone and creating a Fitnah, so my idea is not do it. Better safe than sorry, but if you do it correctly with the right format, with the right intention, I feel Insha Allah there is no problem. This I've discussed with even scholars. They said, "No, as long as it is done properly." Now, whether to show on the satellite or not is a different question. We may not show it. If we have to show it, we'll see how it looks. What is

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the impact? Certain things are very-- What we are going to teach you is lethal weapon. I'm not referring to the movie *Lethal Weapon*. I'm told there's a *Lethal Weapon 1, 2, 3*. When I go in the flights, when I read the brochure, it says *Lethal Weapon*. If used by the wrong person, it can be detrimental. We'll show you techniques which are really very effective. If given in wrong hands, it can be dangerous. You have the nuclear bomb, but given in the wrong hands, it can cause a lot of damage.

Insha Allah, the time will come. It's yet a few days or maybe a month left for that. Insha Allah. Does anyone have any questions? We have to end the session for the Maghrib Salah. We can take one more question. Yes, Brother Yousuf.

Yousuf: When you recite the Quran in the particular lecture or something, what do you feel about beautifying the recitation of the Quran when you recite the Ayah or something?

Dr. Zakir: That we'll do in the structure, Insha Allah. **Day after** tomorrow.

Yousuf: Insha Allah.

Dr. Zakir: We'll be coming on the structure part. We'll deal with that. Insha Allah. Anyone has any questions on the techniques discussed today? Techniques of Da'wah-related public talks? Techniques. Yes, Brother Firdass.

Firdaus: Assalamu Alaikum.

Dr. Zakir: Wa Alaikum Assalam Wa Rahmatullahi Wa Barkatuhu.

Fidos: Doctor, when you mentioned about the technique and when talking about the speech, right? When we look into some certain scholars which are popular, I don't want to mention the name, in their talk, their speed is very fast. Okay? It's very beautiful. It's very fast. Sometimes for us, we have difficulty to catch too. Some scholars, they are very slow. Just very, very slow. They take their own pace. How can we come into the right balance between these two? Two are great scholars and they are very popular too. How can we come into the balance?

Dr. Zakir: Brother has posed a question that some of the scholars-- There's a difference between a scholar and a public orator. Scholars can be fast, can be slow. It doesn't make a difference. The scholar is a scholar. Did you mean public speakers or did you mean scholars?

Fidos: They are known as scholars, but they are also public speakers in the same time.

Dr. Zakir: See, many people consider all public speakers to be scholars. There's a very good saying. I forgot the name of the person. There's a very good scholar. He said, he fears the day when people consider the speech to be knowledge and consider knowledge to be deeds. It's the most difficult times when people consider the speech to be knowledge and consider knowledge to be deeds. There's a difference between a scholar and a public speaker. I think we're talking about public

orators. Very few scholars are actually public orators. If I have to think, I'll have to think who are they.

Those scholars who I know, most of them were not public speakers. There may be some. I have not really given a thought, but many of the scholars, they aren't public speakers. If a person who gives a speech is very fast, and some give very slow, the best is moderate. If they are popular, normally, all the popular public speakers that I know of, they are moderate. I'm the fastest. I don't consider myself popular. I'm the fastest. I don't know of anyone who's faster than me and who's popular. Best speech is moderate.

As I told you, because of question and answer time, if I know that the person is understanding me, you see the speech, my speech is normally moderate. The question and answer goes faster. Not always. Depending upon the-- Best is moderate speech. I don't know of any popular speaker who's very slow. He's famous, yes. Popular means not known. Popular means you can get a gathering of 10,000 people, 20,000 people. I personally don't know of any Islamic speaker who can get 10,000 people alone and who is a very slow speaker or a very fast speaker.

If you know, please tell me. I don't know any, and I'm in the field. A person who can gather 10,000 people for his talk alone, not for a conference. In a conference, if I call you even, you will address 100,000 people. No problem. I don't know of any person, any speaker in the Islamic world who can gather 10,000 people for his individual lecture, and who's a very slow speaker or a very fast speaker. I don't know. I know many speakers who are slow. I know many speakers who are fast. Many. I don't know anyone-- Yes, they may be known by name. Knowing by name is different and gathering audience for the speech is different.

You may think-- if you google and you try and find out how many people can gather, there are very few. You see the Christian missionaries? You can name umpteen number of Christian missionaries who can gather more than 10,000. Many. I don't know of any. Do you know anyone who can gather more than 10,000 people for the speech? Your popularity may be 500, correct? If someone gets 1,000 people, it may be popular for you. Someone gets 2,000, it may be popular for you. According to me, I don't know him. Even otherwise, even the Christian missionaries, those who have large gatherings, all of them are moderate.

There may be an exception. He may be very good at other things than speaking fast. There are exceptions to the rules. There are exceptions, but normally you should be moderate. Too fast, a person cannot understand, as you said, and yet they're popular, difficult. If you can't understand, how can they be popular? They may be popular in writing, they may be good in script writing. The books may be popular, but getting-- This is talking about public talks. I don't know of any. If you can, you can educate me. I'm willing to learn.

Are there any other questions? We'll have a break for the Salah and we'll assemble back in 15 minutes. Sharp at seven o'clock, so that we have two short sessions of half an hour each. One is cross-examination of the names and meanings of 50 Surahs of the Quran, and revision of the Quranic verses helpful for Da'wah next half

an hour. Insha Allah, we'll try and keep it half an hour. If you are prepared-- All of you are prepared, **na**? Yes or no?

Audience: Insha Allah.

Dr. Zakir: Insha Allah. Masha Allah. Fine. We go for Salah, we come back, have a one-hour session, then you can go for dinner. Insha Allah. Wa Aakhiru Da'waana Anil Hamdu Lillahi Rabbil 'Aalameen.

[01:07:23] [END OF AUDIO]