

## AHMED DEEDAT'S CONTRIBUTION TOWARDS COMPARATIVE STUDY OF RELIGION

(Sumbangan Ahmed Deedat dalam Perbandingan Agama)

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### ABSTRACT

Ahmed Deedat is renowned as Muslim preacher in comparative religion. His viewpoints have become controversial and received many criticisms because of his messages in comparative religion's field emphasized on theological issues such as "Is Jesus God". Nevertheless, to date, the world has acknowledged his sterling contributions and critical thinking in clarifying the intricacies in the subject of comparative religion. Therefore, the purpose of this article is to study the contribution of Ahmed Deedat throughout his life as a Muslim preacher in comparative religion's field. Document analysis was employed in this research to identify and evaluate the data. Based on the analysis, it was discovered that Ahmed Deedat's lectures, writings, and dakwah movement are believed to be his earliest contributions, while gran student aspect is identified as the latest discovery in this field. The study views that this figure

is not only as influential figure in the eyes of scholars all over the world but he is also influencing in terms of his thought in dakwah using comparative religion in Malaysia.

**Keywords:** Ahmed Deedat Contributions; Muslim preacher; Comparative Study of Religion

### **ABSTRAK**

*Ahmed Deedat merupakan salah seorang tokoh dakwah dalam perbandingan agama. Beliau juga sering dikenali sebagai tokoh yang mencetuskan kontroversi dan kerap kali menerima kritikan salah satunya kerana mesej yang disampaikan dalam perbandingan agama adalah bersifat teologi seperti “Jesus, Tuhankah”. Namun begitu, dunia turut memperakui sumbangan dan pemikiran kritisnya dalam bidang perbandingan agama. Oleh itu, tujuan penulisan ini adalah untuk mengkaji sumbangan Ahmed Deedat sepanjang hayatnya sebagai tokoh pendakwah dalam perbandingan agama. Metode kajian ini adalah kualitatif yang menggunakan analisis dokumen dalam mengenal pasti sumbangan tokoh. Hasil kajian mendapati, terdapat tiga sumbangan besar Ahmed Deedat yang merupakan sumbangan terawal beliau dalam dakwah ini iaitu syarahan, penulisan dan gerakan dakwah. Manakala, sumbangan terkemudian beliau dapat dikenalpasti iaitu beliau juga melahirkan rantaian dakwah dalam perbandingan agama. Kajian ini menyimpulkan bahawa tokoh ini bukan sahaja berpengaruh di kalangan para sarjana seluruh dunia, tetapi pemikirannya dalam dakwah menggunakan perbandingan agama turut mendapat impak kepada Malaysia.*

**Kata kunci:** Sumbangan Ahmed Deedat; pendakwah; perbandingan agama

### **INTRODUCTION**

In the history of Muslim world, the field of comparative religion is well-known since Allah SWT has revealed the religion of Islam around 1400 years ago and the Prophet Muhammad SAW as the last messenger in Islam. Through the elements of the comparative religion discussion in the Quran and the story of the life of prophets showed how they conveyed *dakwah* by using comparative religion approached. The Quran mentioned on the prophet Muhammad SAW approached the delegates of Najran for the sake of *dakwah* and even the Quran clearly said it is some kind of dialogue matter which concerning the issue of divinity or humanity of Christ (Mohammad Said Mitwally Ibrahim 2010). This has showed how Islam is concerned with other religion existence and *dakwah* with others happened through the prophet stories of life.

Due to the encouragements and the commands from the divine revelation, al-Quran including the life story of the prophets of Islam, Muslims are motivated and inspired to encounter with other religions not just mingled and studied about them but also shared Islam to the people of other religions. The evidence of it can be seen from the emergence of Muslim heritage in the field of comparative religion and they have their own contribution in this field, such as it has been reported in the history of Islamic civilization, many of congenial religious debates happened between Muslim scholars and others at an intellectual level (Maziah Mustapha et al. 2019). In a way showed that many of the early Muslim scholars practically mingled and studied of the other religions.

Even, it is also reported on how actively some of early Muslim scholars in the field of Comparative Religion in their treatises and books such as Al-Nawbakhti (d.202H) through his *al-Ara' wa al-Diyanat*, al-Masudi (d.346H) through his *al-Diyanat*, al-Baghdadi's *al-Milal wa al-Nihal* (d.429H), Ibn Hazm's *al-Fisal fi al-Milal wa al-Ahwa' wa al-Nihal* (d.456H), Al-Shahrastani's *al-Milal wa al-Nihal* (d.548H) and al-Biruni's *Tahqeeq ma li al-Hind Min Maqulah Maqbulah fi al-Aqlaw Mardhulah* (Gul 2017). Generally, their contributions in the field of comparative religion were acknowledged by the people at that time.

Literally, the title of writing between al-Baghdadi and al-Shahrastani was the same but in depth, the discussion between two scholars was different whereas the discussion from al-Baghdadi is quite elementary rather than al-Shahrastani. It can be seen from Muhammad Azizan Sabjan (2015) in his article stated that the concept of the people of a dubious book was originally introduced by al-Shafi'i and al-Baghdadi, then al-Shahrastani has extended the discussion in his *al-Milal wa al-Nihal*. In other point of view, it showed that how continuously knowledge in the line of this field happened in Muslim heritage.

It must also be highlighted that the study of comparative religion has been discussed by classical scholars within the framework of Islamic thoughts. According to Haslina Ibrahim et al. (2013), previous scholars such as Ibn Hazm, al-Shahrastani, and al-Biruni have contributed a significant role in providing the guidelines to Muslim intellectuals in comparative religious studies. Besides, Kamar Oniah (2014) also stated that some of the western scholars such as Arthur Jeffrey, Bruce Lawrence, David Thomas, Eric J. Sharpe, Franz Rosenthal, and Montgomery have acknowledged the expertise of the Muslim scholars in this field. Hence, it can be deduced that Islamic knowledge and involvement in comparative religion has existed long before the emergence of contemporary Muslim scholars.

Even the era of contemporary scholars has actually inherited the knowledge from the Islamic classical era legacy. As drawn by Andleeb Gul (2017) a list of main stream and most known Muslim comparative religion from 19<sup>th</sup> century onwards to contemporary which are Rahmatullah Kairanawi (1818-1891), Ahmed Hossen Deedat (1918-2005), Ismail Raji al-Faruqi (1921-1986), Zakir Naik (b.1965), Shabir Ally, Yusuf Estes, Bilal Philips, Jamal Badawi and Amir Hussain. Their existence in the line of this field have gained substantial attention in both Muslim or Non-Muslim worlds and even have more responses by people of other religions at this time either refutation or acceptance of them. Hence, this article studies one of the contemporary Muslim scholars which is Ahmed Deedat per se. We study on his personal background including his thought in comparative religion and also his contributions in this field.

As said above, one of the most significant current discussions in this field is Ahmed Deedat which is prominent and controversial Muslim scholar in comparative religious studies. His opinions have been criticized and debated by many academic scholars in their writings. Nonetheless, his exceptional contributions and critical thinking in explaining comparative religion issues have been acknowledged globally. Thus, this research intends to study his contributions in providing information on the study of comparative religion, namely writings, lectures, *dakwah* movement, and protégé. The study of comparative religion has become a significant branch of knowledge among Muslim and Non-Muslim scholars. It has also been argued that scholars who are experts in this field are categorized into two groups, i.e. classical scholars and contemporary scholars.

### **METHODS OF THE STUDY**

Documents analysis has been employed as the major methodology in this qualitative research in examining the materials related to this cause. Following the qualitative methodology, the method of data collection mainly focuses on written data such as books, journals, academic thesis, websites, newspapers, and news reports. Written documents are also used for data analytics as these materials are significant in the qualitative research method. It is believed that this method of analysis can provide useful insights to interpret and place relevant research themes accordingly. Siti Uzairiah (2017) has also stated that researchers are the instrument to interpret data that are obtained through inductive processes which will subsequently result in new findings. Hence, the authors extract some of the themes that are dominant related to the study.

## **DISCUSSION AND ANALYSIS**

As far as the scholar is concerned, his background and thought of the scholar is important to be discussed before go further for the exactly focusing in this article. Besides that, other factor that can be revealed through knowing background of the scholar is the passion of the scholar in that field whether he is the purposiveness or the non-purposiveness of Muslim scholarship which based on three guiding indicator; the multiskilled and multitalented nature of majority Muslim scholars, the development of Islamic sciences and the ubiquity of discourse on religions in many pursuits of knowledge and sciences as said by (Wan Mohd Fazrul Azdi Wan Razali et al. 2014). Like a purposiveness early Muslim scholar, some of its characteristics are the purposive sources to the study of religions that are undertaken as the main reason of their creation, they are also known as the focused, systematic and direct treatises on other religions, their works intentionally produced and devoted towards studying other religions, they produced treatises on other religions since eight or ninth century and their approach and style on other religion mainly three categories of purposive treatises: the descriptive, the disputative and the analytical (Wan Mohd Fazrul Azdi Wan Razali et al. 2014). Rather than non-purposiveness of Muslim scholarship which is quite different with purposiveness of Muslim scholarship which is not mainly focusing on the field of Comparative Religion such as within his historical activity and sociological research, it has included the study of other religions only part of the discussion. Hence, it is showed that the important discussing on a brief of background and the thought of the scholar in order to realize in which part of his passion in comparative religion's field.

### **Scholar's Background**

Ahmed Deedat is an influential figure both in the Muslim and Western worlds. The hallmark of Ahmed Deedat in discussing comparative religion has gained attention from various parties around the world. Muhammad Haron (2014) claimed that the *dakwah* done by the late Ahmed Deedat was not only attentive to his peers and individuals who share the same views with him, but it also reaches the people who are against him. Hence, this article specifically discusses Ahmed Deedat's contributions which encompass his manifold movements in this area of studies.

Ahmed Hoosen Deedat is the real name of Ahmed Deedat and he was born on 1 July 1918 equivalent to 22 Ramadan 1336H (Ahmed Deedat 2011; Aoudia 2005; GoolamVahed 2005). He was originally from India before migrating to South Africa and lived with his father in 1927 (Aoudia 2005; Vahed 2005). The life journey of

Ahmed Deedat was quite unique and impressive as he was brought up in a poor family and did not receive any formal education. Nonetheless, he still managed to build his name and spread *dakwah* specifically in the study of comparative religion.

In contrast, other sources reported that he had been taught to be independent in the search of knowledge. His perseverance can be seen through his journey walking to school every day and due to financial constraints, he could only undergo formal learning at school during his childhood (Rafiq Ahmad et al. 2015). He began to learn the true meaning of life and the challenges as a Muslim during his teenage years. It started when he worked as a shopkeeper at a Muslim shop which is located near to a Christianity Missionary Centre where Ahmed Deedat and his Muslim colleagues were provoked and attacked that was fueled by misunderstandings about Islam. Issues that were raised by Christian missionaries at the training center had included Islam was spread with the sword, the Prophet Muhammad SAW had many wives, and Prophet Muhammad SAW's book was actually a copy of Jews and Christians' books (Rafiq Ahmad et al. 2015). As a result of those incidents, Ahmed Deedat started to seek true answers in order to resolve the misunderstandings incited by the Christianity missionaries until he found a book of religion entitled *Izhar al-Haq* written by Rahmatullah Kairanvi back in 1864 (Samadia Sadouni 2013).

### **Ahmed Deedat's Thought in Comparative Religion**

The discovery of the book *Izhar al-Haq* has created a chance for him to understand and analyze the issues in further details. The book was also made as the key reference in his *dakwah* in comparative religion. Moreover, Samadia Sadouni (2013) also mentioned that Ahmed Deedat's thoughts and understanding have been shaped from his discovery of *Izhar al-Haq*. It is not extravagant to say that this book was the source in developing Ahmed Deedat's idealism in this field from being an ordinary Muslim to a great Muslim scholar.

Ahmed Deedat's deep knowledge is not only recognized in the Islamic world, but it is also prominent in the West. Based on the titles used by other scholars in referring to Ahmed Deedat including Muslim apologist, da'wagandist, popular Muslim cleric, Islamic preacher, Muslim writer, Muslim scholar, Muslim theologian, South African Muslim leader, eloquent South African imam, prominent Islamic leader, President of IPCI, Shaykh/Sheikh, anti-Jewish Shaykh, Muslim polemicist, and aggressive sophist (Ricard Michael Croft 2008), it is evident that he was indeed an eminent figure. Most importantly, it must be highlighted that the majority of the scholars recognized Ahmed Deedat as an Islamic scholar who was an expert in comparative religion.

## Contributions of Ahmed Deedat in Comparative Religion

After examining Ahmed Deedat's background and his thought, this paper will proceed to discuss his contribution to the field of comparative religion. The term contribution refers to the product that has produced by Ahmed Deedat before his death towards *dakwah* especially in comparative religion's field. Some of his contributions include public lectures, writings, *dakwah* movement, and grand student.

### 1. Public Lectures

One of the most significant involvements of Ahmed Deedat that had received global attention is through his public lectures. Those lectures often involved inter-religious dialogues that were conducted with Christian intellectual figures alongside one-way communication with question and answer sessions with the audience.

It was recorded that he had discussed the life of Prophet Muhammad SAW during his first lecture at the Avalon Theatre back in 1942 (Ghulam Vahed 2013). Some of the other lectures and talks that he had conveyed included *Christ in Islam, Islam and other religions, Is Jesus God? What the Bible says about Muhammad SAW, and Quran and the Bible*. Ahmed Deedat did not only conduct his lectures in the local area but he had also travelled around the world including Malaysia. Rafiq Ahmad et al. (2015) have also explained that Ahmed Deedat had been to Malaysia to deliver his lecture at Dataran Merdeka, Kuala Lumpur, on 21<sup>st</sup> February 1992. Therefore, it can be deduced that his public lectures have impacted Muslim society across the world in terms of Islamic understanding, especially in the aspects of comparative religion.

Furthermore, Ahmed Deedat actively participated in numerous dialogues with Christian figures such as *Is the Bible God's Word* -Jimmy Swaggart (USA), *Is Jesus God?* and *Quran or the Bible which is God's word?*-Anis Shrosh (UK), *Crucifixion – Fact or fiction?*-Dr.Robert Douglas (University of Kansas), *Is Jesus God?* -Eric Bock (Denmark), *Is the Bible true word of God?* and *Is Jesus God?*-Pastor Stanley Sjoberg (Stockholm), *Was Christ Crucified?*-Dr.FloydE.Clark (London), *Was Christ Crucified?* - Wakefield (Kanada), *Islam and Christianity* -Dr.Garry Miller (Rafiq Ahmad et al. 2015). It can also be said that Ahmed Deedat's talks, public lectures, and dialogues were his main contributions before setting up his own *dakwah* movement. Even his writings also took place thereafter. David Westerlund (2003) further demonstrated that not only did the program of Deedat include actual lectures, but they also involved debates and symposiums.

The Islamic point of view in discussing its principles of faith is quite firm where there is no compromise nor similar authenticity of creed between Islam and other religions. In relation to Ahmed Deedat's *dakwah*, it is evident that his efforts, specifically in public lectures, have showcased his serious attitude and outlook in the field of comparative religion. In delivering talks and lectures surrounding the topics of theology and holy books of different religions, especially Christians, his dialogue was described as disputative, polemical, and apologetic. Therefore, his approaches were not as superfluous or extreme as claimed by Western scholars. It should also be noted that his approaches in comparative religion were almost similar to the character and perspective of the previous Muslim scholars which can be defined as purposeful (Wan Mohd Fazrul Azdi et al. 2014).

## 2. Writings

Deedat was also an active author who often addressed the subjects related to Islam and comparative religion. He had produced more than 10 writings and through these works, a systematic plan and great involvement of Ahmed Deedat was displayed in delivering messages about comparative religion. His written contributions are beneficial and still used as references by many Muslims nowadays including *Al-Quran-the miracle of miracles*, *Arab and Israel-conflict or confliction?*, *Can you stomach the best of Rushdie?*, *Christ in Islam*, *Is the Bible God's word?*, *What the Bible says about Muhammad SAW*, *Crucifixion or crucifixion?*, *Muhammad SAW-the natural successor to Christ*, *Resurrection or resuscitation?*, *Was Jesus crucified*, *What is his name?*, and *Islam's answer to the racial problem* (retrieved from <https://www.thriftbooks.com/a/ahmed-deedat/2253097/>). Furthermore, his written works are also relevant in the context of Malaysia.

As far as he was an active author in writing especially in the field of Comparative Religion, he has influenced and inspired by the book of Kairanawi's Izhar al-Haqq (Truth Revealed) which he was found in a shop where he worked next to the Adams Mission, near the city of Durban (Sadouni 2013). That is why, some researchers mentioned that the book of Izhar al-Haqq (Truth Revealed) by Kairanawi was become a key point of reference for Deedat's message in confronting the people of other religions in his *dakwah*.

Even, there is also some researchers that are doing their research relating on his books and even his thought, for example the thesis of (Korhan 2018) which focusing on fundamental issues of Christian theology in Deedat's books like the authenticity of the Bible, the concepts of Original sin and Crucifixion and Trinity. Meanwhile, (Richard Michael Croft 2008) in his thesis focused on Deedat's thought



which is “Word of God” in the thought of Ahmed Deedat. Hence, it showed that the contribution of Ahmed Deedat in terms of writing is meaningful for the contemporary researcher whether Muslim scholars or Western scholars in the world.

### 3. Dakwah Movement

As long as Ahmed Deedat known as preacher and Muslim debater in Comparative Religion's field, it means that he was a daie of Islam that conveyed message of Islam through Comparative Religion's part. Therefore, he created a teamwork among his followers in order to spread message of Islam in entire world. In other words, building a *jamaah* or teamwork in creating a movement is a part of the *Sunnah* or teachings of Prophet Muhammad SAW. *Jamaah* can be described as a small unit which grows into a larger and stronger unit in spreading the message of Islam. This movement originates from the days of Prophet Muhammad SAW where the groups of Muhajirin and Ansar were consolidated after the migration to Medina. The Prophet also built a mosque that acted as the central institution of Islam. The mosque did not only function as a place of worship, but it provided the avenue for education through systems such as *usrah* and *halaqah* (Ahmad Mohd Salleh 2011). When the Messenger of Allah was preaching in the mosque, the companions would usually gather and surround him in addition to asking questions related to the issues (Ahmad Mohd Salleh 2011). As a result of this tradition, there has been a chain and continuity of the knowledge conveyed by the Prophet Muhammad SAW to ensure that Islamic revelation continued even after the Prophet's death.

Ahmed Deedat and his friends had followed the same path by setting up an Islamic movement where their talks and lectures had attracted considerable attention. Hence, a meeting was held on 17<sup>th</sup> March 1957 by Ahmed Deedat and his friends to further discuss this movement (GoolamVahed 2013). Following the discussions and *shura* between Ahmed Deedat and his colleagues, the Islamic Propagation Center (IPC) was formally established on 7<sup>th</sup> September 1959 where G.H Vanker was selected as the president with Ahmed Deedat as the secretary (Riaz Cassim Jamal 1990). The founding of this movement has elevated the confidence of the Muslim minority as well as the spreading of Islam in Africa. This movement has also expanded across the country (Aoudia 2005). The establishment of this missionary movement was aimed to rectify the misunderstandings about Islam and eradicate the powerful Christian missionaries during that era (Westerlund 2003). This effort clearly indicates Ahmed Deedat's deliberate commitments to spread the knowledge of Islam through comparative religion. Moreover, Ahmed Deedat has made a vigorous move through IPC by passionately working on various forms of lectures, dialogues, and so on and so forth. Around the 1980s and 1990s, Deedat

managed to travel to a few countries to conduct dialogues and debates with his rivals, especially Christian missionaries and representatives who have a significant influence in Christianity.

### 3. Grand student

As far as the contribution of this figure is concerned, the final contribution of Ahmed Deedat for the Muslim world was the grand student or known as an apprentice. The birth of grand student or apprentice in doing *dakwah* through the field of Comparative Religion is very important to make sure the message of Islam can be also received and shared not among Muslim people only, but also people of other religions. This is because some people even among Muslim itself assume that religion as a sensitive issue and they feel quite skeptical to mingle with people of other religion even sharing Islam with them. This is because lacking of understanding on religions around them. As studied by (Abdul Rahman & Mohd Khambali 2013) mentioning that the lacking knowledge in understanding people of other religions reduced the practicing religious tolerance among people of other religion. Hence, it causes prejudices against the adherents of religions. Therefore, the emergence of Ahmed Deedat's grand student indicated that the continuous *dakwah* in comparative religion and the approach of *dakwah* gradually changed by his legacy to adapt with the current situation with remained the message in comparative religion.

This contribution has been recently discovered by researchers as Ahmad Deedat's student was born by phase. Deedat had left a legacy of comparative religion experts which occasionally happened to be amongst Islamic scholars. Ahmad Deedat suffered from strokes and paralysis for a long time before his demise at the age of 87. Despite his illness, he could still produce apprentices from the early generations before passing away. The new generations continued their mission in this field and the knowledge of comparative religion has become wide spread thus far.

One of the earlier grand students who directly learn from Ahmed Deedat is Zakir Naik. He is an Indian-born medical doctor. Around the 1990s, Zakir Naik was actively involved in *dakwah* after receiving inspirations and enlightenment from his teacher, Ahmed Deedat which started in 1987 (Zakiyah Habibah 2015).

Zakir Naik initially thought that he could save a lot of people through his medical profession. Nevertheless, he then realized that there is something more important than saving mankind (Shakirshuvo 2009). Due to this reason, he had changed his profession from being a medical doctor to a Muslim preacher.

The early involvement of Zakir Naik as a preacher in comparative religion began when he first became Ahmad Deedat's student and it rapidly grew when he initiated the Islamic Research Foundation. As an apprentice of Ahmad Deedat, he was referred to as the 'DeedatPlus' (Damuel et al. 2010; Zakiyah Habibah 2015) since his method and approaches are quite similar to those of Ahmed Deedat.

Moreover, the closeness between Zakir Naik and Ahmed Deedat can be seen when he visited Ahmed Deedat during his ailing period due to stroke. His perseverance to cure his teacher who could not walk and talk was evident when he helped to post Ahmed Deedat's lecture videos that were mainly related to comparative religion topics (Shakirshuvo 2009). A strong emotional bond between an educator and a student was established between them and many had considered Zakir Naik as Ahmed Deedat's replacement (Mohammad Qayyum 2016; Ibrahim Abdullah 2016) especially in this particular field.

Moreover, the aura of the first-generation teacher and student between Ahmed Deedat and Zakir Naik continued such that the knowledge of comparative religion has been carried on when Zakir Naik offered training sessions to spread the understanding of this field. Accordingly, there were several Malaysians who have taken the opportunity to undergo direct training with Zakir Naik including, Kamarudin Abdullah, the founder and chairman of Islamic Propagation Society International (IPSI), Shah Kirit Kakulal Govindji who is also a founder and chairman of Global UNITY Network, and Firdaus Wong Wai Hung, the founder of Multiracial Reverted Muslims (MRM). According to a statement made by IPSI, Kamarudin Abdullah has also been a student of other leading Islamic scholars including Ahmed Deedat (IPSI 2021). It was also reported that Shah Kirit Kakulal Govinji and Firdaus Wong Wai Hung have studied with Zakir Naik before.

Apart from the three names mentioned above, other sources also mentioned that Zakir Naik's protégés such as Abu Shariz Sarajun Hoda, Shafiq Apandi, Zamri Vinoth Kalimuthu, Ayub Abdul Rahman and Azran Chan were also directly trained by him in an effort to publish a reality television show called International Daie Training Programme (IDTP) through Peace TV (Dalia Ismail 2016). This strategy clearly signifies the continuity of the tradition in comparative religion which had begun with a book from an Islamic scholar from India, Sheikh Muhammad Rahmatullah bin Khalil or better known as Sheikh Rahmatullah al-Kairanawi was the descendant of the companions of Prophet Muhammad SAW and also the third Muslim caliph, Sayidina Uthman bin Affan RA (Wan Haslan Khairuddin et al. 2013) who taught the late Sheikh Ahmed Deedat before the legacy was continued by Zakir Naik. Even the

emergence of the several Malay preachers in IDTP is part of the product of Ahmed Deedat's effort in spreading *dakwah* through comparative religion's field. Due to the efforts of various product of Ahmed Deedat, the development of comparative religion field has become widespread in Malaysia through active *dakwah* done by their respective organisations.

## CONCLUSION

Based on the comprehensive discussion above, it can be deduced that lectures, writings, and *dakwah* movement were the three key initial contributions of Ahmed Deedat in comparative religion. Meanwhile, the birth of grand student can be considered as the most recently discovered of Ahmed Deedat's contributions in this discourse. These four components have impacted the religious discourse such that this discipline can be implemented globally according to the context of respective countries, especially with the help of Deedat's product who came from different countries including Malaysia and India.

Based on the results of the preliminary study, it was found that *dakwah* product from the legacy of Ahmed Deedat and Zakir Naik also came from Malaysia. Thus, it is suggested that further research must be conducted to enhance the development of comparative religion field in this country. First, the legacy of religious compilations of Ahmed Deedat and Zakir Naik must be studied in relation to the *dakwah* activities in Malaysia. Second, future studies should perform the comparison of approaches and methodologies employed by Malaysians daie and their teachers in comparative religions. Third, it is also crucial to examine the possibility of utilizing various *dakwah* approaches and techniques in comparative religion in order to achieve harmonious and tolerance among multiracial people, regardless whether they are directly connected to these two figures, i.e., Ahmed Deedat and Zakir Naik or not.

Therefore, based on this discussion that related with studied by (Wan Mohd Fazrul Azdi Wan Razali et al. 2014) about the indicator of the purposiveness of Muslim scholarship and the non-purposiveness of Muslim scholarship in study of religions, it is concluded that Ahmed Deedat referred to the purposiveness of Muslim scholarship as based on his contributions in the field of comparative religion have various significant impacts which the product of Ahmed Deedat throughout his life is lectures, writings, *dakwah* movement and grand student.

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