

**THE ROLE AND CONTRIBUTION OF THE ISLAMIC PROPAGATION**

**CENTRE INTERNATIONAL IN THE FIELD OF DA'WAH**

by

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## INTRODUCTION.

Da'wah (invitation to Islam) is an important obligation in Islam. All the Prophets of Allah including the Holy Prophet (SAWS) were assigned by Allah to convey His message and make Da'wah to people. Allah speaks about the Prophetic duty as follows:

"We send the apostles only to give good news and to warn: so those Who believe and mend (their lives)-upon them shall be no fear, nor shall they grieve."

al-Qur'ān 6/48.

In several places in the Holy Qur'ān the role of the Holy Prophet (SAWS) is clearly defined, which also included, amongst other duties, to carry out da'wah to mankind. Allah confirms this in the Qur'ān saying :

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."

al-Qur'ān 34/28.

As the Prophet Muhammad (SAWS) was the last Prophet and Messenger of Allah, the task of calling people to Allah (SWT) was subsequently entrusted to the entire Ummah individually and collectively. This calling to Allah is to both Muslims and the non-Muslims.

There are two types of da'wah - that which is directed at Muslims exclusively and that which is directed at non-Muslims in general. Da'wah to Muslims has certain legal obligations and implications. This type of da'wah is beyond the scope of this study. Da'wah to non-Muslims is done by indirect methods such as by reflecting the Islamic character in everyday life and in social dealings rather than by imposing and forcing it upon them. This study restricts itself to the role of the Islamic Propagation Centre International in the field of da'wah directed mainly to non-Muslims.

The Islamic Propagation Centre International is a unique experience for Muslims since it came into existence with the primary objective of propagating Islam through organised missionary activities. Its da'wah methods include conducting guided tours to Mosques followed by short talks on Islam, holding public debates and lectures and disseminating free Islamic literature. These methods have attracted both negative and positive reactions from Muslims. Nevertheless, the Islamic Propagation Centre International has made an indelible impact on Muslims. Recently, its founder, Mr. Ahmed Deedat was given the prestigious King Faisal Award for his contribution to da'wah work and this has led to the Islamic Propagation Centre International gaining recognition from several Muslim governments and Muslims at large.

So far, no objective academic study has been made of the Islamic Propagation Centre International, therefore I proposed to undertake this study, which will assess the Islamic Propagation Centre International from an Islamic perspective, evaluating its role in the field of da'wah.

### Aim of Study

1. To investigate the scope and meaning of da'wah in Islam.
2. To evaluate the aims, objectives and da'wah methods of the Islamic Propagation Centre International.
3. To assess the role and contribution of the Islamic Propagation Centre International.

The Islamic Propagation Centre International is perhaps the only international Muslim organisation that conducts organised da'wah activities in the manner in which it operates. The literature of the IPCI has a wide distribution in the Muslim world and the IPCI is regarded as one of the richest private Muslim organisations in Africa. There is perhaps no other Muslim personality like Ahmed Deedat, the President of the IPCI, who had the courage to challenge international evangelists on such a large scale.

However, despite these achievements at home and abroad, one has to concede that the IPCI has certain shortcomings which need to be addressed with the aim of having them rectified.



The present leaders of the IPCI have failed to train and prepare young persons to perpetuate the mission. This flaw in the organisation could weaken it and could expose it to self-destruction when the present management are no longer there.

The first chapter of this thesis deals with the meaning and scope of da'wah in Islam. The concept 'da'wah' and its implications are discussed. Chapter Two concentrates on the history of the Islamic Propagation Centre since its establishment in 1957. Likewise, the reasons why the IPCI was formed, its formative years and activities until it became an international organisation in the eighties are also discussed. The third chapter deals with the present President and founder-member of the IPCI, Mr. Ahmed Deedat. A brief biography of him is outlined and his contributions to the IPCI are assessed. Chapter Four is devoted to the activities of the IPCI on the international scene. Chapter five is the conclusion and in it, its role and contribution are discussed and evaluated.

This study has relied very heavily upon empirical research. Much of the information has been gathered from oral evidence authenticated by corroborated reports.

Much information about the formative years have been gathered from the published and unpublished reports of the Chairman and secretaries of the IPCI. Information on the latter phase has been gathered from newspaper reports and collabarated by the official news publication of the IPCI, "Al-Burhaan."

Since the inception of the Islamic Propagation Centre International in 1957, the organisation was known as the ISLAMIC PROPAGATION CENTRE. However, in the early eighties, the name was changed to the ISLAMIC PROPAGATION CENTRE INTERNATIONAL.

For purposes of uniformity, I have maintained the name Islamic Propagation Centre International (IPCI) throughout the dissertation.

## CHAPTER ONE

### THE MEANING AND SCOPE OF DA'WAH IN ISLAM.

#### 1.1 The Meaning of Da'wah in Islam.

The Arabic word "da'wah" ( دَعْوَةٌ ) is derived from the verb da'ā ( دَعَا ) which means to invite, to call, to pray or to supplicate. The word da'wah itself means a call, an invitation or supplication depending on the context in which the word appears. For instance, in the following verses of the Qur'ān, it is used to mean a "prayer" or an "invocation".

"When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me." [1]

In another verse, Allah says:

For Him (alone) is prayer in truth :any others that they call upon besides Him bear them no more than if they were to stretch forth their hands for water to reach their mouths. But it reaches them not. For the prayer of those without faith is nothing but (futile) wandering (in the mind) [2].

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1. al-Qur'ān, 2:186.

2. al-Qur'ān, 13:14 (Other reference - 35: 14).

In Surah al-Rūm (Surah 30), the word da'wah is used in the sense of Resurrection, when Allah will resurrect mankind by a single call.

"Among His Signs is this, that heaven and earth stand by His decree; then when He calls you (by) a single call from the earth behold, you come forth (immediately) " [1] .

The term "da'wah in Islam" , however, is used as a concept with a special meaning. Used with the Arabic preposition "ilā" ( إِلَى ) the term da'ā-ilā-Allāh ( دَعَا إِلَى اللَّهِ ) means specifically inviting or calling to Allah, His words, His teachings or inviting towards Islam. Says Allah in the Qur'ān :

"Let there arise out of you a band of people inviting to all that is good. Enjoining what is right and forbidding what is wrong. They are the ones to attain felicity." [2]

In another verse, Allah says :

Who is better in speech than one who calls (men) to Allah, works righteousness and says: 'I am of those who bow in Islam.' " [3].

- 
1. al-Qur'ān, 30:25
  2. al-Qur'ān, 3:104
  3. al-Qur'ān, 41:33

There are likewise various derivations of the verb da'ā (دَعَا) with the preposition 'ilā (إِلَى) used in the Qur'ān, the meanings to which allude to calling, inviting, summoning etc. The terms da'wah and tablīgh are often used interchangeably in Islamic terminology to mean the same thing. The word, tablīgh is derived from the second form verb ballagha (بَلَغَ) which means to convey, to transmit, to impart, to communicate and so on. There are numerous derivations of the word tablīgh in the Qur'ān which carry similar meanings.

In Surah al-Mā'idah, Allah says :

"O Apostle ! Proclaim the (message) which has been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah does not guide those who reject faith." [1]

In another verse Allah says:

"(It is the practice of those) who preach the Messages of Allah, and fear Him and fear none but God. And enough is Allah to call (men) to account." [2]

---

1. al-Qur'ān, 5:70.

2. al-Qur'ān, 33:39 (other references , 36:17 , 7:68; 14:52)

Calling to the way of Allah was a duty and an obligation of all Prophets of Allah from Ādam (AS) to the last Prophet Muḥammad (SAWS). In fact, the main duty of all Prophets was to pass and explain the Message of Allah to mankind. As Allah says :

Allah did confer a great favour on the Believers when He sent among them an Apostle from among themselves, rehearsing unto them the signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error [1].

As the Prophet Muḥammad (SAWS) was the last Prophet of Allah, the task of calling people to Allah was given to the entire Ummah individually and collectively. In his last pilgrimage, the Holy Prophet addressed almost a hundred thousand companions on the plains of 'Arafāt and called upon them to bear witness that he had delivered the Message [2].

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1. al-Qur'ān, 3:164.

2. Bashier, Zakaria : Sunshine at Madina, p. 120.

In a ḥadīth narrated by 'Ikrima Ibn 'Abbās in al-Bukhārī, the Prophet asked the people to convey the Message to others: "Those present shall convey this to those who are absent. Perchance those to whom this is reported be more diligent and more thoughtful. Do not revert after me, becoming as unbelievers engaged in smiting each other's necks." [1].

Thus Muslims are required to invite all to Islam. Allah says:

"You are the best of peoples evolved for mankind enjoining what is right, forbidding what is wrong and believing in Allah." [2]

In another verse, Allah says :

"And let nothing keep thee back from the Signs of Allah. After they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah." [3]

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1. Al-Bukhārī, Muḥammad ibn Ismā'īl : Ṣaḥīḥ al-Bukhārī, Kitāb al-Ḥajj, (English translation), Lahore, Kāzi Publications, Volume II pp 460-1.

2. al-Qur'ān, 3:110

3. al-Qur'ān, 28:87

According to Islam, a Muslim is required to propagate and proclaim the teachings of Islam at two levels: firstly, to the Muslims and secondly, to the non-Muslims- but the methods of conveying to both will differ in strategy: A Muslim who has accepted Islam has now the task to actualize the divine instructions. The task of actualizing the teachings is never complete for any Muslim individual. Hence da'wah is necessarily addressed to him, to persuade him to implement the divine teachings. The Muslim could be compelled to carry out the shar'īah (Islamic law). The Islamic state can punish the Muslim who violates the shar'īah (Islamic law) obligations.

In reference towards da'wah to Muslims, Allah states in the Qur'ān as follows :

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: They are the ones to attain felicity." [1]

The Holy Prophet himself attached great importance to the preservation and propagation of Islamic teachings in theory and practice. He dealt profusely upon the subject and encouraged people to learn and preserve his teachings and to convey them to others.

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1. al-Qur'ān, 3:104



Anas bin Mālik (RA) reported that the Messenger of Allah delivered a sermon in which he said: "May Allah cause a man to prosper who hears something from me, preserves it and then in turn conveys it to others as they heard it, for many a carrier of knowledge conveys it to others who are better and deeper in understanding." [1]

Following from this, the Prophet himself sent several teachers to new groups of Muslims. For instance, soon after the pledges of 'Aqabah, in the eleventh and twelfth years of his mission, the Prophet (SAWS) sent Mus'āb bin 'Umayr to teach the new Muslims in Madinah. [2]

The second level of da'wah and more important one, is da'wah directed towards the non-Muslims. However, in the da'wah to non-Muslims, there is no force to be applied. The Qur'ān states the following in this regard:

"Let there be no compulsion in religion." [3].

Da'wah directed towards Muslims and non-Muslims places Islam in a unique position.

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1. Sunan Abi Dā'ūd, Kitāb al-'Ilm, Volume 3, Chapter

1378 No. 3651.

2. Siddīque, Abdul Hamīd : The Life of Muḥammad, p 118.

3. al-Qur'ān : 2:256.

The directing of da'wah to Muslims as much as to non-Muslims is indicative of the fact that, unlike any other religion, Islam is never a fait accompli. Islamicity is a process which passes through stages and which is demonstrated in belief as well as in practice.

The Holy Qur'ān and the Sunnah have laid down certain guidelines for inviting people to Islam. Central to these guidelines is the importance attached to the character and personality of the dā'iyyah (one who calls to Islam). It is expected of the dā'iyyah to be pious, humble, truthful, patient and tolerant. The dā'iyyah must be the very embodiment of what he is preaching. In this regard Allah puts forward a question:

"Do you enjoin right conduct on the people and forget (to practise it) yourselves, and yet you study the Scripture ? Will you not understand ?

[1]

The Qur'ān wishes to establish the fact that the effect of the da'wah should in the foremost fall upon the caller himself otherwise his call would be futile. The dā'iyyah must possess large-heartedness and forbearance. The Qur'ān has commanded that even the worst enemies should be spoken to gently.

---

1. al-Qur'ān, 2:44 (other reference 61:2-3)

For instance, when the Prophets Mūsā (AS) and Hārūn (AS) were asked to take the Divine Message to Pharoah, they were commanded by Allah to speak to him mildly:

"Go both of you ,to Pharoah,for he has indeed transgressed all bounds.But speak to him mildly: perchance he make take warning or fear (Allah)."  
[1]

Those who call towards Allah are admonished to observe self-restraint even under the worse conditions.Allah says :

"And if you do catch them out,catch them no worse than they catch you out: but if you show ,patience,that is indeed the best (course) for those who are patient."  
[2]

and

"For Allah is with those who restrain themselves and those who do good."  
[3]

---

1.al-Qur'ān, 20:43-44

2.al-Qur'ān, 16:126

3.al-Qur'ān, 16:128

## 1.2 The Scope of Da'wah in Islam.

There are two categories of da'wah: firstly, active da'wah which includes such actions on the part of the dā'iyyah as talks, writings, dialogues, the use of modern technological mediums such as the radio and television and other means. In the Sūrah Nūḥ (Surah 61) which is devoted entirely to the Prophet Nūḥ's (AS) preaching to his followers, Allah describes the method of da'wah undertaken by the Prophet. Nūḥ (AS) explains that he called his people night and day but they put their fingers in their ears (71:5-7). The Qur'ān states :

"So I have called to them aloud. Further  
I have spoken to them in public and  
secretly in private." [1]

All the Prophets of Allah engaged in physical means of persuasion in the form of sermons, dialogues and debates with their people. Secondly, the most effective means of da'wah had been the very character and personality of the Prophets. In fact, this passive da'wah, indeed resulted in hundreds of people accepting Islam at the hands of the Holy Prophet (SAWS) and the early Muslims in subsequent history.

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1. al-Qur'ān, 71:8-9.

Islam does not necessarily call for every one to be a missionary in the legal sense of the term, but there will always be a group whose task will be to do da'wah. As Allah says :

"Nor should the Believers all go forth together: If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people when they return to them... [1].

The duty of da'wah is thus classified as a fard-al-kifāyah (collective obligation) in Islamic jurisprudence. That is, as long as there are reasonable groups of Muslims in the community undertaking the task, the obligation is fulfilled on behalf of all others. If no persons are engaged in this type of work at all, then they all have to bear the consequences of the sin.

An important and indeed fundamental principle of da'wah to non-Muslims, is that there is no coercion into accepting the call. The one who is invited may or may not accept the da'wah. The onus is on the person who is invited to accept.

---

1. al-Qur'ān, 9:122 (Other reference 3:104)

Allah says clearly in the Qur'ān as follows:

"Say: 'The truth is from your Lord': Let him who will, believe, and let him who will, reject (it). [1]

Forcible conversion is under all circumstances vehemently discouraged; and any attempt at coercing a person to accept Islam is indeed a sin. The called must feel absolutely free of fear, absolutely convinced that the judgement he reaches is his very own. The Qur'ān specifies the means of method that is to be used. If the case is put to the called, and he is not convinced then he must be left alone. Allah says:

" O ye who believe ! Guard your own souls: If you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah : it is He that will show you the truth of all that you do." [2]

---

1. al-Qur'ān, 18:29

2. al-Qur'ān, 5:108

When the Prophet's enthusiasm in calling men to Islam overstepped, Allah reminded him in the following way :

"If it had been thy Lord's Will, they would all have believed-all who were on earth ! Wilt thou then compel mankind, against their will, to believe !" [1]

The gravity of what is being asked demands that the person making the decision do so is fully aware of all the consequences, spiritual, social and material. Allah reassures the dā'iyyah that it is not he who converts men to Islam but Allah Himself does it provided they show their keenness to seek the truth and accept it. Once the call has been made the matter is to be left to Him.

"It is true thou wilt not be able to guide everyone whom thou lovest; but Allah guides those whom He will: And He knows best those who receive guidance.

[2]

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1. al-Qur'ān, 10:99

2. al-Qur'ān, 28:56 (Similiar message is expressed in Sūrah 17, Verse 15.)

In his da'wah effort, the dā'iyyah is prohibited from hurling abuses to other religions or religious leaders. Allah warns in the Noble Qur'ān as follows:

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance." [1]

Whilst the da'iyyah is allowed to argue against the false beliefs of others, he is not allowed to ridicule their beliefs which could hurt, thereby, the feelings of the persons he is calling. In this respect every Muslim should respect and believe in the dignity of mankind regardless of religion, nationality or colour. It is therefore not required of a Muslim to call the non-believers to account for their disbelief. This world is not a place of judgement for on the Last Day, Allah will call them to account and on that Day he will requite them. Allah says in the Qur'ān

"If they do wrangle with thee, Say:  
'Allah knows best what it is ye are doing. Allah will judge between you on the Day of Judgement concerning the matters in which you differ.'" [2]

---

1. al-Qur'ān, 6:108

2. al-Qur'ān, 22:68-69



On the contrary ,the caller is commanded by Allah to rather use the best means possible at his disposal for his da'wah as Allah stipulates:

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious;for thy Lord knoweth best who have strayed from His path." [1]

Commenting on this verse of the Holy Qur'ān, Abū al-'A'lā al-Mawdūdī elucidates as follows: "Ḥikmah means that the tone ,manner, method and content of the invitation to truth and the exposition of the dīn of Islam should be adjusted judiciously according to the occasion, place, prevailing circumstances and intellectual and educational level of the listeners. 'Excellent admonition' implies two things: (1) One should not be content with convincing the addressee with arguments alone but should also appeal to his feelings.Likewise one should not confine oneself merely to arguments in condemning evils and deviations but should try to convince the others of their repugnance that lies embedded in the human nature...(2) Admonition should be administered in such a manner as to show sincere concern for and the welfare of the addressee. [2]

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1.al-Qur'ān, 16:125

2.Abū al-'A'lā al-Mawdūdī : The Meaning of the Qur'ān,

Vol 6, p 106.

The Qur'ān states that the caller must apply the best means which implies that one should use sweet language ,display noble character and put forth reasonable and appealing arguments.

In view of the nature of da'wah in Islam it is clearly discernable that,the spread of Islam throughout its history was certainly not restricted to the conquest of lands.The conquered people accepted Islam willingly, either because they were fascinated by its teachings and practicality or because by accepting Islam they could rid themselves of their previous religious, political or social oppressive system. [1]

There is no doubt that the most important factor in the spread of Islam was and still is its very character as an all-inclusive, all- embracing and all-comprehensive way of thinking and living which is relevant to all facets of human life.Moreover its simplicity of beliefs, practicable way of life, with clear directions of do's and dont's in all aspects of life.

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1.S.S.Nadvī : Real Causes of the Spread of Islam in  
Religion in Southern Africa,Volume 3,No.1 p.34.

## CHAPTER TWO

### HISTORICAL BACKGROUND OF THE ESTABLISHMENT AND DEVELOPMENT OF THE ISLAMIC PROPAGATION CENTRE INTERNATIONAL.

#### 2.1. EMERGENCE OF THE IPCI

The emergence of the Islamic Propagation Centre International in the 1950s is closely linked with the Arabic Study Circle as will be shown later [1]. The Arabic Study Circle is still in existence today.

During the years preceeding the formation of the Centre, the two most active and popular Muslim organisations that existed were the Young Men's Muslim Association (YMMA) and the Arabic Study Circle (ASC). The YMMA was founded in 1942 and the Arabic Study Circle in 1950 [2]. Both these and other smaller study groups and societies in Durban, served the interests of Islam and the Muslim community. Some of them are the Natal Muslim Council, the Buzme Ikhwānus Ṣaffā, the Muslim Dārul Yatāmā Wal Masākeen and the Jam'iat- ul- 'Ulamā'-most of these were based in and around Durban [3].

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1. Interview with the President of the Arabic Study Circle

Dr.D.S.Mall. 18 July 1989. Durban.

2. Ibid., 18 July 1989.

3. Muslim Organisations in Indian Views, Durban, 2 October 1956, p 6.

The YMMA was originally known as the Africa Muslim Society which was formed in 1936 in Durban [1]. The main purpose of the organisation was to help the converts to have a better understanding of Islam and its teachings. In 1942 the organisation changed its name to the YMMA. The Chairman during this period was a certain businessman known as Sikander Murchie. Among the activities of the YMMA, was the distribution of pamphlets on Islam, the production of Islamic calendars and the organising of lecture programmes.

A regular feature of the Association was the weekly distribution of pamphlets on Fridays in English and Gujarati. The Arabic Study Circle (ASC) on the other hand was formed not only to promote the Arabic language amongst Muslims, but it was also formed to promote Islam as well. The Circle was initiated by a group of young Muslims. One of its main activities which is still being carried out to the present day is the organisation of an annual speech contest on various aspects of Islam. Participants from various parts of South Africa took part in the contests.

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1. Interview with ex-secretary of the YMMA, Mr. Abdul Kader Simjee, 11 September 1991. Durban.

Apart from the speech contests, the Circle invited prominent Muslim scholars from overseas to conduct lecture tours in South Africa. During the period 1954-1957 [1], the Circle invited Joseph Perdu [2].

A series of Sunday talks were organised by the Circle in a hall in Pine Street in Durban [3]. Within a short period of time, the Sunday talks by Joseph Perdu became very popular and the number of people who attended his talks increased considerably.

- 
1. Muslim Digest, Durban, June/July 1988, Volume 38, Nos 10 & 11, p 32.
  2. Joseph Perdu was a Christian convert from England. He studied Islam at the University of England. It was later discovered that Joseph Perdu was a follower of the Bahai faith.
  3. The ASC held its classes at the building which is presently being occupied by the Jam'iat-ul-'Ulamā' and the Muslim Dārul Yatāmā Wal Masākeen-(379 Pine Street, Durban).

Although Joseph Perdu himself became a subject of intensive controversy in the Muslim community at the time [1], a large number of Muslim individuals were influenced by his lectures [2]. The enthusiasm displayed at the Sunday talks led the ASC to initiate a new programme, called "Bible Classes". These classes followed the talks given by Joseph Perdu. Those who remained behind were enthusiastic about studies in comparative religion.

Amongst them were prominent members of the Circle such as Ismail Manjra, Ahmed Deedat, G.H. Agjee [3] and several others from the community. Since its inception, the classes were conducted by a Mr. Fairfax (an Englishman who had accepted Islam) [4].

- 
1. In some of his lectures, Joseph Perdu made certain statements against the Qur'ān and Sunnah. This caused a stir in the Muslim community.
  2. A substantial number of letters of support for Joseph Perdu and the effect of his lectures upon individuals appeared in local newspapers and especially in the Indian Views, 30 October 1957-31, December 1957.
  3. More information about these individuals appear on page 6.
  4. Report of the Secretary-General (IPC) presented at the First A.G.M. held on 27 July 1958, p 1.

Unfortunately, the classes lasted for a few weeks only owing due to the departure of Mr. Fairfax from South Africa. However, by a unanimous decision of those who attended the classes, it was agreed that the classes be continued by one of the students in the group, a young but knowledgeable student of the Bible, Ahmed Deedat [1].

## 2.2. THE FORMATION OF THE ISLAMIC PROPAGATION CENTRE INTERNATIONAL .

The Bible classes under Deedat stimulated a great deal of interest. Soon, special non-Muslim guests especially Christians were invited and discussions were held with them. Within a short space of time a regular core group from these classes realised the need for organising themselves on a more formalised basis. Thus the IPCI was conceived. After several preliminary and preparatory meetings, the inaugural meeting of the new organisation was held in the same premises as the Bible Classes in Pine Street, Durban. The meeting began at 11.00 am on 17 March 1957. (See appendix page 209 for copy of the Minutes of this meeting).

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1. Secretary-General Report, 27 July 1958, p 1.

The agenda of this historic meeting included the election of committee members, the acceptance of a constitution and the formalisation of its objectives.

Elected Officials.

The organisation was called the ISLAMIC PROPAGATION CENTRE.

The following officials were elected :

President : G.H.E.Vanker  
(deceased-biographical details of him appear in pages 62-68).

Secretary-General : Ahmed Deedat (see Chapter Four for more information on him).

Treasurer : A.K.Salejee (although not a member of the IPCI, he is presently active in the Tabligh Jam'at).

All three executive members were members of the Arabic Study Circle.

The committee was made up of the following persons :

Suleman Shaikjee	(presently in business)
Moosa Kajee	(deceased)
Cassim Vanker	(presently a businessman)
G.H.Agjee	(present Secretary-General of the IPCI)
Vally Mahomed	(details unavailable)



The following persons were present at this inaugural meeting

Ali Mahomed	(retired from business)
A.S.Ballim	(presently very active in the Arabic Study Circle)
Hajee Camroodeen	(deceased)
A.S.Norgat	(deceased)
S.Chohan	(deceased)
Abdul Khalick Christy	(presently in business)
Richards	(deceased)

The first meeting also accepted a draft constitution .The following objectives were discussed and accepted by the new body [1].

(1) To promote Islam among Muslims and non-Muslims by means of lectures and literature.

(2) To work for the establishment of a mission where missionaries may be trained for the furthering of the cause of Islam and new Muslims can be consolidated into the Islamic society and the Islamic way of life.

(3) To build schools,colleges,orphanages for the furtherance of the cause of Islam.

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1. Extracted from the Constitution of the IPCI as  
accepted on the 7 September 1959, p 1.

(4) To do social,welfare and religious work.

(5) To raise funds and generally perform all such acts as are incidental to the aforesaid objects.

(6) To co-operate with any organisation for the furtherance of these objects.

These objectives were later incorporated into the final constitution which was submitted at the First Annual General Meeting of the Centre held on 7 September 1959,at the Pine Street Hall in Durban.

The formation of the IPCI must be seen against the background of the changing circumstances of the weakening of Muslim world power ,the aggressive activities of Christian missionaries in South Africa against Muslims and the strong anti-Islamic sentiments expressed most blatantly via the media.

In the context of world events ,the Second World War saw the defeat of the Germans and the emergence of super-powers who divided the control of the world between themselves.

The Muslim world was the main target for their conspiracies. Up until the eighteenth century, Muslims were a world power and had held political power from Spain and North Africa to Indonesia in the East.The new super-powers did not wish world power be again taken by the Muslims.

Hence, Muslim lands were separated into artificial boundaries leading to the growth of nationalism amongst Muslims which weakened them even more.

By the 1950s, missionary activities in South Africa had become firmly established into a large number of non-Christian communities. Christian mission schools and Christian Seminaries were established throughout South Africa [1]. Although Christian missionary activity was initially confined to the proselytising the Blacks, a move was made in the 1940s and 1950s to intensify Christian missionary work even among the Muslims. Soon an intensive and aggressive evangelist crusade was directed to Indians especially by the Jehovah Witnesses. [2]

They moved from door to door attempting to pass the message of Christianity, and introduced the distribution of pamphlets at public gatherings such as bus-stops and at large public prayer meetings.

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1. B.A. Gerdener: Recent Developments in the South African Mission Field, p 10.

2. This refers to a Christian sect prominently known for its evangelistic methods.

Apart from this direct intimidation, Muslims in general were confronted by anti-Islamic sentiments via the mass media. Some of those who were elected members of the new body experienced personal intimidation by Christian missionaries, especially Ahmed Deedat himself. Hence the formation of the IPCI has been a direct reaction to the activities of the Christian missions. Muslims were indeed forced to react to this aggressive propaganda and armed themselves with the necessary knowledge to defend Islam.

A letter sent to the Rābiṭah Al-‘Ālam Al-Islamī (Muslim World League) [1], in 1980 by the then Secretary-General of the IPCI, give us some insight into the state of affairs Muslims at the time. After beginning the letter with a citation from the Qur'ān (Surah 5, Verse 70), the writer states the following:

"...in those dark days, 30 years ago, since no organisational Muslim voice existed in the Republic of South Africa the mass media occasionally through the daily or weekly literature created havoc in the minds of the Muslim people. They had no knowledge of comparative religion study and hence were a target to their malicious propaganda..."

- 
1. The Rābiṭah is a government-funded body of Saudi Arabia based in Jeddah and has been established to assist Muslims throughout the world.

...Because of the silence of the Muslims, Christianity had an upper hand on the millions of people both blacks and whites in the country....the Christian missionaries besides the mass media was playing a major role directly and indirectly to undermine Islam by misrepresenting it by malicious anti-Islamic propaganda to Muslims as well as the 20 million inhabitants of the country..."

[1].

The letter highlighted some of the plight of Muslims in South Africa which may have resulted in the formation of the IPCI.

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1.The Secretary-General was G.H.E.Vanker.Letter obtained from Mr.Vanker's personal file.

We may divide the history and development of the IPCI into two broad phases. The first phase (1957-1980), represents the early history and development and terminates in the late seventies when the Centre became international. The second phase (1980 to the present), represents the international stage - a period in which the IPCI became active in the international arena. The first phase will be discussed now, and the second phase will be tackled in chapter four.

During the very early stages of its history, the IPCI used the Pine Street Madrasah Hall for its offices, and sometimes the personal home addresses of officials were used for the purposes of correspondence. [1]

In the first year since the inception of the IPCI, several important activities were undertaken. In the first place, the weekly Bible Classes which were held every Sunday began to expand in its scope. Mr. Ahmed Deedat, the Secretary of the Centre, began to train the younger participants in the methods of propagating Islam especially to the Christians. The weekly classes spread to other places in Natal.

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1. For some time the address of one of the members, G.H. Agjee was used (9 Chromer Road, Durban), and that of Ahmed Deedat (Flat 45, 116 Queen Street, Durban) for all correspondence.

Classes were opened in Verulam in the North of Natal and Mayville ,a suburb close to Durban.The number attending the classes also increased.

### 2.3.1. Convert Classes

A daily class for new Muslims was also initiated in the first year.The purpose of the classes was to teach to the new Muslims ,mainly Africans, basic teachings of Islam.A teacher,Mr.Jumma Musa [1] who himself was an African was employed for this purpose [2].

### 2.3.2.Public Lectures

The mass public lectures have been one of the most successful programmes of the IPCI.Even before the formation of the IPCI,the President (G.H.E.Vanker),the Secretary (Ahmed Deedat) and one of the active committee members (G.H.Agjee), had delivered lectures to huge audiences.Mr Deedat, in particular, had delivered lectures in Natal and the Transvaal.During the first year,lectures were held at various centres throughout Natal.

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1.Jumma Musa was a recent convert to Islam who had a good command of both English and Zulu.

2.Secretary-General's Report,First AGM,27 July 1958, p 2.

The following are some venues where such public lectures were held [1] :

Sweetwaters, Pietermaritzburg, Cato Manor, Umzinto, Verulam, Stanger and Durban Central. One of the first of such lectures by Ahmed Deedat, took place on 17 March 1958. The topic for the lecture was "What the Bible says about Muhammad." The Chairman for this meeting was Dr. G. H. Mayat.

Another lecture during this early period was delivered by G. H. Agjee, on the topic, "Resurrection or Resucitation?" The lecture took place on Sunday 24 November 1957 at the Pine Street Madrasah Hall in Durban. It is interesting to note that the lecture was jointly held by the Arabic Study Circle and the IPCI [2]. It is interesting to note also that some of the lectures included talks in Zulu. The person who usually conducted this was Moosa Kajee father of Baboo Kajee of Simplex. He was well conversant with Zulu as he acquired the skill of speaking by his contact with the Africans.

### 2.3.3. Qur'ānic Extracts

As part of its propagation efforts, the idea of placing Qur'ānic extracts in English in local newspapers was introduced.

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1. Ibid., p 2

2. See copy of pamphlet advertising the lecture in the Appendix p.205.



Important and thought-provoking translations of the verses of the Qur'ān were advertised. Extracts appeared mainly in the Daily News and the Ilanga (Zulu) newspapers. Samples of the extracts appear on the next page.

At a later stage similiar extracts were inserted in Indian newspapers. During the late sixties and early seventies, extracts from the sayings of the Prophet and the Ṣahābah were also printed in the newspapers. At the bottom of these extracts an open invitation was extended to the public to contact the IPCI for literature and information on Islam.

#### 2.3.4. Second Annual General Meeting-1958

At the Second Annual General Meeting held in Durban on Monday 7 September 1958, (See Appendix page 202 for the handbill advertising the meeting) several significant changes were made to the membership of the committee. Ahmed Deedat was elected as the new President whilst G.H.E. Vanker was elected as the new Secretary-General. A.K. Salejee remained as the Treasurer. A new office of Registrar was created which was filled by A.S. Norgat (a businessman). [1]

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1. Minutes of the Second Annual General Meeting held on 7 September 1959, in Durban, p 2.

EXTRACTS THAT APPEARED IN LOCAL NEWSPAPERS

("Qur'anic Summary" in the Leader (25 Nov 1966 and  
"Islamic Thoughts" in the Graphic 17 Mar 1967)

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**QURANIC  
SUMMARY**

**F**AITH leads to humillty, avoidance of vanity in word and deed, clarity, continence, faithful observance of trusts and covenants, and devout approach to God, surest steps to bliss. Man carries in himself proofs of God's Providence; the same story is told if he looks at nature around him; and the long line of Teachers sent by God show God's special care of humanity. What though they were rejected and scorned, maligned and persecuted? God's Truth won through, as it always will.

(No. 112 — Holy Quran  
23 : 1 - 50).

25-11-66

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***Islamic  
Thoughts***

In the name of Allah (God most Gracious,  
Most Merciful.  
All Praise is due to Allah the Cherisher,  
Sustainer and Guide of the Worlds  
Master of the Day of Judgment.

Thee alone do we worship and  
unto Thee alone do we turn for aid.

Show us the Straight Way - the  
path of those whom Thou hast  
favoured.

Not of those on whom is Thine  
indignation nor of those who go  
astray.

Ameen.  
(Holy Quran 1:1-7)

Other committee members that were elected were as follows:

Ismail Patel	(representative for a wholesale firm)
G.H.Agjee	(present Secretary-General of the IPCI)
Suleman Shaikjee	(presently in business)
Ismail Manjra	(active member of the Arabic Study Circle at present )
Mohammed Nazeer Alli	(retired businessman)

#### 2.3.5 The IPCI acquires new offices.

The years 1959-1962 have been significant years for the IPCI as the base of the organisation began to expand. Soon it became necessary to employ full-time staff, rent an office and most important of all ,to move ahead with the establishment of the first Muslim mission centre.

For the first time a proper office of the IPCI was opened at 47 Madressa Arcade (off Grey Street) in Durban. These offices as well as two other neighbouring ones acquired a few years later (circa 1965), served as the offices until 1986. During 1986, the IPCI moved its offices to the present premises it now occupies in Queen Street.

### 2.3.6. As-Salaam Seminary

A very exciting acquisition of the IPCI during this early period was a large piece of land (75 acres) situated in Braemar close to Umzinto in the South Coast of Natal. This land was a generous donation by Hajee S.I.Kadwa, a Muslim businessman from Umzinto. The value of the land which was acquired in 1959 was 4500 pounds sterling [1].

The Executive Committee realised the potential of this new acquisition and the opportunity it afforded in fulfilling the objectives of the IPCI, namely,

"To work for the establishment of a mission where missionaries may be trained for the furthering of the cause of Islam."

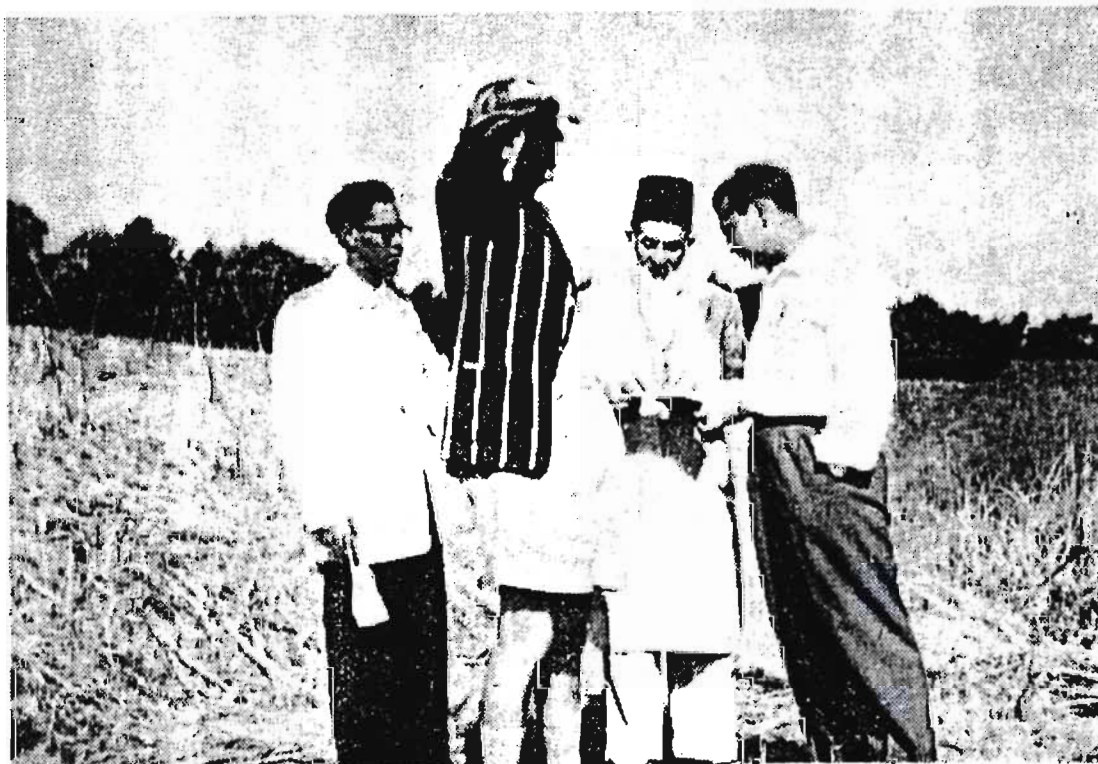
Having realised the responsibility of establishing a mission, the President, Ahmed Deedat decided to work at the IPCI on a full-time basis. Thus in June 1959 [2], Mr. Deedat resigned from his job as a furniture salesman and took up full-time paid employment at the IPCI; (more details about this appear in Chapter three). Several other full-time paid staff were also employed to do office work. In 1960, a special Seminary Committee was established.

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1. Ibid., p.2.

2. Ibid., p.3.

Hajee S.I.Kadwa on As-Salaam property when he was deciding to hand-over to the IPC. With him on his left looking into his book is his son Goolam Hoosen Kadwa.(1958).



The purpose of the committee was directed to realise the establishment of a mission centre at the newly acquired land from the Kadwas.

The first members of the Seminary Committee were as follows:  
[1]

Mahomed A.H.Moosa	(deceased)
Moosa A.H.Moosa	(deceased)
Sulayman Lockhat	(businessman)
Yusuf Lockhat	(Director at Lockhat Bros)
Ebrahim Makda	(Director of Minora Stores-Durban)
A.K.Salejee	(Businessman-I.G.Hoosens,Durban)

The name of the newly established centre at Braemar was proposed as AS-SALAAM , which means "peace".. It is interesting to note why the name "As-Salaam" was chosen.In his speech,the Secretary stated that the Seminary would be given the title "As-Salaam" because it was their wish that those students who would graduate from that institution would imbibe and impart the teachings of Islam thus creating peace,harmony and love between man and man[2].

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1.Published Report of the Secretary,30 October 1960, p 1.

2.Secretary's Report,30 October 1960, p 2..

Another reason why the name was chosen was that the word is an attribute of Allah meaning- 'the source of peace and perfection.'

By December 1960, the As-Salaam Trust was formed [1] which operated a separate bank account. Fund-raising and a building project was started.

The As-Salaam Trust was a subsidiary of the Centre and the executive members of the Centre as well as the new committee that was established for this purpose were responsible for the development of As-Salaam. The new Trust Board was made up of the following persons :

Hajee Ahmed Kadwa (younger son of S.I.Kadwa)

Hajee G.H.A.Kadwa (elder son of S.I.Kadwa)

G.H.E.Vanker

A.H.Deedat

A.K.Salejee

S.A.Murchie (past Chairman of the YMMA)

In the two years (1960-1962) that the As-Salaam Committee controlled the project, they found the task of administering it very difficult. The committee realised that there was a need for full-time working-staff and a responsible head to control the new project.

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1. Minutes of the Executive Committee, 22 December 1960, p 2.



During 1962,Ahmed Deedat decided to take up this responsibility.Although the decision meant the dislocation of his entire family from Verulam to Braemar,Deedat was prepared to do that.The problems between Hajee S.I.Kadwa and the IPCI in regard to the formal transfer of As-Salaam property [1],did not deter Deedat's determination to move to As-Salaam.

As soon as he took up full time residence,a fully fledged fund-raising drive was personally initiated by Ahmed Deedat which entailed visits to other provinces extending over several weeks.A building programme was subsequently started which included a guest-house,a hostel and a masjid.The masjid built under the personal supervision of Mr.Deedat,is still a landmark at As-Salaam today.Mr.Deedat also started a three-month teaching course for a group of new Muslims.

However, the Seminary was not a successful venture.Although Deedat spent ten years (1962-1972) attempting to establish it,it failed to achieve its desired goal.A number of reasons may be attributed to its failure.In the first place, the IPCI had no educational experience in establishing such an educational centre.

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- 1.The nature of the dispute that arose between S.I.Kadwa and A.Deedat is not relevant to the present research and the matter was resolved by 1962.



Secondly, Deedat found that he was solely responsible to collect funds, maintain the land, establish the classes and attend to its day to day activities.

As a result of this divided responsibility, he could not pay attention to any one aspect seriously. Thus, As-Salaam was finally handed over to the Muslim Youth Movement in 1973 [1]. In April 1984, As-Salaam was in turn sub-let to the "As-Salaam Educational Institute" for a renewable period of ten years [2]. This body which stills runs As-Salaam, changed the character of As-Salaam, turning it into a private school which also imparts Islamic Education.

Mr. Ahmed Deedat and his family moved back to Verulam and Deedat resumed his full-time work at the Central office of the IPCI.

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1. Lease Agreement signed between the Muslim Youth Movement and the IPCI, 16 Aug 1973, p 6. The Muslim Youth Movement (MYM) is a youth organisation that was formed in the early seventies in Durban with branches throughout South Africa.
  2. Lease Agreement signed between the MYM and the As-Salaam Educational Institute, 15 April 1984, p 1.

### 2.3.7. Public Lecture Programme.

An important feature of the first phase was the introduction of mass lecture programmes. As a result of the positive response received from the former mass lectures, the IPCI intensified the lecture programmes within the country. In September 1960, a mass public lecture was held in Cape Town.

The lecture was organised in response to a booklet published by the Anglican Church attacking Islam. The book which was entitled "The Cross or the Crescent" made false allegations against Islam and the IPCI saw it necessary to defend the Muslims. (See appendix page 206 for the IPCI invitations to the public on this issue).

There were several other lecture programmes held in the Transvaal and Natal. The topics covered by these lectures were as follows:

What the Bible says about Muhammad.

Christ in Islam

"Son of God", "Son of Man". What they Mean ?

Was Christ Crucified ?

Jesus-Man, Myth or god ?

According to the Secretary's report a total of about 50 000 people heard these lectures, by 1960 [1].

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1. Report of the Secretary-General, 30 October 1960, p 2.

The lecture programme became an integral part of the IPCI activities. In 1962, a Reverend R.J. Flowers (a revert to Islam) from the United Kingdom was invited to deliver a series of lectures on Islam. He arrived on 24 April 1962 in Durban with his wife. The Reverend was a former Methodist missionary who had accepted Islam and his Muslim name was Farouk Flowers. Whilst in South Africa, he delivered a number of lectures. However, due to some differences that arose between him and the IPCI, Farouk Flowers returned to England sooner than his intended length of stay. Mr. Flowers was subsequently reported to have left the fold of Islam. [1]

During the decade of the sixties, although Deedat was living at As-Salaam, some thirty kilometres from Durban, he still continued with his public lectures, though infrequently at times. However, the Secretary - General Mr. G.H.E. Vanker, delivered most of the public lectures at various venues throughout Natal.

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I.M. Makki , The Islamic Propagation Centre in the Muslim Digest, Durban, Jul-Oct 1963, Vol 36 & 37, p 114.

*Poster advertising one of the famous lectures  
by Reverend Flowers and his wife in 1962.*

# 'WHY WE ACCEPTED ISLAM'

BY



Rev. R. J. FLOWERS (An Ex-Methodist Priest)

AT THE

## CITY HALL

DURBAN

ON

# SUNDAY, 29<sup>TH</sup> APRIL, 1962

AT 3.30 PM SHARP



In addition to this function, Mr. Vanker was solely in charge of the Central office on a full-time paid basis [1].

During the seventies, when Deedat left As-Salaam (see page 38), his family took up residence in Verulam (North Coast of Natal) once again. As he was now full-time at the IPCI offices, Deedat resumed his public lecture programmes on a full scale. It was due to the vast number of these lectures and other debates held by Deedat, that the IPC became widely known within the community.

These lecture programmes and debates were significant in many respects. Firstly, most of the lectures or debates dealt with topics concerning Islam and Christianity. In most instances, these topics dealt with the differences between Islam and other religions. Some of the topics for instance were as follows:

Was Christ Crucified ?

What the Bible says about Muhammad

Muhammed, the Natural Successor to Christ

These are controversial topics which opposed many of the traditional beliefs of the Christian majority. Secondly, during the 1970s and indeed in all subsequent years that followed, Deedat's lectures extended to all provinces in South Africa. In 1978 he conducted a lecture tour to Maseru (Botswana) as well.

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1. Biographical details on Mr. Vanker is discussed in pages 62-68.

Thirdly, all of his lectures attracted full capacity crowds. Often the audience was too big for the venues and bigger premises were always sought out. In a poster advertising a lecture, it was stated that a similar lecture had drawn a crowd of 30 000 people [1].

Finally, the debate or lecture usually followed a set pattern. A typical programme included the following :

1. Qira'āt
2. Introduction to the lecture/debate
3. Lecture/debate
4. Question/Answer session

The question/answer session was indeed the most interesting aspect of the programme. Mr. Deedat displayed an outstanding ability to respond directly and succinctly to all questions.

#### 2.3.8. Visitors to the Masjid

Another successful project initiated by the IPCI was the conducting of tours to the Grey Street Jum'ah Masjid.

According to the Secretary, a great deal of interest was created by the mass lecture programmes which resulted in innumerable enquiries about Islam reaching the offices of the IPCI. The IPCI decided to conduct tours to the masjid for the many visitors.

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1. Report of the Secretary-General, 30 October 1960, p 2.

2. Published Report of the Secretary-General, 23 Sept p 5.

By 1960, a total of about 500 visitors were given a guided tour of the masjid [1]. This number increased every year. In 1962, the number of visitors to the Jumu'ah Masjid increased to 1 400 and the tour itself became more specialised.

In his Secretarial Report (September 1962), the Secretary quoted the remarks of some of the visitors to the masjid which indicated the value and importance these guided-tours were to the da'wah efforts of the IPCI. Some of the remarks included were :

"Now I know I have been asking the wrong (people) Muslims, to read stars for me"

"I'll never again in my mind associate you people (Muslims) with idol worshippers.:

"I expected to find a funny oriental museum à la carte, but instead I found the truth" [2].

The IPCI used the opportunity of the visits to propagate the teachings of Islam. This project has been unique and initiated for the first time in the history of the Muslims. Within a short space of a few years, the project became firmly entrenched within the programme of the IPCI.

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1. Published Report of the Secretary-General, 23 Sept, p 5.

2. Ibid., p 5.

Following a structured format, the IPCI was listed (as it is still today) in the tourist guide prepared by the Municipality of Durban. The tour was accompanied by a lecture on Islam, a discussion on the misunderstandings about Islam and the handing out of literature. A special booklet entitled "Muslim at Prayer", was prepared for this purpose. The booklet highlighted the Ṣalāh of the Muslim, its method and purpose. A special feature of the booklet which is still distributed up to this day is the comparative narration of Biblical references to the certain acts of wuḍū (ablution) and ṣalāh.

In the past few years now, a special tour guide [1] has been trained to provide relevant information and explanation about Islam and Muslims to the casual visitors and regular tourists. Sayeed Moḥammed, a B.A. graduate, is employed for the job. Basic information about the relationship of Islam and Christianity, clarifications about common misunderstandings about Islam and other such details are given to the tourists. The IPCI is still officially recognised by the Durban Publicity Bureau as the sole organisation conducting the tours.

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1. Interview with Mr. G. H. Agjee Dec. 1989. Durban.



### 2.3.9. Publication of Literature

The publication of Islamic literature had become an on-going activity of the IPCI since its inception. By 1962 several booklets prepared mostly by Ahmed Deedat and G.H.E.Vanker were published. These included the following:

"What is Islam."

"Muhammad in the Old and New Testament."

"Picture postcards of the Grey Street Masjid with the principles of Islam printed on the reverse side."

The number and kind of books were increased each year. The printing expenses illustrated by the following table reflects the amounts spent for this purpose. Although it appears as expenses for "Propagation and Advertising" in the income and expenditure accounts, printing constitutes a substantial percentage of the expenses.

#### Printing and Advertising Expenses [1]

1963	R 2189 93	1973	R 328 48
1964	R 1489 54	1974	R 1637 17
1965	R 1280 95	1975	R 6709 02
1966	R 1395 06	1976	R 10261 71
1967	R 2530 84	1977	R 13762 16
1968	R 3611 17	1978	R 6862 48
1969	R 2486 86	1979	R 7680 00
1970	R 1143 90	1980	R 7003 00

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1. Information extracted from the Income and Expenditure Accounts (1963-1980).

Some of the important booklets published in the 70s were as follows:

<u>Publications</u>	<u>Year Published</u>	<u>Quantity</u>
1.What was the Sign of Jonah ?	1976	10 000
2.What the Bible says about Muḥammad	1976	10 000
3.Who moved the Stone ?	1977	30 000
4.Resurrection or Resuscitation ?	1978	20 000
5.Is the Bible God's Word ?	1980	50 000

The cost of publications have almost trebled during the eighties. Most of the publications, however, deal mainly with Muslim-Christian issues; in fact, there does not exist any other publication dealing with other religions except one on the Arab-Israeli issue published in July 1989. A unique feature of these publications is the open licence given to the readers to re-print the copies without the prior approval of the IPCI. The following is a standard note that appears in every publication.

### OPEN ORDER

We grant you an open licence to reproduce or translate\* into any language this booklet as well as every other publication of ours.

You may publish them for sale or for free distribution without any prior permission.

We ask for no royalties or "copyrights."

Wallah! If we had the means we would have flooded the world with our free literature.

It will be appreciated if a few copies of the reproduction be posted to us for our records.

Apart from these booklets that were published, the Centre embarked on a programme of selling audio-tapes since the seventies. These tapes covered the lectures, discussions, and debates of Ahmed Deedat with the various Christian, Jewish and leaders of other faiths. The audio-tapes were sold at a nominal cost.

#### 2.3.10 The Fourteenth Centennial Anniversary of the Qur'ān.

Under the supervision of Mr. Vanker, the IPCI played a leading role in the popular Fourteenth Centennial Anniversary of the Qur'ān observed by the Muslims of South Africa in the sixties. The entire programme for the celebrations was organised jointly by the Arabic Study Circle, the IPCI and local Madrasah societies. This eventful programme created a keen interest within the community. Mr. Vanker acted as one of the joint honorary secretaries for the Centennial Council. As a national event it attracted wide participation from the community. The Centennnial Council used the premises of the IPCI for its offices.

#### 2.3.11 Newsletter :The Criterion

At a special meeting held on 19 May 1961, a resolution was taken to print a newsletter. Present at this meeting was the President (Ahmed Deedat), the Secretary (G.H.E.Vanker), the Treasurer (G.H.Agjee-appointed in 1961), Dr.Ernest Gabellah (a convert to Islam) and a Christian, Mr.Derrick Kean, who was appointed as the editor.

It was decided that the newsletter be entitled, "The Criterion" and its first issue appeared in May 1961. The newsletter aimed at informing the Muslim public of the latest developments in the field of da'wah and the progress of the IPCI in this respect. In the first issue, the feature article enumerated the reasons that led Dr.Ernest Gabellah, a Christian theologian, to accept Islam.

The Criterion, however, was not a successful project and due to lack of expertise in journalism it ceased publication. (See appendix page 207 for the first cover page of the magazine).

#### 2.3.12 Publication of Newsletter: Al-Burhaan.

Despite the setbacks experienced by the publication of the "Criterion" in the sixties, another newsletter was launched twenty years later in 1987.

This newsletter is entitled "Al Burhaan".The newsletter is posted to about 35 000 subscribers overseas and about 25 000 are distributed in South Africa.It includes short write- ups on Islam, news-clips and other relevant information.In gloss and colour the newsletter plays an important role in recording the activities of the IPCI. (See appendix p 208 for picture-cover of a copy of Al-Burhaan).

#### 2.3.13 Islamic Calendar

In order to generate funds,a personalised calendar bearing the name of the organsation was published and sold at a profit.The calendar contained Qur'ānic quotes and extracts from the hadith.These calendars were printed every year since the early sixties until the mid seventies.

#### 2.3.14 Establishment of Jamā'at Khānah

As a result of the efforts of the IPCI,the University College for Indians at Salisbury Island near Durban, provided a Jamā'at Khānah (place for worship) for Muslim students at its campus in 1962.Apart from using the premises for ṣalāh,the Jamā'at khānah was used by Muslims students as a centre for their various Islamic activities.

### 2.3.15 Social Services

Another vital service provided by the IPCI in the early seventies was assistance given especially in the fields of welfare, marriage counselling and divorce problems within the Muslim community. As for welfare work, particular care was taken to see to the needs of the converts and their families. Funds were also made available to other needy Muslims within the community.

During the seventies, inter-religious marriage between Muslims and Hindus had become a serious problem in the community. There were few Muslim organisations that addressed this problem which had reached crises level at the time. The IPCI played a vital role in resolving problems of this nature.

Apart from conducting the nikāḥ (Islamic marriage) of such couples, special classes were held for the converts to teach them about Islam. As a service to the Muslim community, several publications appeared on the topic of marriages on Islam. These included the following :

1. Qur'ānic verses relating to the marriages to Mushriks  
(those who associate partners with Allah).
2. Pamphlet entitled : "What happens when you marry outside  
the religion."

Hand-bill distributed by the Centre to warn  
Muslim girls contemplating marriage outside Islam.

### *An Anguished Mother's Plea*

## THIS IS WHAT HAPPENS WHEN YOU MARRY OUTSIDE RELIGION!

Lately we have been reading a lot about Muslim girls marrying non-Muslims, and before some naive and foolish Muslim girls think that it is a bed of roses and decide to run away with their non-Muslim boyfriends allow me to put the proper picture in focus.

I am married to a non-Muslim because I thought I knew better than my parents. I am speaking from personal experience and I can tell you that marrying a non-Muslim was the greatest regret of my life because it is definitely not a bed of roses.

In fact it is a bed of quarrels, heartaches, misery, alcohol, idol worship anti-Islamic propaganda and Hell on earth.

I know now that it is much more wiser if people married in their own religion. The chances of happiness are greater.

When I was young, I was naive and I thought "What difference does it make whether one married a Muslim or a non-Muslim as long as you love the guy—that's all that matters," but how wrong I was!

As soon as the honeymoon was over the problems started. My husband knew nothing about bodily cleanliness. Before he prayed he would consume alcohol and this was detestable to me as alcohol is forbidden in Islam.

When our children were born we had a big fight about their names and their religious instruction. The poor children were so confused they did not know what they were.

My husband always drank at night and vomited in bed and I had to clean up the mess afterwards. Every opportunity my husband got he would run down my religion. I cursed the day I was born.

Muslim girls of today are very naive, they don't realise the misery and heartaches they can cause to themselves and their families by flirting and marrying non-Muslims.

Most of them are very sweet and know how to flatter and chat up a girl, but once they have got what they want they treat you like a prostitute and ridicule you in front of your own children.

My earnest appeal to all Muslim girls is that although I made a mistake and destroyed my life I beg every one of you not to make the same mistake and throw away your life.

When Almighty Allah prohibited Muslim women from marrying non-Muslims He had good reasons, for He knew that such a marriage would bring untold sufferings and destroy a person's chance of happiness.

I appeal to every Muslim girl not to throw away her life by marrying a non-Muslim it is a bed of misery till the end.

You and your children will suffer untold hardships and in the end you will find yourself alone and lost in the street because he has caught another Muslim girl for a sucker.

Although my life is over I am now living with my children — to bring them up as respectable Muslims and make them appreciate their beautiful religion of Islam.

It took me ten years of suffering to realise and appreciate how beautiful is the Islamic way of life and it is a tragedy to read how young people today are prepared to sacrifice Islam for a little bit of sweet flattery.

My humble appeal to all the Molvisabs, Sheiks, teachers, Aapaas, parents and Muslim Organisations is that you must make greater efforts to teach young girls about the beautiful teachings of Islam as contained in the Holy Qur'an. Otherwise more girls will suffer the same fate.

If my letter can save one Muslim girl from misery and suffering then I feel my suffering has not been in vain.

"Anguished Muslim Sister"

(Courtesy Al-Qalam "Letters to the Editor", Jan., 1977)

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#### 2.3.16. Operation Zam-Zam.

In 1983, the IPCI embarked on a new project called "Operation Zam-zam", (named after the famous well of Zam-Zam in Makkah), It was initiated to sink boreholes for people living in Kwa Zulu [1]. The boreholes were intended to provide water relief for all residents. In order to solicit funds, about 100 000 appeal forms were printed and distributed in the various masājīd (pl. of masjid) throughout South Africa. Although the project aimed at sinking at least 20 boreholes, only a few were really sunk. The project was aborted because of the lack of proper administration.

#### 2.3.17. Audio-Visual Tapes

In the early seventies, the IPCI decided to distribute audio-tapes of the lectures of Ahmed Deedat. These lectures were those delivered in major centres and included in particular audio-tapes of debates and symposiums held with leaders from other religions. Towards the end of the seventies, the IPCI introduced the distribution of audio-visual tapes.

---

1. Kwa-Zulu refers to one of the Bantustans incorporating several large territories in Natal, predominantly inhabited by Africans.



*Appeal form distributed by the Centre  
calling Muslims to support 'Operation  
Zam Zam.'*

# OPERATION ZAM-ZAM

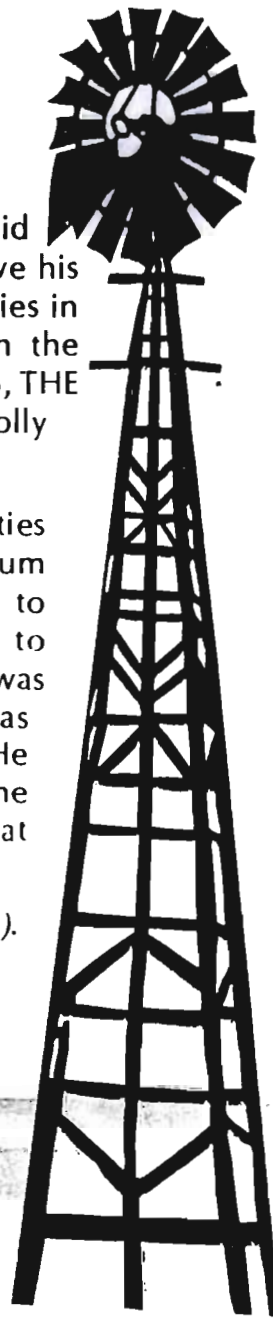
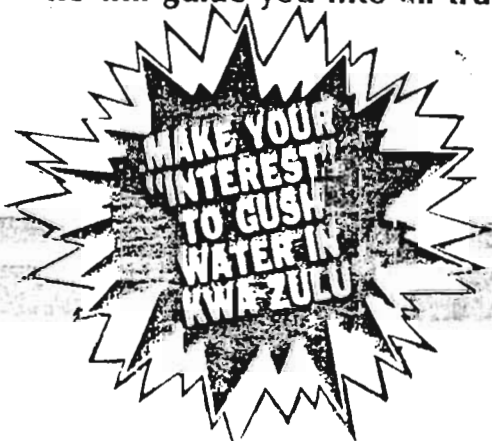
AN ISLAMIC PROPAGATION CENTRE WATER RELIEF FUND

***Let the Muslims stand up  
and be counted . . .***

The Muslim has always been most generous in aid of every human need, but has been loth to have his contributions made known. He hides his charities in anonymity. He has been "**brain-washed**" with the teaching that "WHAT THE RIGHT-HAND GIVES, THE LEFT-HAND MUST'NT KNOW", which is not wholly Islamic.

Islam teaches us that there are two types of charities — **personal** charity and **public** charity. The dictum quoted from the New Testament applies to personal help given to an individual and not to public works. Jesus Christ (Peace be upon him) was only counteracting a sickness of his people, he was not dealing with the whole aspect of charity. He left that to him he called the "**Spirit of Truth**", the Holy Prophet Muhammed (P.U.B.H.), that "**he will guide you into all truth**"

(John 16 :13).



As this eventually became an integral aspect of the work of the IPCI, in the eighties, it will be discussed in Chapter four in more detail.

### 2.3.18 Bill-Board Project

This has been a unique feature in South Africa where messages about Islam are advertised on large bill-boards and high-rise buildings. Beginning in the 1980s, the IPCI began advertising on large sign-boards the message of the Qur'ān. Several of these messages were advertised on bill-boards and through neon signs throughout Natal. The messages included some of the following flashes:

- (a) Welcome to Islam !
- (b) Al-Qur'ān -The Last Testament !
- (c) Read Al-Qur'ān !

As soon as some of these signs appeared on neon-signs and bill-boards, several objections were raised by Durban residents and from at least one Durban City Councillor, Mr. Arthur Morris. The City Councillor was of the opinion that the signs were especially offensive to the Christian community [1].

---

1. "Battle of the Billboards" in Al-Burhaan, Durban, July 1989  
Volume 1 No.5 p 2.

*This neon sign appears in Alice Street. Durban.*



*This neon sign appears on a building in Queen Street from where it is sighted by all travellers entering the city.*

READ  
AL-QUR'AN  
THE LAST  
TESTAMENT  
TESTAMENT

Mr.Morris felt that other religious groups will erect similiar signs and the city will be faced with a 'battle of the signs.'As a result of this objection,there appeared in several newspapers,in the letters to the editor column,some supporting and some rejecting the call made by the City Councillor.Eventually,however,in May 1989,the Management Committee chairman,Mr.Jan Venter ,stated that freedom of religion must be upheld and there was no need to change any bylaws preventing religious groups from adevertising [1]. Since then,the IPCI has erected several more around Durban.

#### 2.3.19 Newspaper Reader's Correspondence

During the period of the formation of the IPCI,there were much anti-Islamic sentiments expressed in the media, especially in the newspapers.The efforts of a few individuals and perhaps one or two Muslim organisations was perhaps the only response of the community to such anti-Islamic sentiments.The IPCI, however, became most sensitive to such sentiments and false propaganda in the media.Every effort was made by the IPCI to respond to ANY false information or misunderstanding disseminated about Islam either through the press or by other means.

---

1.al-Burhaan,op.cit., p.2.



One of the earliest challenges taken up by the IPCI had been the "Hajee 'Abd-al-Allah issue [1]. Of the numerous efforts in such a direction, one such matter reached the offices of the World Congress of Faiths in London in the early sixties. The Secretary-General, Mr. G.H.E. Vanker took exception to the name given to a ladies beach-suit called "Islam." The suit was one of the beachwear fashions modelled at a fashion show in Paris. The picture of the lady wearing the suit appeared in the Natal Mercury dated 15 January 1962. Mr. Vanker drew the attention of the Imam (Mr. Muhammad Tufail) of the Woking masjid in London, England. In turn, the Imam referred the matter to Father L. Gillet and Mrs. H. McConnel, secretaries of the World Congress of Faiths established in Paddington London. The secretaries of the Congress in turn wrote a letter of protest to the photographic agency in Paris (France), which was responsible for supplying this photo to the Natal Mercury in South Africa. The photographic agency apologised to the IPCI but requested that the IPCI should contact the modelling agency that was responsible for naming the suit [2]. Eventually, the IPCI wrote directly to the modelling agency protesting against such a name.

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1. A detail explanation about this challenge appears in chapter four.

2. Letters to the Editor in The Islamic Review, Woking, United Kingdom, Jan-Feb 1962, p 52.

There is no record available to ascertain whether the agency withdrew the name or not. Actions of such nature made the IPCI the vanguard for the Muslims against anti-Islamic sentiments.

#### 2.3.20. The IPCI and Other Muslim Organisations

The seventies are regarded by Muslims in South Africa as an important historical phase as it was during this period that many outstanding developments and new achievements were realized. It was a period marked by intensive Islamic work undertaken by Muslim organisations that came into existence. Firstly, during the early seventies a dynamic youth organisation, the Muslim Youth Movement was formed in 1971. The MYM is regarded as perhaps the first national organisation established in South Africa. The movement served as a vehicle for change and revival; new ideas and thoughts about the role of the Muslim ummah developed, new dimensions about Islamic education, the role of the Muslim women and the need for da'wah were promulgated.

Secondly, an important achievement for Muslims was the establishment of the first-ever department of Islamic Studies at the University of Durban-Westville; the founding of this department marked a very important milestone for the community. Thirdly, the efforts of the Arabic Study Circle proved fruitful with the introduction of Arabic at the secondary school level in 1976.

Apart from these developments, the seventies saw the formation of a number of other national organisations such as the South African National Zakāh Fund, the Islamic Council of South Africa, the Muslim Association of South Africa and several others.

During this decade the IPCI played an active role in contributing towards these achievements. In several documents, newspapers, publications and brochures of the newly formed organisations, the names of the officials and especially that of Ahmed Deedat and Goolam Hoosen Vanker appeared frequently. Of particular note is the participation of the IPCI in the national conventions of the MYM held in the seventies. Both Ahmed Deedat and Goolam Hoosen Vanker were called on to deliver papers on da'wah and related issues.

#### 2.3.21 A Brief Biography of Mr. G.H.E. Vanker

During the first phase of the IPCI, its history and development is associated with a very dynamic and exciting personality—Mr. Goolam Hoosen Ebrahim Vanker. During this first phase (1957–1980), Mr. Vanker was not only steering the direction of the IPCI but was himself a source of inspiration to his president, Ahmed Deedat. As a founder-member, he was the first President of the Islamic Propagation Centre and later served as the secretary-general for almost two decades.



*Da'wah in the Black townships.  
Mr. G.H.E. Vanker (wearing a beard) and officials  
of the Arabic Study Circle (left to right-  
A.S. Ballim and Dr. D.S. Hall).*



The first phase of the IPCI (1957-1980) forms two-thirds of the history of the organisation, and it was during this crucial period that Mr. Vanker played a steering role. No history of the IPCI will be complete without the mention of the role of Mr. Vanker.

Mr. Vanker was born in Durban on 1 August 1924. He belonged to a family which originated from Kathor in the Gujarat State of India.

His grandfather, Mr. Ahmed Vanker who came to South Africa as a passenger-Indian, had established a business in Umgeni Road in Durban. As a young man (17 years old), Goolam Hoosen, the second son of his father, Ebrahim, started to work as a shop assistant in 1941 in a town called Waterval Boven in the Transvaal. Whilst employed there, he married Khadija Bibi Vahed in 1948. Two years later he returned to Durban where he began work as a sales representative at Kazi's Agencies. When the Islamic Propagation Centre was formed in 1957, Goolam Hoosen decided to leave his job and work full-time for the IPCI.

In the inaugural meeting of the IPCI, Mr. Vanker was unanimously elected as its first President. In 1958, on the occasion of the IPCI's Annual General Meeting, he was elected as the Secretary-General. He remained in this position until his retirement from the IPCI in 1982.

*Photo-graphs of Mr.G.H.E.Vanker.In both pictures he is seen wearing the fez and a beard.*



During the period when Ahmed Deedat was resident at As-Salaam (1962-1972), the Central office was controlled solely by Mr.Vanker.All the activities introduced during this period were managed by Mr.Vanker and the staff at the office.Although Mr.Vanker occupied the position of Secretary-General, he became intricately involved in every activity and project of the IPCI.Towards the latter part of his career, despite his poor health,he actively pursued new ideas which were practical and of enormous value.In fact much of the new activities introduced by the IPCI during the seventies may be attributed to Mr.Vanker.

He left the IPCI in 1982 for reasons of health ,having suffered two heart attacks earlier.During his stay with the IPCI, he also established in 1977 a part-time mail order book-shop known as the Anchor Mail Order House.After his retiring from the IPCI, he continued his book-sale business which came to be known as the "Upstairs Bookshop." [1].

In 1985, when the IPCI established the TRUST BOARD,Mr.Vanker was appointed as one of the first life trustees.[2]

---

1.Interview with Farouk Vanker.14 July 1989.Durban.

2.See page 73 for more details on the TRUST BOARD.



Despite his limited secular education, he has been described as a charismatic and versatile Muslim personality. Apart from his outstanding contribution to the IPCI, he delivered innumerable papers at various Islamic conferences and venues; Goolam Hoosen also compiled an Arabic reader for children as his last gift to the Arabic Study Circle of which he had been a member since 1960. He also compiled several poems which have all been published; the most prominent of which are "Operation Death" and the "Great Sacrifice." In December 1974, on the occasion of the Fourth Annual Convention of the Muslim Youth Movement held at the University of Durban-Westville, Mr. Vanker presented a lengthy discourse entitled "The Propagation of Islam." This paper was subsequently published and made available in the form a booklet. In the booklet, Mr. Vanker discussed the importance of the propagation of Islam to non-Muslims. He outlined the various ways in which Muslims may be able to do da'wah and the opportunities available to them in South Africa. Mr. Vanker played a leading role in organising the fourteenth Anniversary Celebration of the revelation of the Qur'ān.

[1]

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1. See page 49 for more details.

He passed away on 24 August 1987 leaving behind him a legacy of Islamic work -solid foundations upon which the IPCI now stands.

In September 1987, several Muslim organisations, such as the Muslim Youth Movement, the Arabic Study Circle the IPCI and others in the greater Durban area, organised a special evening programme to honour Mr. Vanker and his contribution to the Muslim Ummah. The programme was held at the Islamic Centre of the Muslim Youth Movement in Queen Street. It was here that Mr. Ahmed Deedat acknowledged his colossal indebtedness to Mr. Vanker while relating his association with Mr. Vanker for the past twenty years that they worked together for the IPCI. Mr. Deedat regarded Mr. Vanker not only as his close friend but as his guide.

#### 2.4. FINANCE.

The financial record-keeping of the IPCI was based upon contemporary business methods. A regularly updated record of all monies received and expenses incurred were recorded.

During the initial years of the IPCI, (1957-1960), all the financial records were controlled by the Secretary, Mr. G. H. E. Vanker.

However, as the needs of the office increased, a full-time staff in the person of Mr. M. A. Khan was employed in 1960 [1]. Mr. Khan remained with the IPCI until 1989, serving the organisation for almost three decades and together with Ahmed Deedat and Goolam Hoosen Vanker the three individuals are regarded as the longest serving members of the IPCI.

At present, Mr. Khan works on a part-time basis at the IPCI due to his ill-health.

##### 2.4.1. Collection of Funds (1957-1980)

During the period (1960-1980), the collection of monies from Muslim donors was achieved in the following ways:

- (a) Personal collection made by officials
- (b) Ramadān Appeals
- (c) Other means

---

1. Interview with Mr. M. A. Khan. 17 August 1989. Shallcross.

{A} Personal Collections

During the early deades of the collection of funds,all officials undertook personal trips to various donors throughout South Africa.These trips entailed travelling long distances by car to remote areas in Natal ,the Cape and the Transvaal.Both the Secretary (G.H.E.Vanker and Mr.Deedat) [2] had made this a regular feature of collecting funds for the IPCI.At times they were accompanied by the treasurer, Mr.Khan.

A special book was kept to record the donations made by various business-houses throughout South Africa.The following information was recorded in this book :

Receipt Number	Name of Donor	Amount	Date
----------------	---------------	--------	------

A section was reserved for each province.A study of these records indicate that almost every single Muslim business-house was asked to donate money- this meant even accepting a small donation of a pound sterling at times.In most instances,however,post-dated cheques were accepted from individuals.A composite analysis of all monies was also kept.This had the following details :

Card Number	Name	Address	Months
-------------	------	---------	--------



(b) Ramādān Appeals

Since the inception of the IPCI, Ramādān appeals were a regular annual exercise for the collection of funds. These appeals were posted to all previous donors as well as others, and were distributed to the various masājīd (pl. of masjid) throughout South Africa. Much monies were received from these appeals.

(c) Other

Apart from the reliance on personal calls and Ramādān appeals, monies were received from the post from well-wishers and self-motivated donors. At times, specific donors were sought for certain large expenses such as the printing of books. For example, the Jumū<sup>c</sup>ah Masjid Trust Board (of the Grey Street Masjid) had for a number of years donated monies for the printing of the IPCI booklet, "The Muslim at Prayer."

[1]

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1. Letter of Confirmation received from the Secretaries of the Jumū<sup>c</sup>ah Masjid Trust Board, Russel and Marriot, 29 Nov 1977.

#### 2.4.2 Expenditure

The expenditure [1] of the IPCI may be divided into three broad categories :

- (a) Salaries and Wages
- (b) Official Running Expenses
- (c) Propagation (printing, advertising, official travel expenses)

All records of expenditure followed strict business principles of receipting ,recording,double-checking etc.

The officials were particular about keeping proper records of expenses to the extent that they even maintained an official postage stamp book.This book recorded all details of the postage stamps used for mailing letters and books to the public.Even a postage-stamp worth just four cents was recorded in this way !

The books of the IPCI were always audited by professional Chartered Accountants since its inception.Between the years (1957-1973),its official chartered accountant had been C.Chambers of Durban.However between (1973 and 1985) the official auditing company of the IPCI had been Khan Salejee & Company of Queen Street, Durban.The present auditors of the Centre are Desai, Jadwat & Company.

---

1.See appendix pages 213-215 for copies of donation records.

## 2.5 Management Trust Board

The first Constitution of the IPCI, stipulated the formation of a Committee elected at a annual general meeting. This committee was ultimately responsible for the proper administration of the IPCI. It was empowered to make decisions on policy and other matters. This public nature of the organisation remained so until the early 1980s when it was decided to transform it into a private trust. The idea was put forward by Ahmed Deedat who felt it necessary to maintain proper records of the IPCI activities. The preparation of the Trust Deed was undertaken by an attorneys company, Sayed and Lockhat in 1982. Mr. Deedat nominated himself and four others on the Board.

Ahmed Hoosen Deedat	(present President of the IPCI.)
Goolam Hoosen Ebrahim Vanker	(past secretary of the IPCI)
Goolam Hoosen Agjee	(present Secretary-General of the IPCI)
Mohamed Yusuf Buckas	(past Secretary-General of the IPCI at present the President of the Islamic Da'wah College International)
Yusuf Ally	(treasurer of the IPCI).

These trustees were nominated for life membership. The TRUST DEED was duly registered by the Master of the Supreme Court as required by the Trust Property Act on 29 March 1985 [1]. Later in 1986, upon the request of Mr. Ahmed Deedat and Mr. G.H. Agjee, [2] two other trustees were nominated into the TRUST to increase the number to seven. The two individuals were as follows:

Ahmed Taher Rasool (presently active member of the Arabic Study Circle)

Dr. Goolam Mahomed Hoosen (presently active member of the Islamic Medical Association)

After the resignation of Yusuf Buckas in January 1987 and the death of G.H. Vanker later the same year, the two vacancies were filled in by Yusuf Ahmed Deedat, the son of Ahmed Deedat and Naushad Yusuf Ally (the son of Yusuf Ally).

---

1. Notorial Deed of Trust of the Islamic Propagation Centre International, 29 March 1985, p 1.

2. Since the late sixties, until the period of the formation of the TRUST there is no record of any annual general meeting held by the IPCI.

At present (1991), the TRUST BOARD comprises the following persons:

Ahmed Hoosen Deedat, Yusuf Ahmed Deedat, Goolam Hoosen Agjee, Naushad Yusuf Ally and Yusuf Ally [2].

The Management Trust Board meets every Thursday to discuss the day to day running of the IPCI.

---

1. Dr. Goolam Mahomed Hoosen and Ahmed Taher Rasool have both resigned recently (1991) and hence there is a resultant vacancy for two more trustees at present.

## CHAPTER THREE

### AHMED DEEDAT-THE FOUNDER & PRESENT PRESIDENT OF THE IPCI

#### 3.1 A BIOGRAPHY OF AHMED DEEDAT

##### 3.1.1. Early Life

Ahmed Hoosen Deedat was born on 1 July 1918 in Tedkeshwar, a village in the district of Surat in India. In 1927, at the age of nine years old, as the only son, he accompanied his father Hoosen Deedat, to South Africa. His mother, Fathima, the daughter of Hafez Hoosen Norgat, and his sister Rassool remained in their hometown in India. Both father and son, settled in Durban in South Africa. Ahmed's father began working for several Muslim business-houses in and around Durban. Within a few years, however, he managed to establish his own tailor-shop in Madrasah Arcade (off Grey Street) in Durban.

Since his arrival, Deedat attended a combined school and madrasah at Anjuman Islam Madrasah located at 379 Pine Street Durban. A strange co-incidence indeed, since three decades later, Deedat co-founded the IPCI at the same place !

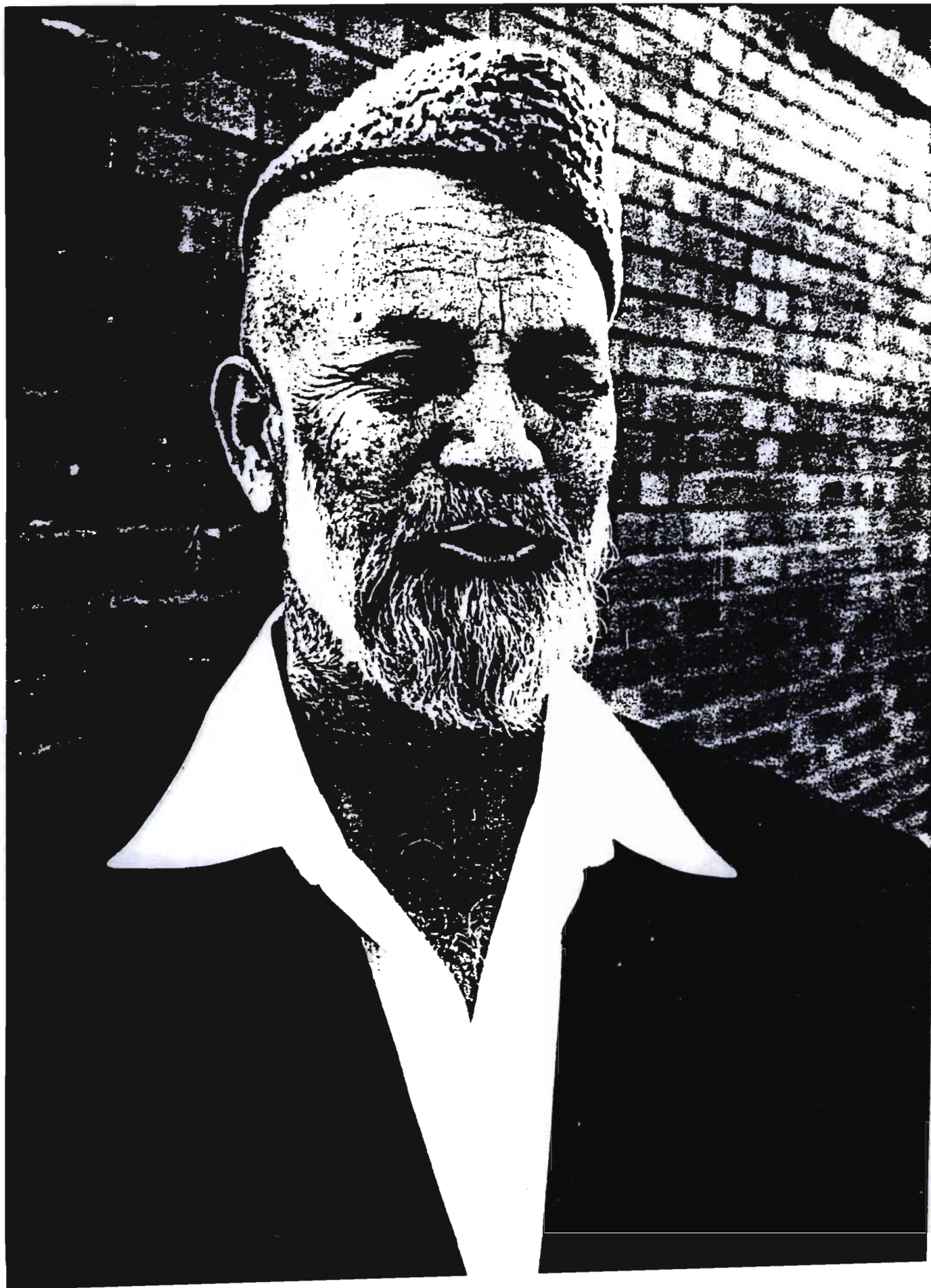
A year later, he was promoted to Class II (two) at the Hindu Tamil Institute, a secular school and from there he moved to High Grade School at Carlisle Street, Durban [1].

---

1. The school subsequently became an exclusive girls high school and is presently controlled by the House of Delegates. It is called the Durban Girl's Secondary School.



AHMED HOUSEN DEEDAT [1918--]



At this school his principal was Mr. Ephraim Thomas. Deedat pursued his primary-school career completing his education here up to Std 6. As a keen scholar at the school, he received quick promotions because of his academic abilities. He was an avid reader and hence won the admiration of his teachers.

Within two years or so (the exact date is unknown), Deedat's sister was married to a person by the name of Agjee. Agjee made a special visit to India from South Africa for the purpose of the marriage. A year or so later (circa 1930) Deedat and his father received the news of the death of Deedat's mother, Fathima. In 1932, Deedat's father was remarried in Durban, to a lady called Hamida Parkar, the daughter of Shaik Ally Ismail Parkar.

From this second marriage the following children were born:

Muhammad (born in 1933), 'Abdulla (born in 1935), Cāssim (born in 1945) 'Umar (born in 1946). All these step-brothers are still living (1991).

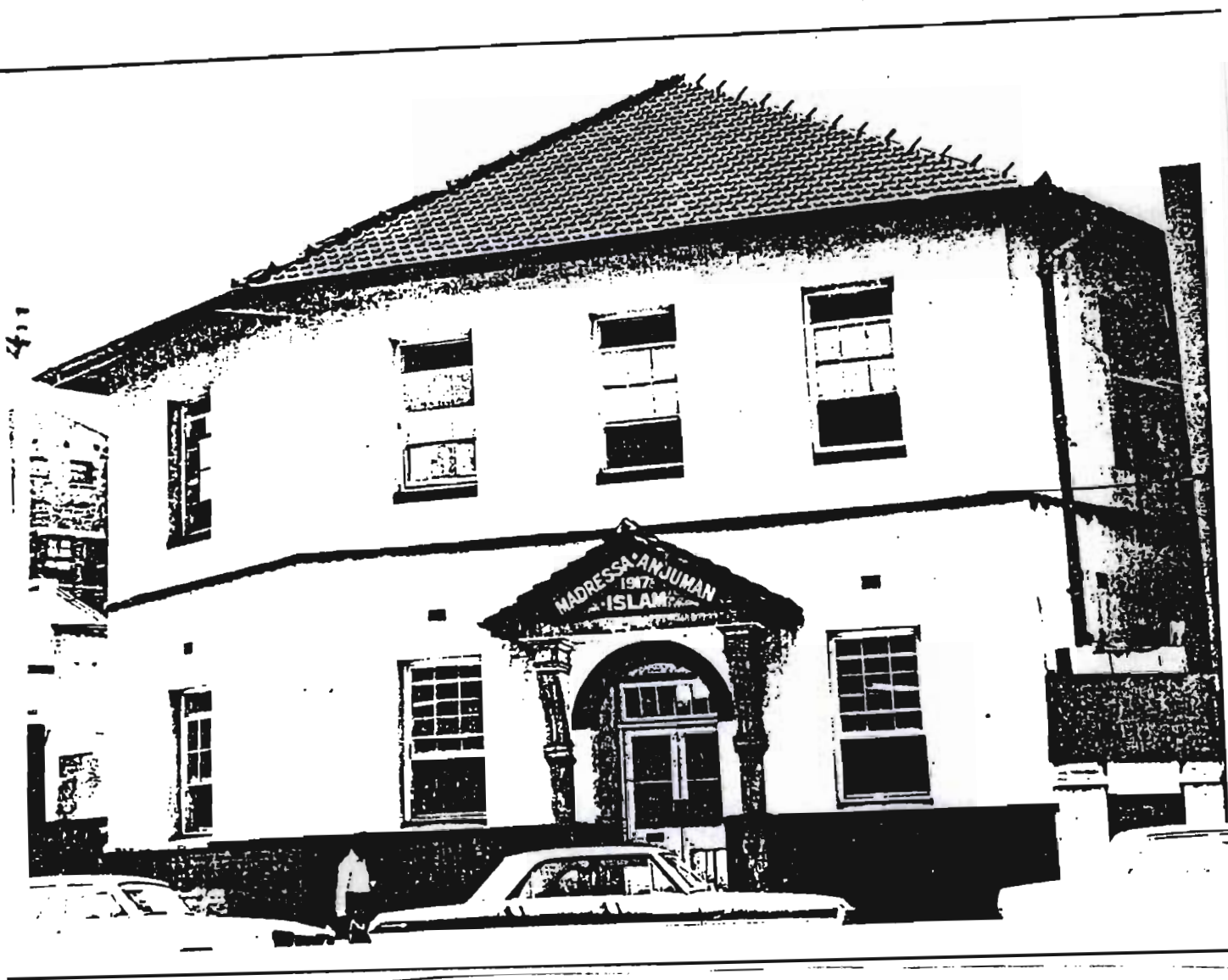
In the meantime during 1935, Deedat made several unsuccessful attempts to gain acceptance at the newly established Sastri College, for higher education, but was refused because of the lack of finance.



*THE DURBAN GIRL 'S SECONDARY SCHOOL  
SITUATED IN CARLISLE STREET, DURBAN.*

*THE BUILDING IN THE PICTURE REPRESENTS  
ONE OF THE OLDEST SCHOOLS FOR INDIANS  
IN DURBAN WHICH WAS ATTENDED BY AHMED  
DEEDAT TO PURSUE HIS PRIMARY SCHOOL STUDIES.*





THIS BUILDING HOUSED ONE OF THE FIRST COMBINED RELIGIOUS AND SECULAR SCHOOL FOR MUSLIMS IN DURBAN.

AHMED DEEDAT ATTENDED HIS FIRST YEARS OF PRIMARY SCHOOL HERE. THE SCHOOL WAS ALSO USED AS A HALL FOR MUSLIM FUNCTIONS.

THE IPCI WAS FORMED IN THIS HALL IN 1957.

LATER THE VENUE WAS USED BY AHMED DEEDAT FOR HIS PUBLIC LECTURES.

Despite the attempts made by Maulana Ahmed Mukhtār [1] to obtain a bursary from local Muslim merchants, no funds were available. Deedat managed to attend the standard seven class, but only for three days.

As a result of the failure at gaining acceptance at the College, Deedat worked at a tea-room in Newlands (close to present-day Parlock) owned by E.M. Paruk. After a short space of time, Deedat began to work at different places, changing jobs - he moved to Washbank, Greytown, (Natal) and back to Durban where he worked at several stores.

By 1936, Deedat finally landed a job at Adam's Mission Station. Adam's Mission Station was the name given to a tiny village in the South coast of Natal about forty kilometres from Durban.

---

1. Maulana Ahmed Mukhtār was the Imām of the Grey Street Jumu'ah Masjid. The Maulana became blind whilst being the Imām and had become a close friend of Ahmed Deedat.

This village consisted of a few homes, a local store of general provision called "O.N.Mahomed" (named after its owner) where Deedat worked, and most important, a mission school by which the area was called Adam's Missions [1].

Over the years, Deedat's desire to read had become an obsession to the extent that he would even take time to read small scraps of paper containing any information [2]. At the store, his job entailed serving customers at the front counter and packaging. Most grocery items were not available in pre-packs as they are today and hence all stores used to do their own packaging and parcelling of such items. Whilst in the warehouse or what then was commonly referred to as the "go-down", (pronounced in Urdu as "godaam"), Deedat came across an old book amongst the stacks of newspaper and packaging material.

The book had an Arabic title called "Izhār-al-Haq" meaning "The Truth Revealed" or "Revelation of the Truth". This tattered book was written by an Indian 'Ālim (Islamic scholar), Maulana Rahmatullah Kayranwī.

---

1. Adam's Mission also known as Adams' College was originally known as the Amamzintoti Institute until its name was changed in 1935 in honour of the early medical missionary in Natal, Dr. Newton Adams. As a Christian based educational institute it trained young Black men for teaching and ministry.

2. Interview with Ahmed Deedat. 21 August 1990. Verulam.

Deedat read in the book of an interesting debate which took place between a Christian priest and a Muslim, Maulana Shah 'Abdul 'Azīz Dehlāwī (born 1746), the illustrious son of the well known Indian Islamic scholar, Shah Walī-Allah (died 1762). The debate was held in 'Urdu- one of the official languages of India. The book recorded that about 100 000 persons attended the debate and that the Maulāna won the debate.

According to Deedat himself [1] , the book spurred him further to read about Islam and Christianity. Soon Deedat purchased at this very early stage, his own copy of the Bible at a cost of six pence (five cents). Whilst in his spare time, Deedat used to peruse through the Bible and some other relevant literature that he had collected.

However, the event that instilled the debating spirit within Deedat was the constant harassment he and other Muslims faced from the Christian missionaries who frequented the store. Everytime they visited the store they would question the Muslim workers about Islam and would argue with them in order to prove the superiority of Christianity.

---

1. Interview with Ahmed Deedat, 21 August 1990, Verulam.

When interviewed by a Pakistani journalist on this issue, Deedat stated the following:

" ...When they came next, I invited them to my place for discussions. This practice of mine continued on Sundays. On many occasions, when they couldn't come to my place, I visited them for these private debates. I said to them if you give me one blow against my religion, I will give you ten." [1]

Although Deedat was able to "arm" himself with some knowledge of Islam and Christianity. The questions and frequent pesterings of missionaries led Deedat to read more about Christianity and soon he was ready to "take on" the missionaries themselves.

He went to the extent of meeting the teachers of the missionaries at the Mission Station. His stay at Adam's Mission was short but educative. Soon, through the efforts of a relative, Mr. Ahmed Latchka, he managed to find employment in a large firm called the SIMPLEX FURNITURE FACTORY in Durban Central.

---

1. Deedat takes on Pakistan in Al-Burhaan, Durban, Dec 1987, Vol 1 No.1, p 3.

The factory was situated at the Corner of Alice and Grey Street in Durban and was owned by the Moosa family [1].As a result he left his job at the Mission and now moved to live in Durban Central in 1937.

At the factory,Deedat encountered several jobs from that of truck-driver to becoming the despatch-clerk and later the manager.During his stay in Durban in this period,he married Hawa Gangat,a lady from Glendale in Northern Natal.He and his family lived in Victoria Street,from which place Deedat made many friends.During his spare time and especially when Hawa was away on confinement,Deedat studied bookkeeping and some related subjects at the M.L.Sultan Technical College in Centenary Road,Durban.

Deedat received diplomas in Radio Servicing and Electro Techniques and Engineering Drawing.Eventually he became the store's official radio and appliance manager.

---

1.The Moosa Family presently own the Victoria Furniture Mart situated in Verulam and the Truart Furniture Factory situated in Jacobs,south of Durban.

By 1941, his personal family had grown comprising of the following children. They were Ebrahim, born on 29 January 1945, Rookaya (a daughter), born on 5 May 1946 and Yusuf born on 9 December 1953. Deedat's father in the meantime lived with his son, Cassim, in a flat (Ajmal Mansions) in Victoria Street, Durban. His father died in November 1971.

Events after the Second World War changed Deedat's personal circumstances. Following closely the independence movements, he became interested in the political developments in India and the struggle of the Muslims for a separate Muslim state there. After much discussion with his family, he decided to make a big move and settle in Pakistan-the new Muslim state created in 1947.

Deedat's prime motive behind such a move was to live amongst Muslims and to contribute to the vision and development of the newly formed Islamic state. In 1949, he and his family left for Pakistan. Deedat was to spend three years of his life there. His stay in Pakistan has been indeed memorable for him as he himself described in an interview with a Pakistani journalist in 1988 [1].

En route to Pakistan on board the ship, having taken a small typewriter with him, Deedat decided upon his future occupation. Whilst on the ship, he began to establish contacts with various firms.

---

1. Deedat takes on Pakistan in Al-Burhaan, Durban, Dec 1987

Vol I, no. I p 2.



Soon in Pakistan, through friends he had made on the ship, he was able to secure accommodation in Karachi a major sea-port and the then capital of Pakistan. The family lived on arrival there at 12 Market lane, Camari-a suburb of Karachi.

Mr. Deedat worked for a British firm-Morgan Milton (Pakistan) Ltd and served as a freelance correspondence clerk for several businesses in Karachi.

Whilst on this job, he was visited by Mr. Mahmood Moosa the owner of Simplex Furniture Factory and his previous employer from South Africa. Mr. Moosa was keen on establishing a textile mill there and he requested Deedat to establish the necessary infra-structure for such an undertaking.

Deedat, agreed to this and soon was able to purchase a site at a nearby industrial area. However, for some reason the mill (shortly known as the "Star Textile Mill") did not materialise. In 1951, after three years of stay in the country, he decided to return to South Africa. Deedat was not happy with the Islamic developments there and the family felt that they should return to their family roots in South Africa.

On his return to South Africa in 1951, he resumed his job as a furniture salesman. Later, he joined a Jewish firm, the Beare Brothers. During his employment here, Deedat's religious interaction with his employer was significant, as he was a Jew. Deedat began to illustrate to his employer the relation of Islam to Judaism and Christianity.

By this time it had become his habit of organising evening discussions with people he met. Thus, Deedat arranged similar meetings with his Jewish employer.

After a year or so Deedat left the Jewish firm, and began working for the Victoria Furniture Mart once again. This was to be the last of his jobs before he joined the IPCI in 1961. By that time he had moved with his family to a suburban town, Verulam, about thirty kilometres from Durban. Deedat has lived here since that time.

### 3.1.2. Deedat joins Islamic Work

Deedat's first encounter with group work was when he joined the KAMAL STUDY GROUP [1] in 1939 whilst working at Adam's Mission Station near Amazimtoti. This organisation was formed by a small group of Muslim businessmen living mainly in Central Durban. Their main activity was to gain for themselves more knowledge on Islam by the establishment of a library and the organisation of lectures on Islam. Deedat used to join the group whenever he frequented Durban especially during the week-ends. A small office was taken at 47 Madrasah Arcade where they used to meet. The group established a small library there, which was indeed used most frequently by Ahmed Deedat himself.

---

1. Interview with Mr. Abdul Kader Simjee, 11 Sept 1991, Durban. Mr. Simjee was a member of the Kamal Study Group in the 1930s.

The period after his arrival from Pakistan in 1951, is characterised by an increasing involvement in further Islamic activities. Apart from increasing his own knowledge through self-reading about Islam and Christianity, Deedat began to make headlines in the local community. He became an active member of the newly formed Arabic Study Circle. As a member of the Circle, Deedat participated in its various activities.

In 1954, the Circle decided to embark on a unique programme - the establishment of Speech Contests on Islam [1]. Participants from all over Natal enrolled for this National Speech Contest which was widely publicised and well attended. Amongst the participants were Ahmed Deedat, G.H.E. Vankar, A.K. Asmal [2], Yacoob Meer and several others. The contest was won by Ahmed Deedat. His speech was entitled "The First Revelation" [3]. The Chief Adjudicator was the well-known stage artist, Miss Elizabeth Sneddon of Durban [4].

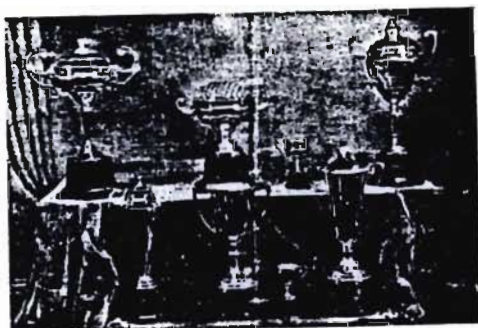
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1. Interview with the present president of the Circle, Dr. D.S. Mall. 13 July. 1990.

2. Mr. A.K. Asmal is presently Professor of Human Rights Law at the University of Western Cape and a member of the Constitutional Committee and National Executive Committee of the African National Congress.

3. The hall that was used (Kajee Memorial Hall) in Leopold Street, Durban was to become the venue of many of Deedat's later public lectures.

4. The Elizabeth Sneddon theatre in Durban is named after this lady.



#### DONORS

#### TROPHIES

HAJEE E. H. ISMAIL	A Cup as Annual Floating Trophy to the Leading Speaker.
KHAN'S RADIO AND ELECTRICAL SERVICE	A Cup as Annual Floating Trophy to the Second Speaker.
MR. AHMED SULAIMAN BALLIM	A Cup as Annual Floating Trophy to the Third Speaker.

#### DONORS

#### BOOK AWARDS

MR. Y. A. SHAIKH	To the Leading Speaker - "The Holy Quran" by Maulana Muhammad Ali.
MR. A. K. SIMJEE	To the Second Speaker - "The Spirit of Islam."
MR. I. A. RAWAT	To the Third Speaker - "The Holy Quran" by A. Yusuf Ali.

#### Speaker

#### Title

4-3-5 (1) Abdul Khaleck I. Salejee	The Secret of Prophet Muhammad's Success
2-45-75 (2) Mr. Abdulla Kathrada	The Prophet's Life and Mission.
5-10-5-2 (9) Mr. G. H. Agjee	Muhammad and the Status of Women.
7-45-8-12 Mr. D. Ahmad Barmanis	Three Attributes of Muhammad.
4-45-5-5 (7) Mr. Ahmed Deedat	The First Revelation.
3-45-5-2 (2) Mr. A. K. Asmali	Muhammad and War.
5-40-6- (1) Mr. I. M. Badat	Prophet Muhammad and World Peace.
X Moulti Cassim-Soma	Subject to be announced.
9-5-9-2 (1) Mr. A. K. M. Docrat	Subject to be announced.
X Mr. M. Essop-Hanna	The Personal Qualities of Muhammad.
5-7-5-10 (1) Mr. Mohamed Ballim	The Death of Muhammad.
3-25-3-45 (1) Mr. Mohamed Karim	Muhammad - Opposition & Persecution.
3-45-3-55 (2) Mr. T. M. Pillay	Muhammad's Contribution in the Field of Ethics.
4-5-4-5 (5) Mr. Sayed M. Rehman	Muhammad - The Greatest Benefactor and Prophet of the World.
8-10-6-10 (4) Mr. M. H. Shaikh	Reasons for the Prophet's Wars.
6-15-5-5 (10) S. Shaik	Muhammad - The Meera and the Mind.
5-25-5-44 (1) Mr. G. H. E. Vanker	Muhammad's Place amongst the Messengers of God.
5-5-5-40 (1) Mr. E. Yacoob Meer	The Prophet and Tolerance.
5-5-5-40 (1) Mr. E. Yacoob Meer	

PAGES TWO AND THREE OF THE PROGRAMME BROCHURE OF THE FIRST ANNUAL SPEECH CONTEST ORGANISED BY THE ARABIC STUDY CIRCLE AND THE IQBAL STUDY GROUP - SUNDAY 14 FEBRUARY 1954.

DEEDAT WON THE SECOND PRIZE IN THE DEBATE.



AHMED DEEDAT AND THE TROPHIES HE WON IN THE FIRST ANNUAL  
SPEECH CONTEST OF THE ARABIC STUDY CIRCLE (1954).



Another of the important activities of the Arabic Study Circle, was the organising of lecture programmes by local and overseas speakers. In the period 1954-1957 then, in conjunction with a Mr. Ebrahim Hansa, the Circle organised classes headed by Mr. Joseph Perdu (later revealed to be a Bahai) [1]. The talks which were held mainly on Sunday mornings attracted a large group of listeners.

The Sunday lectures carried on for a while and soon the Circle with a group from the audience decided to organise further lectures for Muslims who were particularly interested in comparative religion. The additional classes were scheduled for after Perdu's talks and were led by a Mr. Fairfax [2].

For some time these lectures by Mr. Fairfax (A Christian convert to Islam) were held successfully. Over a short space of time, the numbers who attended them increased. However, during the course of 1957, Mr. Fairfax was not able to continue these talks because of some personal problems he experienced with the South African Police. In the absence of any speaker, there was a unanimous request for Ahmed Deedat to continue the lectures. By this time, Deedat was already a known public speaker.

---

1. Interview with Dr. D. S. Mall, 23 July 1989, Durban.

2. Ibid., (Dr. D. S. Mall).

There is record that he delivered at least 10-15 lectures to large gatherings of Muslims between 1955-1958 [1]. The topics he dealt with were mainly on comparative religion which particularly interested him.

Deedat maintained the standard set by Mr. Fairfax and the number of persons attending the lectures increased tremendously.

Deedat's most important engagement on a national level came when he was invited to speak at a mass gathering of Muslims at a Meelad Function (birth celebration of the Holy Prophet Muhammad - SAWS) held in Johannesburg in 1958. This was Deedat's first lecture in a large venue i.e. the City Hall in Johannesburg. The topic on this occasion was entitled "Muhammad the Prophet of Islam." As this was a very successful lecture, Deedat received praises from many people in the audience. Soon, Deedat was called on to speak at various other venues in Durban and other centres.

---

1. Information gleaned from various hand-bills advertising Deedat's lectures (1955-1958).

The Sunday lectures at the Pine Street Madrasah became a fairly established practice attracting in particular the Muslim youth. Towards the end of 1958, there arose a discussion by Deedat and his close friends, for the need of establishing some kind of organisation which would engage in da'wah (propagation and preaching of Islam). This led to the establishment the Islamic Propagation Centre International in 1959. Though he acted as its first Secretary, Deedat became its president, a position which he still holds (1991) [1].

---

1. Deedat's role within the IPCI (1959-to present) has been covered separately in chapters two, three and five.



A HANDBILL ADVERTISING ONE OF DEEDAT'S LECTURES.

(THESE LECTURE PROGRAMMES WERE STARTED EVEN  
BEFORE THE IPC WAS FORMED).

Under the auspices of the  
YOUNG MEN'S MUSLIM ASSOCIATION

**A PUBLIC LECTURE**

(IN ENGLISH)

will be delivered by

**Mr. A. H. DEEDAT**

on

**"MUHAMMAD (P. B. U. H.)  
IN THE OLD AND  
THE NEW  
TESTAMENTS"**

on

**SUNDAY, 16th JANUARY, 1955**

at

**KAJEE MEMORIAL HALL,**

**35 Leopold Street, Durban**

**at 2-30 p.m.**

This lecture is the first of its kind in this country.

Come in your thousands and listen to a most logical,  
yet simple, exposition of the Biblical Prophecies

It is a challenge to the narrow prejudice  
of the centuries

• Christian Scholars & Priests are particularly invited.

THE LECTURER WILL ENTERTAIN ALL QUESTIONS.

ALL ARE WELCOME

K PHONE 20987

### 3.2.THE ACHIEVEMENTS OF AHMED DEEDAT IN SOUTH AFRICA.

#### 3.2.1. The As-Salaam Seminary

One of the greatest sacrifices made by Ahmed Deedat and his family, was their involvement at As-Salaam in Braemar near Umzinto, some 80-90 kilometres from Durban. (See appendix p 199 on article of the donation of As-Salaam to the IPCI).

At present As-Salaam has easy access because of the tarred road that has been recently added. However, in the sixties when it was founded, the possibility of reaching safely especially on rainy days was remote [1]. The entire .75 acres of land was not developed at all. There was no lighting, water or sewerage facilities. In such poor and undeveloped conditions, Deedat and his family took up full-time residence at As-Salaam. A great deal of time and money was spent to develop the place. It was indeed a mammoth undertaking.

During his prolonged absence from As-Salaam whilst soliciting funds from throughout the country or whilst on lecture tours, As-Salaam was "manned" by "Mother" Hawa, Ahmed Deedat's wife. She would take care of the various needs of the students and maintained the Seminary.

---

1. Interview with Ahmed Deedat 20 July 1990. Verulam.

This was in addition to her normal personal household work she had to undertake [1]. As a project ,As-Salaam was intended to be a centre for Islamic education and Da'wah.A Centre for the benefit of new Muslims especially from the African community.In the years of its existence several students graduated from it.But as Ahmed Deedat himself admits,the Seminary was not entirely a success [2].

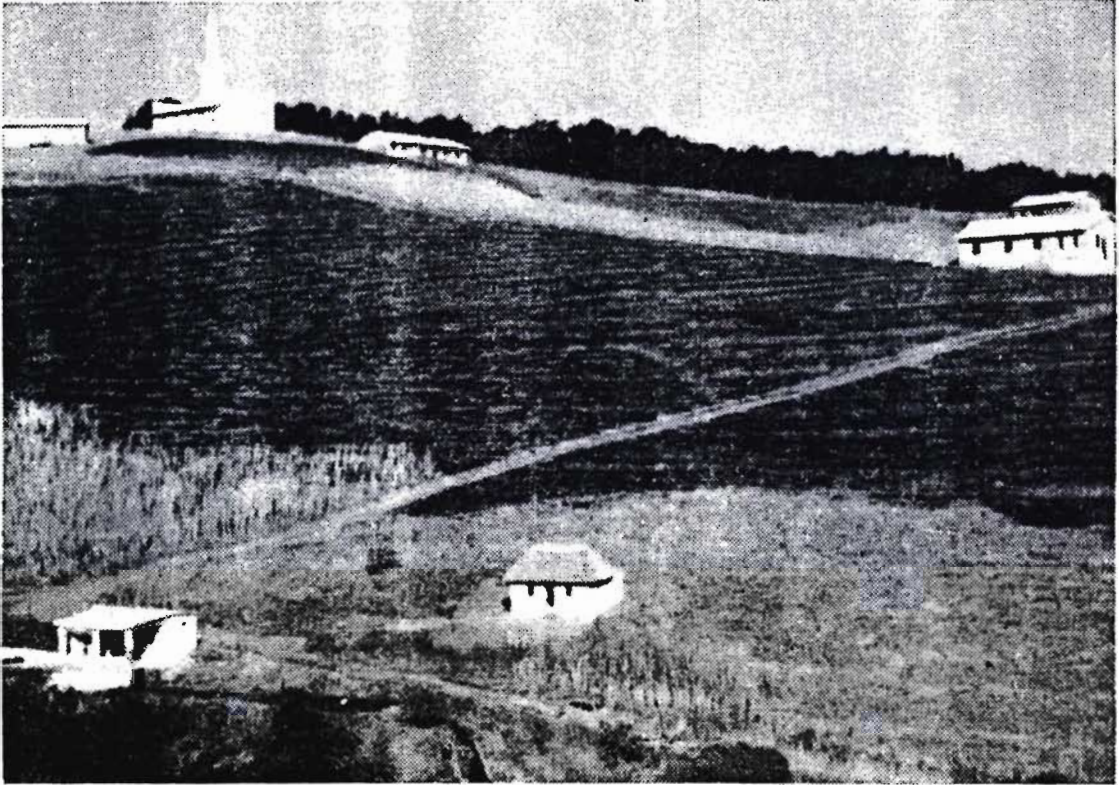
The major cause of the failure of the As-Salaam project was the lack of finance and professional teaching expertise. Whilst the organisers possessed the vision,they lacked the empirical and theoretical knowledge to realise this dream.Furthermore Deedat expected to spend a short time outside As-Salaam to collect funds, but found that this took up the bulk of his time which resulted in neglecting the supervision of the Seminary.The physical condition of As-Salaam was such that it required constant upkeep and he found that his time was devoted in paying attention to this aspect more than concentrating on the educational needs of the Seminary.

---

1.Interview with Yusuf Mohammedy.Yusuf Mohammedy has spent several years of his da'wah career at As-Salaam in the seventies and eighties for the Muslim Youth Movement and Islamic Da'wah Movement.

2.Interview with Ahmed Deedat.

# **Islamic Propagation Centre and As-Salaam**



*A general view of the Development at As-Salaam*

## **PRESIDENTIAL, SECRETARIAL & TREASURER'S REPORT WITH FINANCIAL STATEMENT**

submitted to the

4th and 5th ANNUAL GENERAL MEETING of  
the ISLAMIC PROPAGATION CENTRE and AS-  
SALAAM, held at the Pine Street Madressa Hall,  
Durban, Natal, South Africa, on Sunday, the 23rd  
September, 1962.

---

A VIEW OF AS-SALAAM WHEN THE IPCI  
STARTED THE PROJECT. (1962).

Some issues that aggravated the problem, may be linked to the manner in which Deedat attended to business matters. Some employers accused him of being dictatorial in his ways. In particular, he was accused of this by Imam Yusuf Abdur Rehman ('Abd al-Rahmān) who worked at the Seminary and a Dr. G.M. Gabellah who worked at the Centre [1].

Despite the failure of the As-Salaam project, the students who were studying there did make progress and a positive contribution to the Muslim community. They participated in several activities in the broader activities of the Muslim community. For instance, As-Salaam students made a full representation at the Qur'ānic Centennial Celebration held in the sixties at Curries Fountain Stadium [2].

It was during the course of some discussion during one of the Annual Conventions of the Muslim Youth Movement that the overseas guest speaker, Dr. Ahmed Sakr suggested that Deedat should rather return to the Centre in Durban and play his part there where he was most needed [3].

---

1. "Tears at Deedat's Meeting " in the Graphic, Durban, Fri 12 Dec 1962, Vol 11 No.15, p 1.

2. 16mm Film produced on the Celebrations by Dr. G.M. Karrim (1968).

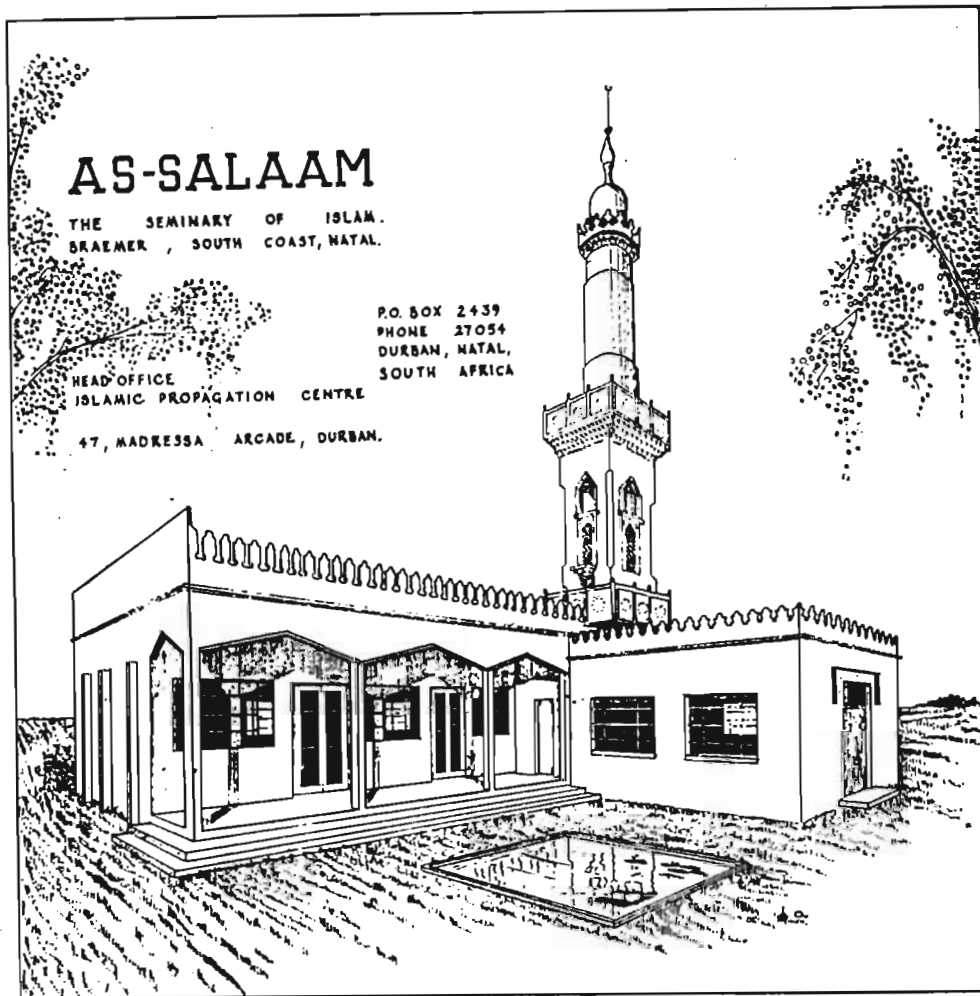
3. Interview with Ahmed Deedat. Durban.

Since the Muslim Youth Movement had proven to be a more cohesive and stronger organisation in supervising the continuance of the da'wah programme, Deedat decided to hand over As-Salaam to them in 1972 and return to full-time work at the IPCI in Durban. By this time at As-Salaam, several buildings and a Masjid were already built. The As-Salaam masjid built by Ahmed Deedat is still a landmark there today.

### 3.2.2. DEEDAT'S LECTURE PROGRAMME AND THE IPCI

The "lecture programme" i.e. the various debates, talks, symposiums, public and private discussions of Ahmed Deedat has indeed been a very strong and outstanding feature of the Islamic Propagation Centre International. In fact, since its inception, the lecture programme was perhaps the most popular feature of the IPCI. Lectures would involve an invitation to local and overseas speakers (Muslim and non-Muslim), talks with ministers of religion, priests, evangelists and others.





THE AS-SALAAM MUSJID BUILT BY AHMED  
DEEDAT. THIS BUILDING STILL EXISTS AND  
IS AN IMPORANT LANDMARK AT AS-SALAAM.

The central character in the programme was Ahmed Deedat himself. There is evidence of approximately 250-300 different lectures, debates and symposiums held on an official basis by the IPCI since the sixties. This is apart from the private discussions held almost on a daily basis, and the hundreds of Jumu'ah talks given by Deedat and his colleagues (Mr. G. H. E. Vanker, Mr. G. H. Agjee).

The number of listeners to the talks varied from several hundred to several thousands. On one occasion, Deedat's lectures attracted at least 50 000 listeners [1].

One of the first lectures on a public scale on comparative religion was entitled "Muhammad in the Old and New Testament." This public lecture was advertised on a massive scale and attracted a large attendance. It was held on Sunday 16 January 1955 under the auspices of the Young Men's Muslim Association [2].

---

1. Hand-bill published in 1963.

2. The IPCI was formed in 1957. Hence this talk was organised by the Young Men's Muslim Association.



According to the handbill published, it was described as the first of its kind because no Muslim scholar had ever tackled a topic of this nature in Southern Africa. The handbill concluded with the following remarks :

"It is a challenge to the narrow prejudice of the centuries. Christian Scholars and Priests are particularly invited.[1]

After this successful lecture, there followed many others at different centres in South Africa. By the time of the founding of the IPCI, Deedat had spoken in about forty different venues throughout South Africa. In fact, the name "Ahmed Deedat" had become known in every Muslim home.

#### THE ANGLICAN CHURCH CHALLENGE.

The early sixties began with one of the first challenges made to leaders of another religion, namely Christianity.

The Anglican Church made certain derogatory remarks about Islam and the Holy Prophet. These remarks were made in a booklet entitled "Cross or the Crescent," and they included statements such as "Mohammed was a sincere man but a false prophet," 'Christians must know how the Moslem religion denies Jesus Christ,' 'It was the Moslems who attacked the Christian faith first' [2]. In addition, the Dutch Reform Church claimed that a certain Haddje Abdoella (Hāji 'Abd Allah) accepted Christianity having been disillusioned with the Islamic faith.

---

1. Handbill published by the YMMA. January 1955.

2. Handbill published by the IPCI. September 1963.

CROSS  
OR THE  
CRESCENT



# A CHALLENGE

TO THE ANGLICAN CHURCH OF THE PROVINCE OF S.A.

BY

**AHMED DEEDAT**

**GREEN POINT TRACK**

**Sunday, 11<sup>th</sup> Sept., 2.30 p.m.**

THE ABOVE BOOKLET IS PUBLISHED BY THE ANGLICAN CHURCH  
FROM WHICH THE FOLLOWING EXTRACTS ARE QUOTED:

*"Mohammed was a sincere  
man but a false prophet."*

*"It is the Moslems who  
attack the Christian faith."*

*"Christians must know how  
the Moslem Religion denies  
Jesus Christ."*

*"There was no need for any  
other religion."*

**ARE THESE CHARGES TRUE?**

**ALL WELCOME ★ ALL SEATS FREE  
ALL QUESTIONS ANSWERED**

**BRING  
BIBLES  
QUR'ANS  
ALONG**

**SPECIAL RESERVATIONS  
FOR CLERGYMEN, CHURCH REPRE-  
SENTATIVES AND PRESS**

THIS PAMPHLET ADVERTISED THE LECTURE BY AHMED  
DEEDAT-(AGAINST THE ACCUSATIONS MADE BY THE  
ANGLICAN CHURCH IN 1961.)

The IPCI, having studied these statements opened a challenge to the Church. What followed was a series of lectures held in Cape Town and some towns in Natal by Ahmed Deedat refuting the claims of the Church. At Greenpoint Stadium, in Cape Town, thousands of Muslims heard Deedat speak. These lectures infused a great deal of confidence in the Muslim community to withstand the attacks of Christians.

In the course of the same decade, several other challenges were made in the form of symposiums held with speakers from other religious groups.

One of the first of these symposiums was held with Professor Cyril Simkins—a Professor of Philosophy, Psychology and the New Testament Exegesis of the Johnson Bible College of the U.S.A. Two meetings were held—one in Johannesburg and another in Durban in August 1963 [1]. Several other such talks followed with Christian leaders. (See appendix for advert on symposium held with David Lukhele, p 204 ).

During the course of the seventies, Deedat intensified his debates and lectures with local Muslims and non-Muslims. The Centre concentrated mainly on debating issues with Christians and Jews. Moreover in the early seventies, Deedat started speaking on Islam and Judaism.

---

1. Handbill published by the IPCI.

*SYMPOSIUM HELD WITH PROF. C. SIMKINS. THIS SYMPOSIUM  
ATTRACTED A LARGE NUMBER OF LISTENERS.*

**GREAT SYMPOSIUM ...**

# **WAS CHRIST CRUCIFIED?**



Prof. CYRIL C. SIMKINS  
Professor of Philosophy, Psychology  
and New Testament Exegesis,  
JOHNSON BIBLE COLLEGE, U.S.A.



Mr. AHMED DEEDAT  
President,  
Islamic Propagation Centre,  
Durban, S.A.

**CITY HALL, JOHANNESBURG**

**Monday, 19th AUGUST, 1963**

**8 p.m. SHARP**

● All Seats Free

● All Welcome

● No Collection

---

700 Million Christians of the world say: "CHRIST WAS CRUCIFIED"

Although the issue has been his concern since the fifties, this was one of the first public lectures on the topic. In November 1973, Deedat spoke on a topic entitled, "The Qur'ān and the Jews." [1].

This speech which was made in the wake of the intensified friction between Muslims and the Jews in the Middle East, which made headline news in several local newspapers in Durban and the rest of South Africa.

The following was reported in the Muslim News : [1]

" Jewish members of a packed mixed audience of Muslims and Jews were startled when Mr. Ahmed Deedat, president of the Islamic Propagation Centre, stated in the Kaje Memorial Centre, Durban, that a permanent peace in the Middle East would only be viable when Jews turn from their faith and embrace Islam. Mr. Deedat said that both Jews and Muslims are descended from the same father-Abraham and were in fact cousins. He added that both were Semite..."

---

1. "Survival depends on Islam- Deedat tells Jews" in the Leader, Durban, Nov 23 1973, p 10.

2. "Jews to Embrace Islam: The key to Middle East Peace" in the Muslim News. Cape Town, Vol 13. No. 24. 7 Dec. 1973. p. 1.



Similiar articles appeared in other newspapers such as the Daily News (Tues 21 Nov.1973 p 6.) and the Leader (Thursday Nov 23 1973 p 10 ).

Besides the hundreds of lectures organised by the IPCI itself, Deedat was invited by Muslim organisations to present papers on Islam and da'wah.

Furthermore he became an active participant in the Annual conventions and forums set out by the Muslim Youth Movement.

During the latter part of the seventies, Deedat had already discussed and debated with a number of religious leaders. In addition he began to make inroads in the neighbouring states. Similiar talks were given in Lesotho, Swaziland, Rhodesia (Zimbabwe), Zambia and other places.

A special feature article appeared in the Zambia Daily Mail describing Ahmed Deedat as "Allah's Messenger," extolling the dynamic work done by him [1].

---

1. "Meet Allah's Messenger" in the Zambia Daily Mail, Zambia, Sat 23 Aug p 12.

## 'Anti-Israel' advert enrages SA Jews

**Staff Reporter**

THE South African Jewish community is "angered and offended" by an advertisement which has appeared in many newspapers throughout the country, according to a statement by the Western Province Zionist Council.

The council says a photograph used in the advertisement shows an Arab woman holding out her hands to her child apparently fleeing from Israeli soldiers. Readers were invited to caption the picture for cash prizes.

"A joint statement by the South African Jewish Board of Deputies and the South African Zionist Federation declared that the advertisement was essentially blatant and transparent propaganda with the purpose of arousing hostility against the State of Israel," the statement said.

### ARAB SUFFERING

It also said that if the Islamic Propagation Centre International was genuinely concerned with publicising the suffering of the Arab people "it could have had a competition for captions to photographs of the almost daily gruesome events in the Lebanon, where there is a gross disregard for human life, with different Arab factions brutally attacking each other."

"The fact that the IPCI singled out Israel, the government of which country has openly stated that it was seeking a peaceful resolution to the difficult situation in the Gaza and West Bank areas, is nothing other than an exploitation of the problem for the purpose of disseminating malicious propaganda, for which the IPCI appears to have limitless funds," the statement said.

### 3.2.3. DEEDAT'S DEBATES AND LECTURES IN THE INTERNATIONAL ARENA.

The international activities and lectures of Ahmed Deedat will be discussed in more detail in chapter four where an analysis of the international expansion of the IPCI will be made.

### 3.2.4. Conclusion: An Assessment of Deedat's Lectures

In making an assessment of Deedat's lectures and debates, one is struck by the profound ability of the person to be able to communicate his message with extreme simplicity choosing much common words in his discourses. Most striking of Ahmed Deedat is his in-depth knowledge of the Bible; with ease Deedat is able to quote from memory relevant verses without reading from the source itself. His arguments have been very convincing and well authenticated from the very sources of the religion he may be discussing. This indeed qualifies him to be entitled "al-Shaykh" as he is commonly referred to in the Middle East.



### 3.3. DEEDAT AND THE CONTROVERSIES

For the personality and the kind of work Deedat engaged in, it was inevitable that he would be involved in controversies. Any person who is involved in public work is bound to receive public criticism. Deedat also received his share of public criticism. These controversies were both from Muslim and non-Muslims alike. Some of the misunderstandings resulting from the controversies led to physical assaults as well as to several court cases between Deedat and his opponents.

The first time that Deedat was involved in a controversy was in 1960 which pertained to the transfer of the As-Salaam land. The conflict was between the donor of the As-Salaam land, Hajee S.I. Kadwa and Ahmed Deedat. The conflict pertained to Kadwa's refusal to allow Ahmed Deedat to open a business at As-Salaam which he claimed was for Deedat's personal gain. Ahmed Deedat reasoned that the intended business was to profit the IPCI and not himself or any other person. For this reason the transfer of the As-Salaam into the name of the IPCI was delayed. Some of the leading 'ulamā' from Durban were brought in to resolve the matter. The matter was resolved amicably after a few years.

A HANDBILL ISSUED BY THE CENTRE CALLING THE TRUSTEES OF AS-SALAAM AND THE MEMBERS OF THE MUSLIM DIGEST TO HEAR OUT DEEDAT'S VERSION OF THE AS-SALAAM CONTROVERSY IN 1962. (ACCORDING TO DEEDAT NOT ONE OF THE SIX SPECIALLY INVITED SHOWED UP FOR THE MEETING).

'Reply to Mr. Makki' No. 2

THE TRUTH ABOUT

# AS—SALAAM

by Ahmed Deedat

AT THE

**Pine Street Madressa Hall**

ON

**SUNDAY, 2nd DEC., 1962**

AT 10.30 A.M. SHARP

ALL MUSLIMS WELCOME

*Special Invitation is extended to :*

The "Muslim Digest" Trio :

1. MR. MOHAMMED MAKKI
2. MR. M. E. PARUK
3. MR. ADAM Y. KOLIA

All the Kadwa Trustees of As-Salaam :

1. HAJEE G. H. S. KADWA
2. HAJEE G. H. A. KADWA
3. HAJEE A. S. I. KADWA

**ALL QUESTIONS ANSWERED**

*A Special Appeal is made to Mr. Makki to be present in person, because in our humble Opinion Pamphlet-eering is doing a disservice to the cause of Islam.*

**ISLAMIC PROPAGATION CENTRE**

A major controversy that emerged in the seventies, involved a Christian missionary ,John Gilchrist. John Gilchrist brought a court action for damages against Deedat. Eventually, Deedat had to pay R1000 damages plus the cost to John Gilchrist [11].

In another major upheaval in June 1980, which shocked the Muslims, involved Ahmed Deedat and the Muslim Youth Movement on the one side and several local Muslims from Port Elizabeth on the other. In this instance, Deedat and officials of the Muslim Youth Movement were assaulted outside a masjid in Durban Street, Uitenhage. Prior to that incident there existed differences between the Muslim Youth Movement of Port Elizabeth and certain individuals in the community. Ahmed Deedat was called upon by the MYM to speak there. Although the talks given in Uitenhage by Ahmed Deedat were a success, their stay at Uitenhage was marred by the assault. Mr. Ahmed Deedat and the members of the MYM decided to lay a charge of assault against three Muslim individuals who were responsible for the attack. The hearing took place in the Uitenhage Magistrate Court on the 8th of February 1982. Of the three Muslim individuals charged, one was found guilty by the court.

---

1.M.Makki "Deedat's involvement in various court cases in The Muslim Digest, Durban, Jul-Oct 1986, Vol 36/37 p 99.

Another controversy in 1989 that sparked sharp responses from a few individuals was the removal of the booklet entitled "Islam's Answer to the Racial Problem," from the IPCI's official booklist. Abdulla Deedat ,the brother of Ahmed Deedat alleged that the book was removed because the Centre felt that it might offend certain Arab businessmen in the Middle East.The Arab businessmen discriminated against their expatriate workers and this booklet was used by them to protest against their employers [1]. The IPCI,however, explained that the removal of the booklet had nothing to do with the situation of employer/employee relations in the Middle East.

In fact,in ,at least one of the branches established by the IPCI in Jeddah, the "Abul Qasim Bookstore" the booklet is openly distributed to the Muslims [2].According to the Secretary-General,[3] the IPCI publishes many articles and booklets throughout its history and some of these cease publications after a while, whilst others are repeated; likewise was the decision of stopping the publication of this booklet.

---

1.The Muslim Digest,Durban,June/July 1989,Vol 39,No.11 & 12 p.43.

2.Interview with G.H.Agjee,Secretary-General of the IPCI.15 July 1989.Durban.

3.Interview with Sec-General 15 July 1989.

It has been the on-going task of the Centre to bring to the notice of the public different literature available on Islam from time to time. Despite this explanation, there is no other strong reason why it had been removed; the booklet served a useful function in focusing on a very pertinent issue affecting the Muslims in South Africa: apartheid. There is indeed a scarcity of such information about Islam and Racism and this booklet filled a useful gap in the community.

One of the greatest uproar that Deedat faced from the non-Muslims was the release of the video tape of a lecture given by him, entitled "From Hinduism to Islam." According to the Hindu community as reported in the press [1], Deedat defiled and desecrated some of the Hindu gods. There was a strong reaction from both the Muslims and non-Muslims on the issue.

---

1. "Islam Leader criticised for anti-Hinduism tape" in The Sunday Tribune Herald, Durban, 13 April 1986, p 1.

For instance in the Sunday Tribune Herald of 30 April 1986, the Islamic Council of South Africa made the following comments :

"We deplore attempts by any group to degrade or criticise the religious beliefs and practices of any other community. It cannot serve as constructive purpose. Such attacks, in addition, merely invite counter attacks, justified or unjustified adding fuel to fire... We urge Mr Deedat to act responsibly with understanding of the fragile base of South African society."

[1]

The strong reaction lasted several months and many Hindus threatened to boycott Muslims shops in Deedat's hometown, Verulam. During the controversy, Deedat explained that the Hindus were overreacting and that his information was based on discussions with the supervisor of the Umgeni Road Temple in Durban. Mr. Deedat further stated that to rectify any misunderstanding that critics thought were in the lecture, the IPCI suggested Hindu leaders should take a group of visitors on a guided tour of the temple to give their viewpoint on the issue. This the IPCI would video tape and distribute in conjunction with the lecture of Deedat so that both sides of the story are given.

---

1. "Video Tape Row Rages ICOSA" in The Sunday Tribune, Durban  
30 April 1986, p 3.

The reaction from the Hindu community created a great deal of hatred and animosity which had an effect on the long term relations between Muslims and Hindus. Although Deedat's explanation of the incident may be acceptable, the manner in which he described the gods and deities of the Hindus lacks wisdom especially when the video-tape is openly distributed to the Muslim and the non-Muslim public.

Muslims need to understand and respect the religion of others while conveying the message of Islam. Although Deedat may have been motivated by the actions of the Prophet Muḥammad (SAWS) who destroyed the idols of the pre-Islamic Arabs, the principles of "ḥikmah" and "beautiful preaching" ought to have been upheld.

There has also been sharp criticism directed against Deedat's lecture programmes and debates. The relentless criticisms emanated since the sixties from several Muslim individuals and organisations, pertained to the manner in which Deedat lectured and the type of language he sometimes used to describe the religious practice and beliefs of others. He has been severely accused of fault-finding with Christianity and other religions. Deedat has also been accused of being insensitive, abrasive and arrogant about his own findings and research on other religions. Deedat maintained that his method of da'wah is consistent with the teachings of Islam and especially of the methods used by the Holy Prophet (SAWS).

However, in the context of South Africa where religion and race have been a sensitive issue for decades, and the search for racial harmony had long been desired, Muslims need to reappraise their methodology of da'wah and of calling to Islam. Da'wah in the South African context should require careful thought and planning. In the da'wah efforts of the Ummah pertinent differences between religions may be raised, but the method and context in which it is being done, would require necessary precaution. Most important in this regard would be the choice of words and the manner of speech in which the message is being delivered.

Amongst the Muslim organisations that have criticised Ahmed Deedat, the Muslim Digest has been most vociferous in this regard [1]. It has always found fault with Deedat's method of propagation of Islam. As a result of this difference of opinion, Mr. Mohammad Makki, the editor of the Muslim Digest had printed and distributed hundreds of hand-bills since the sixties demanding responses from Deedat. The differences between Deedat and Makki had led to a few court actions of defamations. In one of the differences in the sixties, involving Reverend Flowers, the Reverend was required to make a special trip to South Africa from London to give evidence.

---

1. This is a magazine published in South Africa since the forties and has a readership amongst Muslims in several Southern African states such as Malawi, Zimbabwe, Lesotho, South Africa etc., The editor of the Muslim Digest since its inception has been Mohammed Makki.



THE CONTENT PAGE OF THE 38TH VOLUME OF THE MUSLIM DIGEST (FEB/MAR 1988). (NOTE THE ARTICLES ON DEEDAT OF THE 20 ARTICLES IN THE MAGAZINE, 12 PERTAIN TO CRITICISM AGAINST DEEDAT AND THE IPCI.

# The Muslim Digest

INTERNATIONAL MAGAZINE  
OF MUSLIM AFFAIRS

Founded by His Eminence Mohammed  
Abdul Aleem Siddiqui Al-Qaderi

Published by: **MAKKI PUBLICATIONS**

VOL. 38 - NOS. 4 & 5

FEB./MARCH, 1988

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Views expressed by writers are not necessarily those of the Editor or the publishers of this magazine

Headquarters:

## THE MUSLIM DIGEST

100 BRICKFIELD ROAD, DURBAN, SOUTH AFRICA

Subscription for the MUSLIM DIGEST,  
RAMADAN ANNUAL and ISLAMIC CALENDAR  
Republic of South Africa R15.00; A.P.U. Territories R20.00  
Overseas: Sterling Areas £10/-; Dollar Areas \$15 (U.S.)  
Includes Postage, Currency Devaluation, Bank Charges, Etc.

The Muslim Digest is perhaps the only Muslim magazine in South Africa that has devoted so much of time, space and energy to criticising Deedat and the IPCI.

In the Volume 36/37 issue dated July/Oct 1986, for instance, 168 pages have been devoted to finding fault with the IPCI and Ahmed Deedat. Makki's criticisms vary from accusing Deedat of harbouring what he claims are Ahmedī/Qādiānī views [1] to that of being a "Sa'ūdī/ Wahhābī agent [2] promoting unIslamic beliefs and ideas.

---

1. Makki is of the opinion that Deedat does not believe in the bodily ascension of Ḥaḍrat 'Īsā (AS) to the heavens and his second coming to earth. Makki substantiates his arguments by citing Deedat's efforts in selling literature of Muslim scholars holding this view. For example, Deedat's sale of Muḥammad Asad's translation of the Holy Qur'ān. However, Deedat has made it clear in an interview with him that he believes in the bodily ascension of Ḥaḍrat 'Īsā and his second coming. (Interview with Deedat 17 August 1990).

2. As Deedat was the recipient of the King Faisal Award by the Sa'ūdī government and because Deedat received financial support from the Sa'ūdīs, Makki is of the view that Deedat is an agent for them.

During the late seventies and early eighties, Ahmed Deedat had been in communication with a well-known person, Dr. Rashad Khalifa of Tuscon, Texas, USA.

Deedat was impressed with an article by him entitled "The Perpetual Miracle of Muhammad." which discussed the No.19 in the Qur'ān [1]. Early in 1988, Deedat visited the USA and after his arrival into South Africa, he went on a campaign to propagate the so-called number 19 theory as enunciated by Dr. Khalifa [2]. Deedat also published a book entitled "Al-Qur'ān-the Ultimate Miracle," wherein he attempted to prove the significance of the number nineteen {19} and its relationship it had with the letters of the Qur'ān and in turn by this number that the Qur'ān is the word of Allah.

---

1. Muslim Digest, June/July 1988 Vol 38 no 10 & 11. p 55.

2. Ibid., p 55.

However upon authentic research on Rashad Khalifa's mathematical proof theory, several discrepancies were discovered in his calculations. In May 1988, furthermore, Rashad Khalifa made a blasphemous claim that he was a Messenger of God.

He went to the extent of stating that the Ḥadīth and Sunnah [1] do not form an integral part of the beliefs of the Muslim.

The claims made by Khalifa were refuted by several Muslims as well as the editor of the Muslim Digest, Makki [2]. In April 1987, Deedat withdrew his publication and in fact referred to Rashad Khalifa as the second kadhdhāb (liar) [3]. Deedat also challenged Rashad Khalifa to a public debate of which Khalifa had not responded until his assassination a few years ago.

---

1. Ḥadīth refers to the sayings of the Holy Prophet (SAWS) and Sunnah to his deeds and actions.

2. Muslim Digest, Volume 38, p.30.

3. The first kadhdhāb in Modern times has been Gulām Aḥmad Qādiyānī.

In 1982 as well as in several other years later (1988,1989),Deedat came into conflict with the Jews in South Africa.Deedat published a pamphlet revealing the terrorist attacks of Menachin Begin ,the past Premier of Israel.According to the pamphlet,the British government had offered a reward of \$48 000 dollars for the capture of Begin in 1947 just before he became the Premier.

About 50 000 copies of the hand-bill were published [1]. Deedat in the hand-bill called for a debate on the "Crimes of Begin." There was widespread responses from the Jewish Board of Deputies and Mr.H.Rosenberg,the ex-Director of the Zionist Federation.In 1989,Deedat received criticism from the Jewish Board in South Africa and the Zionist Federation for a picture he published of a Palestinian mother clutching her son whom the Israeli soldiers wanted to take away.This evoked severe criticism from the Jewish community. [2]

---

1.Al-Qalam, Vol 6 No.8 Oct 1982. p 1.

2.Ibid., p 1.

Despite the various criticisms and controversies Deedat has received full support from the larger Muslim community. The IPCI has been in the forefront with several other leading Muslim organisations. In this regard, Ahmed Deedat had been guest to the MYM, an organisation of Muslim Youths-in almost all of the annual conventions of the Muslim Youth Movement, delivering papers on propagation. Deedat also participated in the conferences organised by the Southern Africa Islamic Youth Conference. He has also been guest to a host of other organisations in Southern Africa and the neighbouring states.

#### 3.4 Deedat's Receives the Highest Honour for Muslims-the International King Feisal Award for Islamic work.

Ahmed Deedat received the International King Faisal Award in 1986. This international and prestigious award had been presented for the first time to a Muslim in Southern Africa. The honourable award was made for the life-long dedication of Deedat to Islam. The award was made on 9 March 1986. Deedat was chosen jointly for the award with another Muslim, Roger Gharoudi, a French philosopher, author and publisher who had accepted Islam recently. Each recipient received a cash prize of R100 000 and gold medals.

The Faisal Award was instituted in recognition of services to Islam by Muslims, by the Kingdom of Saudi Arabia, in the name of the late King Faisal ibn 'Abdul 'Azīz al-Sa'ūd, (who was king of Saudi Arabia from 1964 to 1975).

COPY OF THE CERTIFICATE ISSUED TO AHMED DEEDAT  
ON THE OCCASION OF THE AWARDING OF THE KING  
FEISAL AWARD.

*In the Name of Allah, Most Gracious, Most Merciful*

**King Faisal International Award  
for Service to Islam**

## **Certificate of King Faisal International Award for Service to Islam**



The Committee of King Faisal International Award, after perusing the Regulations of King Faisal International Award as approved by the Board of Trustees of the King Faisal Charity Foundation by Resolution No. 11-68-98 dated on 10-8-1398 Hijri, and the Minutes of the Selection Committee of King Faisal International Award for Services to Islam, in its ninth session on 30th Rabi'ul Awwal, 1406 Hijri, corresponding to 12th December, 1985, decided hereby to grant:

### **Ustaz Ahmed Hoosen Deedat**

King Faisal International Award for Service to Islam jointly of this year, 1406 Hijri, in appreciation to his continuous and serious efforts exerted in propagating Islam for around thirty five years, on the local, regional, international and global levels, particularly as regards the following:

- His serious participation in numerous Islamic conferences.
- Giving numerous lectures in a number of Islamic countries.
- His argumentation against the opponents of Islam, and debating with them in open meetings.
- His founding of "As-Salaam" — an institution — for raising up students and propagators, and training them to take up the task of Islamic propagation.
- His writing of a number of pamphlets and books published for the cause of the propagation and combating missionary activities, in addition to enlightening the Muslims on the principles of their illustrious belief and the rules of their religion.

Verily the Committee of the Award, while presenting this to him supplicates Allah to grant him success, and increase the number of men like him.

*Allah is the Grantor of Success*

Issued at Riyadh, under No. 33  
date 28/6/1406 H  
corresponding to 9/3/1986 C.E.

**Chairman  
of the Award Committee**

رئيس هيئة الجائزة

صدّرت في الرياض برقم ٣٣  
وتاريخ ١٤٠٦/٦/٢٨ هـ الموافق ١٩٨٦/٣/٩ م

خالد الفيصل بن عبد العزيز

Khalid Al-Faisal bin Abdul Aziz

**TRANSLATED FROM THE ORIGINAL**



Back in South Africa, several Muslim organisations held a special reception in July 1986 at the Orient Hall in Durban in honour of Mr. Deedat for bringing such glory to the Muslims in South Africa.

#### Some Recent Milestones in Deedat's Missionary Careers

In 1988, Deedat presented a series of talks during the month of Ramaḍān which appeared on several television channels in the Middle East. In the same year a United Arab Emirates TV crew arrived in South Africa to cover first-hand details of Deedat's works. During the past few years (1986-1991), Deedat has presented talks in the United States of America, Hong Kong, India, Morocco, Egypt, United Arab Emirates, Sweden, Al-Dammam, Saudi Arabia, Pakistan and several other countries in Africa and Asia.

He has met a variety of persons such as the former head of Uganda, Idi Amin, the ex-boxing champion, Muhammad Ali, Sister Aisha Lemu from Nigeria, the heads of several Islamic Universities. Shaykh Zayed Bin Sultān Al-Nahayan, President of Al<sup>c</sup> Ain University and several other leading Muslims.



RECEPTION HELD BY MUSLIM ORGANISATIONS IN  
HONOUR OF AHMED DEEDAT. (1986).

# Reception

*in honour of*

# Ustaz Ahmed Deedat

*first person in Africa to win the*

## King Faisal International Award

**FOR OUTSTANDING SERVICES TO ISLAM**

---

**Date: Saturday, 19th July '86**

**Venue: Orient Hall (Centenary Rd. Durban)**

**Time: 2.15 p.m.**

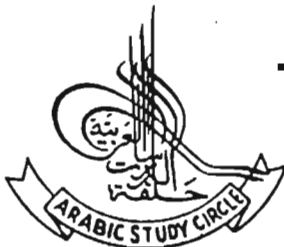
Representatives of various Muslim organisations will address the audience followed by Ustaz Deedat who will deliver a talk on: **"THERE IS A SIDDIQUE IN YOUR LIFE"**

---

*All Welcome!!!*

*\* Special Accommodation for Ladies \**

---



**THE ARABIC STUDY CIRCLE**

119 QUEEN STREET, DURBAN.  
TELEPHONE: 329790

---



DEEDAT IN DEBATE...A FAMILIAR POSE.

### 3.5. Conclusion

Dr.Fathi Osman [1] in a review of the life and contribution of Ahmed Deedat says the following of the man:"Some Muslims who have attended Deedat's debates find him very aggressive and often provocative.Their argument is that his style may not be the best to preach Islam.But Deedat has an answer to his critics.He says that everything he says to Christians is based on Qur'an and Sunnah."

With the various Islamic literature available on Muslim personalities in South Africa,there exists extreme views about the life and role of Ahmed Deedat.On the one hand are those who view him as an instrumental in the destruction of inter-religious harmony and peace.On the other hand, there are those who view Deedat as a 'shield' against the incessant anti-Islamic movements in the activities of the Christian missionaries and Westernisation.

One such extreme assessment of Deedat is expressed by Mohammad Makki as follows : "This man Ahmed Deedat, 'pretender' to the Islamic throne...could be said to have contributed more to diminishing the happiness that has prevailed in South African religious circles than any other religious fanatic in the Republic's history." [2].

---

1.Dr.Fathi Osman :Profile on Ahmed Deedat in Arabia :Islamic World Review,March 1986, p 10.Dr.Fathi Osman was the editor of the magazine.

2.M.Makki on Ahmed Deedat in The Muslim Digest,Dbn,Jul/Oct 1986,Vol 36 & 37, p 4.

There is no doubt that he has made an indelible impression in the minds of the youth, the old and even the women. This fact is clearly visible with the boost of video sales whenever a new one is released by the IPCI, and the almost uncontrollable emotional outbursts whenever he tours the Muslim world. A touching appraisal of Deedat appeared in the Convention brochure of the MYM which perhaps sums up the general feeling of the Muslims towards Ahmed Deedat and in fact the team of the IPCI: [1].

"We remember clearly when Mr. Ahmed Deedat addressed a huge gathering of over 3000 at the Durban City Hall some years ago. Three fundamental characteristics emerged from his dynamic lectures. Firstly, he had an intense devotion to Allah and to the cause. Secondly, he possessed a restless soul, wanting a change—a change for the better in our Islamic Society. This accounts for his missionary zeal. Thirdly, he displayed an unshakable will to get things done. These qualities are equally found at As-Salaam—the Islamic Missionary Institute set in most picturesque surroundings headed by Mr. Deedat himself...no amount of words can adequately express our gratitude of ourselves, as Officials of the M.Y.M. to Mr. Deedat for his great assistance, and co-operation in respect of the Convention..."

---

1. Executive Council (MYM) : Convention Brochure, 1972 , p 3.

### LIST OF AHMED DEEDAT'S LECTURES

The following pages record a sample of the hundreds of lectures delivered by Ahmed Deedat since 1954. The list is divided under the following headings :

DATE: (day, month, year)

TIME: (actual time of commencement of lecture)

TOPIC:

VENUE: (the town/city/country where the lecture was given)

The list does not include the various small talks, speeches, interviews and papers presented at Islamic conferences and conventions in South Africa and throughout the Muslim world.

<u>DATE</u>	<u>TIME</u>	<u>TOPIC</u>	<u>VENUE</u>
14 Feb 1954	02.00pm	The First Revelation	Durban
16 Jan 1955	02.30pm	Muhammad()in the Old & New Testament	Durban
01 Sep 1957	10.00pm	Jesus Christ:Man,Myth or God ?	Durban
06 Oct 1960	10.00pm	The Truth about Trinity	Durban
10 Nov 1957	10.00pm	Is Atonement True ?	Durban
24 Nov 1957	10.00pm	Resurrection or Rescitation ?	Durban
25 Aug 1957	10.00pm	Two Pictures of Jesus-Quranic & Biblical	Durban
24 May 1958	03.00pm	Christianity,Our Greatest Ally	Umzinto
06 Jul 1958	02.00pm	Today's Miracle in Propagation	Durban
04 Oct 1958	08.00pm	What does the Bible says about Muhammad	Verulam
15 Nov 1958	08.00pm	What does Jesus says about Muhammad	Verulam
17 Dec 1958	08.00pm	What does the Bible says about Muhammad	Durban
28 Feb 1959	08.00pm	Miracles of Christ	Verulam
29 Mar 1959	01.15pm	Islam's Solution to Africa's Problems	Overport
15 Apr 1959	08.00pm	Muhammad,the Natural Successor to Christ	Durban
20 May 1959	08.00pm	What the Bible says about Muhammad	Pm-burg
23 May 1959	08.00pm	Son of God,Son of Man-Whay they Mean	Verulam
29 May 1959	08.00pm	Islam's Solution to Africa's Problems	Overport
01 Jul 1959	08.00pm	The Natural Successor to Christ	Ladysmi
09 Aug 1959	10.00am	The First Seminary of Islam	Durban
11 Aug 1959	08.00pm	Christ in Islam	Durban
29 Aug 1959	08.00pm	The Acid Test of Religion	Verulam
09 Sep 1959	08.00pm	What the Bible says about Muhammad	Estcourt

13 Jan 1960	08.00pm	What the Bible says about Muhammad	Cape T.
20 Jan 1960	18.30pm	Christ in Islam	Wynberg
06 Feb 1960	08.00pm	Acid Test of Religion	Stanger
20 Apr 1960	08:00pm	Was Christ Crucified ?	Durban
11 May 1960	08.00pm	What the Bible says about Muhammad	Kimberl
11 Aug 1960	08.00pm	Cross or the Crescent	Cape T
04 Sep 1960	02.30pm	Islam,the Only Way	Cape T
13 Sep 1960	08.00pm	Christ in Islam	Cape T
14 Sep 1960	08.00pm	Christ in Islam	Clairwo
19 Nov 1961	06.00pm	Philosophy of Religion(Islam)	Durban
26 Nov 1961	02.30pm	D.R.C.& Hadjie Abdoela	Pm-burg
25 Nov 1962	10.30am	A Reply to Mr.Makki	Durban
09 Dec 1962	10.30am	Calling....	Durban
03 Feb 1963	01.30pm	Come to Hear the Reason Why?	Ladysmi
10 Mar 1963	02.30pm	The Reason Why ?	Jo-burg
19 Aug 1963	08.00pm	Was Christ Crucified ?	Jo-burg
17 Sep 1964	07.30pm	The Great Sacrifice	Durban
22 Oct 1964	07.30pm	Is Jesus God ?	Dundee
16 Nov 1964	07.30pm	What the Bible says about Muhammad	Dundee
05 Oct 1965	08.30pm	Muhammad the Natural Successor to Christ	Rusten-
13 Mar 1966	02.00pm	Is the Bible God's Word	Fords-b
13 Apr 1966	08.15pm	The Existence of God	Newcast
14 Aug 1966	08.00pm	Islam in Contemporary Africa	Pretori



<u>DATE</u>	<u>TIME</u>	<u>TOPIC</u>	<u>VENUE</u>
19 Nov 1973	08.30pm	The Qur'an and the Jew	Durban
09 Aug 1974	08.00pm	Solution to the Palestinian Problem	Transvaal
15 Jan 1975	08.00pm	What the Bible says about Muhammad	Benoni
25 Feb 1975	08.00pm	Was CHrist Crucified?	Benoni
26 Feb 1975	08.00pm	What the Bible says about Muhammad	Benoni
08 Mar 1975	05.00pm	Islam and the African	Durban
13 Apr 1975	02.30pm	Was Christ Crucified ?	Cape T
22 Jun 1975	03.00pm	Christ in Islam	Cape T
24 Jun 1975	08.00pm	What the Bible says about Muhammad	Jo-burg
26 Jun 1975	08.00pm	Muhammad the Natural Successor to Christ	Jo-burg
27 Jun 1975	08.00pm	Was Christ Crucified ?	Durban
12 Jul 1975	07.00pm	Was Christ Crucified ?	London
23 Jul 1975	08.00pm	Muhammad the Natural Successor to Christ	Durban
10 Dec 1975	08.00pm	Muhammad the Greatest	Durban
19 Jun 1976	02.30pm	Peace with God	Cape T.
J U L 1976		Nine Lectures at Various Venues	Cape T.
14 Jan 1977	08.00pm	Was Chrsit Crucified ?	Jo-burg
18 Jan 1977	08.00pm	Was Christ Crucified ?	Durban
20 Jan 1977	08.00pm	Was Christ Crucified ?	Pm-burg
24 Jan 1977	08.00pm	Was Christ Crucified ?	Ladysmit
25 Jan 1977	08.00pm	Was Christ Crucified ?	Newcastl
26 Jan 1977	08.00pm	Was Christ Crucified ?	Estcourt
27 Jan 1977	08.00pm	Was Christ Crucified ?	Stanger
28 Jan 1977	08.00pm	Was Christ Crucified ?	P.Shep.
30 Jan 1977	02.30pm	Was Christ Crucified ?	Durban
02 Feb 1978	08.00pm	Christianity, Communism and Islam	Durban
27 Apr 1978	08.00pm	The Qur'an and the Computer	Newcastl
30 Apr 1978	02.30pm	Is Jesus God ?	Ladysmit.

<u>DATE</u>	<u>TIME</u>	<u>TOPIC</u>	<u>VENUE</u>
15 Sep 1978	08.00pm	What the Bible says about Muhammad	Maseru
16 Sep 1978	08.00pm	Christ in the Religion of Islam	Maseru
17 Sep 1978	08.00pm	Islam and Other Religions	Maseru
29 Oct 1978	08.00pm	Qur'an or Bible.Which is God's Word ?	Cape T.
19 Feb 1979	08.00pm	Qur'an or Bible.Which is God's Word ?	Durban
19 Mar 1980	08.00pm	Al-Qur'an,the Ultimate Miracle	Cape.T
13 Jun 1981	02.30pm	What the Bible says about Muhammad	Lesotho
30 Aug 1981	02.30pm	Was Christ Crucified ?	Durban
30 Mar 1982	08.15pm	Iran,A Nation Reborn	Verulam
31 Mar 1982	08.15pm	Iran,A Nation Reborn	Stanger
01 Apr 1982	08.15pm	Iran,A Nation Reborn	Pr.Shep.
05 Aug 1982	12.15pm	Arab and Israel.Conflict or Conciliation	Durban
31 Oct 1982	09.30pm	Was Christ Crucified ?	HongKong
02 Dec 1983	08.00pm	Christ Crucified ? Hoax or History ?	Roodeport
08 Dec 1983	08.00pm	What the Bible says about Muhammad	Gaborone
14 Apr 1984	08.00pm	Crucifixion or Crucifiction ?	Cape.T.
16 Apr 1984	08.00pm	Al-Qur'an ,A Visual Miracle	Cape.T
17 Apr 1984	08.00pm	Is Jesus God ?	Cape T.
05 Sep 1984	08.00pm	Islam and Christianity	Cape T
J U L 1985		Twenty-one lectures on variuos topics	England
15 Dec 1985	06.15pm	Is Jesus God ?	England
03 Nov 1986	06.30pm	Is the bible god's Word ?	U.S.A.
07 Oct 1987	07.00pm	A Lecture on Islam	Pakistan
07 Aug 1988	02.30pm	Qur'an or the Bible.Which is God's Words	England
J U N 1988		Seven Lectures on Islam and Christianity	England
22 Jun 1988	Evening	Al-Qur'an,A Miracle of Miracles.	India
24 Jun 1988	"	Qur'an or the Bible.Which is God's Words	India
25 Jun 1988	"	"From Ignorance to Islam."	India
26 Jun 1988	"	Preview of Debate with Dr.A.Shorrosh	India
27 Jun 1988	"	Universal Brotherhood in Islam	India
28 Jun 1988		Muhammad ( ) in the Bible.	India
29 Jun 1988		Islam.Its Vision and Mission	India

## CHAPTER FOUR

### THE EXPANSION OF THE IPCI ACTIVITIES BEYOND THE BORDERS OF SOUTH AFRICA

In the historical development of the IPCI, the eighties represent a very exciting period because the Centre mushroomed into the international arena. The most compelling moments of such a period indeed has been the unique debates and lectures that the President, Ahmed Deedat has had with world religious figures. Spiralling from the endeavours of the President, there resulted in an almost uncontrollable manner, the development of a network for the distribution of video cassettes and booklets in several languages throughout the world.

This internationalism was not confined to debates and lectures only, but was characterised by international da'wah training programmes and the distribution of copies of the Holy Qur'ān and other Islamic literature to over twenty other countries of the world [1]. As a result, the IPCI was bound to expand physically which led to its acquisition of an expensive premises in Queen Street - an action unsurpassed in the history of Muslim da'wah work in South Africa [2].

---

1. Interview with G.H. Agjee, Sec-General. 15 May 1989. Durban.

2. The Queen Street premises refers to the Bin-Lā-Din Centre purchased in 1986. At present renamed "IPCI Centre."

The international recognition of the colossal work and dedication of Deedat was marked by the King Faisal Award which he received in 1986. It was perhaps this event and achievement that accelerated the IPCI's fame.

Ahmed Deedat himself became a well-known figure in the Muslim world which resulted in his meeting of various heads of states and other important Muslim personalities.

#### 4.1 INTERNATIONAL DEBATES AND LECTURE PROGRAMMES

"We are contemplating an invasion of England this July (1985). It is an invasion in reverse. The British ruled over countries-India, Egypt, Malayasia etc., for over a hundred years. Now for the conquest of Britain for Islam. Not with bombs and guns, but with love, compassion and logic. Let us hope the Anglican bishops and Archbishops will prove more manly than the Pope." [1].

This extract appeared in a handbill distributed by the IPCI entitled "His Holiness Plays Hide and Seek with Muslims." It indeed marks the beginning of expansion of the IPCI activities and programmes beyond the borders of South Africa. Although the IPCI had been receiving letters and queiries from overseas and although at least a few lecture tours were conducted by Ahmed Deedat outside South Africa before 1980, there is no doubt that the eighties heralded the IPCI's entry into the international arena.

---

1. Pamphlet distributed by the IPCI, Jan/Feb 1985. p 4.

#### 4.2 Change of Name of the IPCI.

At this juncture, it is interesting to note a minor but very significant change was made to the name of the IPCI.

As a result of introducing the lecture programme into the international arena, the IPCI began to refer to itself as the Islamic Propagation Centre International. The term "international" was only used since 1982 to describe the extended role of the IPCI in the Muslim world. Prior to this period the IPCI was known as the Islamic Propagation Centre.

#### 4.3 Da'wah to Pope John Paul II.

An important event marking the entry of the IPCI into the international arena was the attempts made to conduct a dialogue with Pope John Paul II. On 1 June 1984 [1], a letter requesting a meeting with the Pope was sent to his secretariat. A reply was received indicating that the Pope was agreeable to meet Mr. Deedat in private. However, no further developments occurred thereafter.

---

1. Extracted from the pamphlet produced by the IPCI, 1 June 1984 in English and Arabic. This was distributed throughout South Africa and the Middle East. A quarter million were distributed.

Copy of the telegram sent to the Pope (1985).



INTERNATIONAL TELEGRAM  
INTERNASIONALE TELEGRAM

AMOUNT/BEDRAG.....19.74

No.....

ZCZC Account/Rekening no.				Assessed Aangesien	Checked Gekon- troleer	Entered on a/c Op rek. ingeskryf	Checked Gekon- troleer
Destination Indicator Bestemmingsaanwyser				Rate code Tariefkode	Origin Herkoms	Words Woorde	Country code Landkode
SA							
Class Klas	Office of origin/Kantoor van herkoms			Words Woorde	Date Datum	Code time Kodetyd	Service instructions Diensinstruksies
TO AAN	HIS HOLINESS POPE JOHN PAUL II VATICAN CITY ROME ITALY			78/74	04	1045	
	Rate Tarief	BLOCK 1		TEPR			

YOUR SECRETARIATE HAS FAILED TO RESPOND TO LETTER DATED SEVENTEENTH SEPTEMBER 1984 AND SUBSEQUENT TELEGRAMS DATED TWENTYNINTH NOVEMBER AND TWENTYSEVENTH DECEMBER WOULD YOU PLEASE TELL THEM TO RESPOND WITH URGENCY. THEIR FAILURE TO RESPOND DESPITE OUR REPEATED REMINDERS IS CREATING THE SAD IMPRESSION THAT YOUR WANTING TO HAVE DIALOGUES WITH MUSLIMS WAS A BIG BLUFF WE ARE HOPING THIS IS NOT

Fi  
V. SO.

AHMED DEEDAT

to  
Most nie getele-  
grafeer word nie.

Handtekening van afsender  
Initiëls and surname in block letters  
Voorletters en van in blokletters

Address  
Adres

45, Madressa Arcade, Dbn, 4001

Telephone number (if any)  
Telefoonnommer (as daar is)

329518

NB—The Department is not liable for losses incurred through incorrect transmission, delay or non-delivery of telegrams. Indistinct handwriting can cause delays and incorrect transmission.

(P O 20782-82-1 800 000)

LW.—Die Departement is nie aanspreeklik vir verliese weens die onjuiste oorsending, vertraging of nie-aflewering van telegramme nie. Onduidelike skrif kan vertraging en onjuiste oorsending veroorsaak.

T28



On 17 September 1984, [1] another letter requesting the Pope for a dialogue on a public scale was sent. It was requested that the dialogue be conducted at St Peter's Square. However despite several subsequent telegrams and letters sent thereafter no response was received from the Pope's office.

Subsequently, the Centre published a handbill entitled "The Pope plays hide and seek." The pamphlet stated that the call that was made previously by the Pope [2] was a bluff. It was really a call by the Pope to convert the Muslims rather than to engage with them in any form of dialogue. The IPCI has not received any reply from the Pope since.

---

1. Ibid., p 3.

2. The Pope had made a call for dialogue which was reported in the Rand Daily Mail, Johannesburg. November 30 1984.



PAMPHLET DISTRIBUTED BY THE CENTRE DISCLOSING  
THE 'HIDE AND SEEK' 'PLAYED' BY THE POPE.

# HIS HOLINESS PLAYS "HIDE AND SEEK" WITH MUSLIMS



POPE JOHN PAUL II

It is acknowledged that the present Pope is a master psychologist, the shrewdest, the most popular and the most diplomatic of all Popes in Christendom.

He makes everyone happy. On every foreign soil he lands, he kisses the ground — he makes the SOOJOOD, the prostration (the climax in the Muslim prayer) — only a step away from the KALIMAA, the creed (the Muslim declaration of Faith). This makes the Muslim very happy too.

His prostrations make the Hindu, the Christian and the Agnostic also very happy. Why? Because the Pope is blessing his land!

Another effort of the IPCI to introduce itself at international level was to arrange numerous debates and lectures of Ahmed Deedat with international evangelists and important Christian personalities in Europe and the United States of America. These included such persons as Jimmy Swaggart, (a world-reknown international tele-evangelist) Dr. Anis Shorrosh, (a Palestinian Christian scholar of the Bible who understands and speaks Arabic fluently) Dr. Floyd E. Clark (Professor of the Bible) and many others.

The debates were held mainly in the United States and in England. Several of the debates were held at the famous Royal Albert Hall in London. All of his debates were filled to capacity crowd. Most of the debates and symposiums attracted Muslim and Christian scholars, public-figures and politicians [1]. The proceedings of all the functions have been video-recorded and distributed at a nominal cost to the people locally and internationally.

Deedat's earliest overseas encounter began in the late seventies when he was invited by several national Islamic organisations in South Africa and Mauritius to deliver a talk at the First International Islamic Conference in Mauritius. Deedat spoke on the topic "Propagation in Islam" [2].

---

1. Interview with Ahmed Deedat. 3 June 1990. Verulam.

2. Al-Qalam, Dec 1984. p. 3.

In 1982,Ahmed Deedat and several other Muslim leaders in South Africa were invited by the Iranian Government to participate in their Third Anniversary of the Iranian Revolution of 1979.

In November 1984,Deedat toured Malayasia where he met the Prime Minister,Mahathir Mohammad and other government officials.Deedat also delivered a series of lectures to the local Muslims in the country.However,Deedat became more widely known overseas because of his famous debates that he took part in.

The first of the debates took place in the Royal Albert Hall in London in July 1985.The title of the debate was "Was Christ Crucified".The debate was against Dr.Floyd E.Clark ,a Professor (Emiritus) of the Johnson Bible College of the United States.This debate was hailed a great success in which Deedat was effectively able to refute the Christian belief of the crucifixion of Hadrat 'Īsā (AS) (Jesus).

Subsequently,while Ahmed Deedat was in the United Kingdom,he gave other lectures for the local Muslim population.

During December of the same year,another debate was held with Dr.Anis Shorrosh in the Royal Albert Hall in London.Dr.Shorrosh ,a Palestinian Christian took up the challenge of debating with Deedat when Deedat made an open call for one in one of his previous lectures.

*Great Symposium*

# **WAS CHRIST CRUCIFIED?**

1200 MILLION CHRISTIANS SAY "YES!"  
1000 MILLION MUSLIMS SAY "NO!"  
WHERE LIES THE TRUTH? - YOU BE THE JUDGE?



**Dr. FLOYD E. CLARK**  
PROFESSOR EMERITUS  
Johnson Bible College USA.

**ROYAL  
ALBERT  
HALL  
LONDON**



**AHMED DEEDAT**  
MUSLIM SCHOLAR  
of the Christian Bible S.A.

**SUNDAY 7 JULY 1985**

**6.30 P.M.  
SHARP**

**ISLAM *and*  
CHRISTIANITY**

**FRI. 5 JULY at 6.30 p.m.**  
AT THE VILLIERS HIGH  
SCHOOL HALL, VILLIERS RD.  
**SOUTH HALL**  
MIDDLESEX

**CHRIST  
IN ISLAM**

**SAT. 6 JULY at 6.30p.m.**  
AT THE ORCHARD SCHOOL  
HALL, STOKE ROAD,  
**SLOUGH**  
GT. LONDON

**ALL QUESTIONS ANSWERED**

ALL SEATS FREE — NO COLLECTION  
ALL FAITHS AND DENOMINATIONS WELCOME

**SPECIAL ACCOMMODATION *for* LADIES**

ONE OF THE FIRST LECTURES/SYMPOSIUMS OVERSEAS

Another Great Debate

*The*  
**QUR'AN**  
*or The*  
**BIBLE?**

**WHICH IS GOD'S WORD?**



**AHMED DEEDAT**  
MUSLIM SCHOLAR OF THE  
CHRISTIAN BIBLE — R.S.A.



**DR. ANIS SHORROSH**  
MASTER OF DIVINITY  
CHRISTIAN ARAB FROM U.S.A.

at the

**NATIONAL EXHIBITION CENTRE  
BIRMINGHAM U.K.**

**SUN. 7 AUG. '88**

**AT 2.30 p.m. SHARP!**



What has been described as the greatest debate of the century was that held against Dr. Jimmy Swaggart, the international tele-evangelist. This debate took place in the United States on 3 November 1986. The title of this formidable debate was "Is the Bible God's Word ? "and it was organised by the Islamic Student Association of Louisiana; the chair-person for the debate was Imam Siraj Wahaj of New York. According to a news report in the Leader (South Africa), Jimmy Swaggart headed a powerful missionary organisation called the American Evangelist Movement. According to the article, the budget of this movement amounted to 100 million dollars annually. [1].

This historic debate which had world wide coverage via satellite was perhaps the most exciting moment for both Muslims and Christians throughout the world. According to the Leader's report, about 8000 people attended the debate [2]. It was during the course of this debate that Ahmed Deedat offered other world evangelists such as Billy Graham, Jerry Falwell and Pat Robertson, 10 000 dollars for a debate with himself on ANY topic relating to Islam and Christianity. Both speakers had carefully prepared their arguments. A peculiar feature of the debate was the offer of a hundred dollars made by Deedat to Swaggart to read certain verses from the Bible which Deedat suggested was pornographic.

---

1. "Deedat vs Swaggart" in The Leader, Durban, 28 Nov 1986, p 1.

2. Ibid., p 1.

# IS THE BIBLE GOD'S WORD?



**AHMED DEEDAT**  
MUSLIM SCHOLAR OF THE  
CHRISTIAN BIBLE — R.S.A.

AND



**JIMMY SWAGGART**  
WORLD-RENOWNED CHRISTIAN  
MISSIONARY — U.S.A.

at the  
**UNIVERSITY OF LOUISIANA**  
(Baton Rouge, Louisiana, U.S.A.)  
**MON. 3 NOV. '86**  
**at 6.30 p.m. SHARP!**

**THE AMAZING THING ABOUT THIS  
DEBATE IS THAT BOTH THE  
PROTAGONISTS WILL USE THE  
CHRISTIAN BIBLE TO PROVE THEIR  
RESPECTIVE CONTENTIONS.**

**ALL QUESTIONS ANSWERED  
ALL SEATS FREE — NO COLLECTION  
CHRISTIANS, MUSLIMS &  
OTHER FAITHS WELCOME  
ACCOMMODATION FOR LADIES**

IN THE EIGHTIES...

DEEDAT AGAINST SWAGGART

! ...  
00 SOUTH AFRICA TELEPHONE (31) 229518 • 117241



Jimmy Swaggart took up the challenge and recited the respective verses of Ezekial Chapter 23 of the Old Testament.

Towards the latter part of 1987, a lecture tour was arranged to the East. This was part of the on-going world-wide lecture tours that the IPCI was organising for Ahmed Deedat. During this lecture tour, in October 1987, Mr. Ahmed Deedat met the President of Pakistan, the late General Zia al-Haq. He exchanged ideas with him about the role of da'wah and the work carried out by Christian missionaries in Pakistan. During the tour of the country he once lived in for a short while, Deedat lectured to Muslims at about thirty different venues. This included places like Peshawar, Sialkot, Lahore, Islamabad, Rawalpindi, Quetta and Karachi. In the same year he attended the 10th Anniversary of Al-Ain University in the United Arab Emirates.

In December 1987, Deedat toured the islands of Maldives near Sri Lanka. He was invited by the Islamic Call Society of Libya at its international conference held in the Maldives Capital of Male. Deedat met the President, Mamoon 'Abdul Khayoom. In his opening address, the President paid tribute to Ahmed Deedat's role in da'wah work [1]. The conference attracted delegates from all parts of the world including Nigeria, Pakistan, Japan, the United Arab Emirates and Europe. The chief guest was Sharifudin Peer-Zada, Secretary-General of the Organisation of Islamic Conference.

# SWAGGART vs DEEDAT

## Debate in U.S.A.

# 33

# SWAGGART vs DEEDAT

## Debate in U.S.A.



### AHMED DEEDAT

Muslim scholar of the Christian Bible. Founder and President of the Islamic Propagation Centre, International. Author of a dozen publications on comparative religion.



### JIMMY SWAGGART

Mightiest Christian Missionary of the present age. Today his programs are aired on over 2 000 TV stations around the world, covering some 140 countries. Author of over 30 works on Christianity.

# SWAGGART vs DEEDAT

## Debate in U.S.A.

IN SOUTHERN  
AFRICA  
**R25**

By air R5 extra  
per tape

U.K. AND  
EUROPE  
**£10**

By air £5 extra  
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U.S.A. AND  
CANADA 'NTSC'  
**US \$25**

By air \$5 extra  
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MIDDLE EAST  
**US \$30**

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service

WRITE, PHONE OR CALL TO:

ISLAMIC PROPAGATION CENTRE INTERNATIONAL

124 QUEEN STREET, DURBAN 4001 SOUTH AFRICA

PHONE 306 0026.7 TELEX 621615 SA

*This picture reflects the video-cover of the famous  
Swaggart/Deedat debate (USA).*

Early in 1988, Deedat embarked on what ended up to be one of his busiest years of tours and lectures in the Middle East. This included visits to the following countries: United Arab Emirates, Dammam, Kuwait, Oman and Qatar. During this tour Deedat had the occasion of meeting the first Muslim in Space, Prince Sultān Salmān 'Abdul 'Azīz [1].

Next he attended the eleventh Da'wah International Conference held in Cairo [1]. Here, Islamic workers from 88 different countries attended the conference which was officially opened by the President of Egypt and the then Chairman of the Organisation for African Unity (OAU), President Hosni Mubārak.

Subsequently, Deedat, went visiting other Middle Eastern countries where he once again lectured to Muslims. This time under the auspices of the Saudi Arabian based Muslim World League Rābiṭah al-'Alam al-Islāmī [2].

Finally, in June the same year Deedat visited the U.K. where he spoke at the University of Cambridge, Wembley Stadium, the London Mosque and other places.

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1. Al-Burhaan, Volume 1 No.2 Jan 1988, p 3.

2. Ibid., Volume 1 No.2 Jan 1988, p 3.



*Deedat meets President M.A. Gayoom of the Maldives.&*



*former head of Pakistan, President Zia al- Haq*

since 1988, Deedat has made several more visits to other countries. Another debate was also organised in the U.K. again with Dr. A. Shorrosh. Many of the lectures of Deedat were broadcast to all the Middle Eastern countries

In addition a special pre-recorded lecture a day by Ahmed Deedat was also broadcast to all Middle East TV networks during Ramaḍān that year [1].

#### 4.4 International Islamic Da'wah Training Programme

A second most important feature of the embarkment of the IPCI into the international arena was the international da'wah training programmes.

During March 1988 to April 1988, the first international da'wah training programme began in Durban. The entire programme was administered by Ahmed Deedat's brother, Abdulla Deedat under the supervision of the President of the IPCI. The course was organised on an international scale by placing newspaper adverts in the local newspapers and through handbills posted to all international organisations inviting candidates to apply for enrolment in these programmes.

---

1. Ibid., Vol 3 No.3 1988, p.3.



*This advert was distributed throughout the Muslim World,  
advertising the Training programme.*

# *International* **DAWAH TRAINING PROGRAMME**



**AHMED H. DEEDAT**

The Islamic Propagation Centre International is convening an **INTENSIVE COURSE for MALE DAEES** from **1st MARCH 1988 to 30th APRIL 1988** in Durban South Africa under the supervision and guidance of its Founder and President Ahmed Deedat.



**ABDULLAH H. DEEDAT**

Candidates who will be considered should be:

- (a) PROFICIENT IN ENGLISH
- (b) THEIR OWN LOCAL LANGUAGE
- (c) POSSESS AT LEAST A MATRICULATION CERTIFICATE
- (d) HAVE THE ABILITY TO READ THE QURAN IN ARABIC

Full board and accommodation will be provided by the Islamic Propagation Centre International for the duration of the course. Return airfare will also be borne by us.

Applicants must provide us with a personal bio-data with reference to experience, if any, in the Dawah field. Please send us 4 passport photographs and photostats of relevant pages from the passport showing validity of passport.

Please also supply us your:

- (a) FULL ADDRESS
  - (b) TELEPHONE NUMBER
  - (c) TELEX NUMBER
  - (d) FAX NUMBER
- IF  
ANY

Closing date for applications is **10th JANUARY 1988**. Successful candidates will be informed by **1st FEBRUARY 1988**.

Write to:

**ABDULLAH DEEDAT  
(INTERNATIONAL TRAINING PROGRAMMER)  
ISLAMIC PROPAGATION CENTRE INTERNATIONAL  
P.O. 2439 DURBAN 4000 SOUTH AFRICA  
TELEX: (095) 621815 IPCI SA FAX: (027-31) 3040326  
TELEPHONE: (027-031) 3060026/3060027**

TRANS NATAL PRINTERS - VERULAM

Every participant was provided with full return air-fare, boarding and lodging at a local hotel in Durban. The lectures were held in the auditorium of the IPCI in Queen Street. Some of the topics that were included in the curriculum were as follows:

- (a) Western and Christian Propaganda against Islam.
- (b) Non-Muslim opinion on Islam against Islam.
- (c) Comparative Religion.
- (d) In-depth study of Ahmed Deedat's lecture programmes.
- (e) The Bible and its various versions.
- (f) The Status of Women in the Qur'an and the Bible.

The first Da'wah training Programme was programmed for candidates from all over the world. A second one was held in 1989 for candidates from Africa only.

About twenty candidates from eighteen different countries attended the first programme. In the second programme, lectures were conducted by Ahmed Deedat, Abdulla Deedat and a visitor from the United States, Hamza Abdul Malik [1].

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1. Al-Burhaan, April 1988, Vol 1. No. 2. p 1.



# A TYPICAL WEEKLY PROGRAMME OF THE DA'WAH TRAINING PROGRAMME.

## PROGRAMME SCHEDULE

DAY 1	SCHEDULE	DAY 2	SCHEDULE
9:00-10:30 10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30	INTRODUCTION OF STUDENTS (25 MINUTES) NAME TAGS PROVIDED TEA INTRODUCTION TO COURSE (ABDULLAH DEEDAT) SALAAT AND LUNCH OFFICIAL INTRODUCTION (AMMED DEEDAT) TEA VIDEO-MISSIONARY MENACE - LECTURE IN PAKISTAN  <u>ASSIGNMENT</u>  READ : MUHAMMED IN THE BIBLE MUHAMMED THE PROPHET OF ISLAM MEMORISE RELEVANT PASSAGES AND VERSES	9:00-10:30  10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15  3:15-3:30 3:30-4:30	WESTERN AND CHRISTIAN PROPAGANDA AGAINST ISLAM (a) BOOKS (b) QUOTATIONS TEA CHRISTIAN DESIGNS AGAINST ISLAM SALAAT AND LUNCH MUHAMMED (PRUH) THE PROPHET OF ISLAM - REVISION OF BIBLICAL VERSES (ALL STUDENTS TO PARTICIPATE) TEA REVIEW AND DISCUSSION  <u>ASSIGNMENT</u>  READ AND STUDY "WHAT WAS THE SIGN OF JONAH?"
DAY 3		DAY 4	
9:00-10:30 10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30	VIDEO : MUHAMMED IN THE BIBLE TEA QUESTIONS AND ANSWERS FROM VIDEO GROUP DISCUSSION SALAAT AND LUNCH WHAT WAS THE SIGN OF JONAH TEA REVIEW, DISCUSS AND MEMORISE RELEVANT VERSES.  <u>ASSIGNMENT</u>  READ AND STUDY - MUSLIM AT PRAYER RESURRECTION OR RESUSCITATION.	9:00-10:15 10:15-10:30 10:30-11:30  12:45-2:15 2:15-3:30	VIDEO - GARY MILLER TEA MUSLIM AT PRAYER AND VISIT TO THE MOSQUE SALAAT AND LUNCH RESURRECTION OR RESUSCITATION  <u>ASSIGNMENT</u>  MEMORISATION OF VERSES WRITE A 5 MIN SPEECH ON ANY TOPIC COVERED
DAY 5		DAY 6	
9:10-10:30 10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30	REVIEW AND REVISION OF MATERIAL COVERED TEA TRAINEE PARTICIPATION SALAAT AND LUNCH TRAINEE PARTICIPATION TEA TRAINEE PARTICIPATION  <u>ASSIGNMENT</u>  READ AND STUDY : "CHRIST IN ISLAM"	9:00-10:30 10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30	THE BIRTH OF JESUS IN THE QUR'AN, BIBLE AND JEWISH LITERATURE TEA THE BIRTH OF JESUS .....CONT. SALAAT AND LUNCH OPEN SESSION QUESTIONS AND DISCUSSIONS TEA REVIEW OF MEMORISED VERSES  <u>ASSIGNMENT</u>  MEMORISE VERSES READ AND STUDY ARTICLES ON THE BIBLE
DAY 7	SALVATION IN ISLAM CHRISTIANITY	DAY 8	
9:00-10:30  10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30	VERSIONS OF THE BIBLE *BOOKS OF THE OLD TESTAMENT *BOOKS OF THE NEW TESTAMENT *APOCRYPHA TEA VERSIONS OF THE BIBLE - CONTINUATION USE OF CONCORDANCE SALAAT AND LUNCH ARTICLES BY WELL-KNOWN MUSLIM SCHOLARS OF COMPARATIVE RELIGION DISCUSSED. TEA OPEN SESSION  <u>ASSIGNMENT</u>  READ AND STUDY : BOOKS 4, 6, 8 & CRUCIFIXION OR CRUCIFIXION	9:00-10:30 10:30-11:00 11:00-12:45 12:45-2:15 2:15-3:15 3:15-3:30 3:30-4:30  DAY 9 9:00-10:15 10:15-10:30 10:30-11:30 11:30-2:15 2:15-3:30	"WHO MOVED THE STONE?" TEA WAS CHRIST CRUCIFIED SALAAT AND LUNCH VIDEO : WAS CHRIST CRUCIFIED (19) TEA VIDEO : WAS CHRIST CRUCIFIED (19) ASSIGNMENT : MEMORISE VERSES  NON MUSLIM OPINIONS ON CHRISTIANITY TEA NON MUSLIM OPINIONS ON CHRISTIANITY SALAAT AND LUNCH VIDEO : IS JESUS GOD (27) ASSIGNMENT READ STUDY "WHAT IS HIS NAME" MEMORISE VERSES

#### 4.5 PHYSICAL CHANGES MADE TO ITS HEADQUARTERS.

During the significant period of the eighties, the IPCI headquarters itself underwent a tangible face lift in order to better cope with its worldwide activities. As the organisational functions began to widen, a new administrative structure and machinery had to be established.

##### Administrative Building.

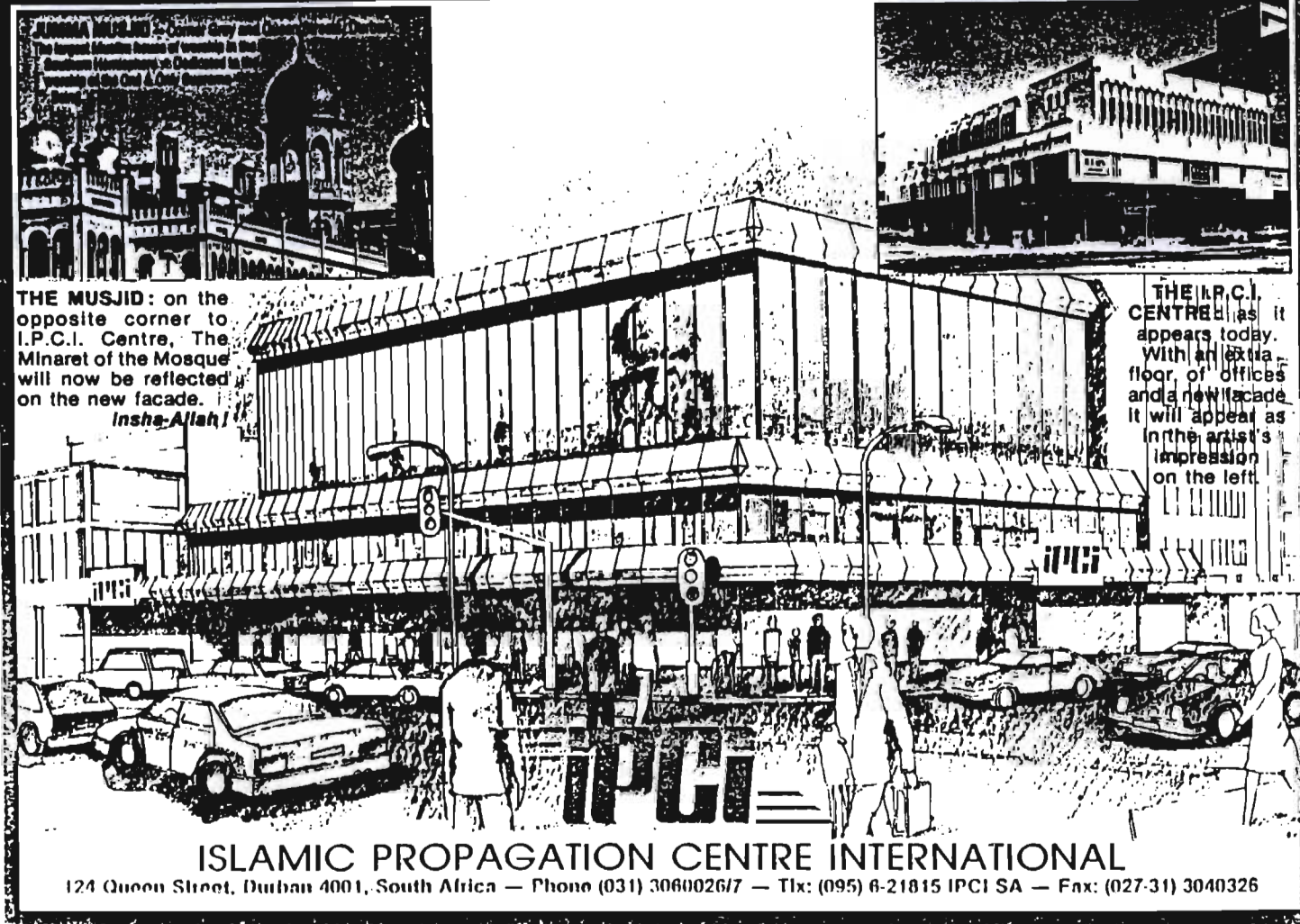
A historic change occurred when the Centre was able to purchase the Sayani Centre in Queen Street in 1986. This was the first major purchase made by the Centre for an amount of R4 825 million. Cash donations were received mainly from overseas sponsors and from the local Muslim community. The entire office now moved from the old Madrasah Arcade building to the new building which was furnished with the best decor. The new office building came to be known as Bin-Lā-Din Centre [2]. The name Bin-Lā-Din has now been removed as the major donor, Bin-Lā Din did not wish his name to be displayed. Thus the building is now simply known as the IPCI.

---

1. Al-Burhaan, Vol 1. No.2 April 1988, p 1.

2. This is the name of the main donor of the building. Bin-Lā-Din owns a large construction firm in Saudi Arabia and at present he has been contracted to effect major extensions to the Masjid-al-Nabi and to the Haram in Makka.

THE NEW IPCI HEADQUARTERS. THE TOP RIGHT INSET SHOWS THE BUILDING BEFORE IT WAS RENOVATED.



**JUMMA MOSQUE** - Corner Grey and ...  
The largest Mosque ... in the ...  
... of the ...

**THE MUSJID:** on the opposite corner to I.P.C.I. Centre. The Minaret of the Mosque will now be reflected on the new facade.  
*Insha-Allah!*

**THE I.P.C.I. CENTRE** as it appears today. With an extra floor of offices and a new facade. It will appear as in the artist's impression on the left.

**ISLAMIC PROPAGATION CENTRE INTERNATIONAL**  
124 Queen Street, Durban 4001, South Africa — Phone (031) 3060026/7 — Tlx: (095) 8-21815 IPCI SA — Fax: (027-31) 3040326

Since the purchase of this building, the IPCI has bought two other buildings in Durban Central.

#### Secretariat.

At present, the Central Office is under the supervision of the Secretary-General (Mr.G.H.Agjee). Until 1980, Mr.G.H.E. Vanker served in this position. For a short while, Advocate Yusuf Buckas (Baksh) succeeded Mr.Vanker. Yusuf Buckas in fact became one of the first five trustees of the TRUST BOARD of the IPCI when it was formed in 1985 [1]. He manifested great potential as a debater and lecturer. While in office, he delivered several lectures in South Africa and overseas. During 1986-1987 Mr.Buckas was involved in a conflict with Mr.Deedat and some members of the Trust Board on administrative and financial matters which resulted, in the resignation of Mr.Buckas in January 1987 and he was subsequently replaced by Mr.G.H.Agjee.

#### 4.6. Conversion Section

This department, though not operating separately per se, is nevertheless an important segment of the Central Office function. All persons who accept Islam are given a certificate indicating their acceptance of Islam. If need be, an identity card is also issued [2].

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1. See Chapter Two, under Management Trust Board, p 73 for more details.

2. Interview with Mr.G.H.Agjee. Dec 1989. Durban.

**THIS IS AN IDENTITY CARD ISSUED BY THE OFFICE TO  
NEW MUSLIMS.**

**IN THE NAME OF ALLAH, MOST GRACIOUS  
MOST MERCIFUL**

**"SAY: HE IS ALLAH, THE ONE AND ONLY,  
ALLAH, THE ETERNAL ABSOLUTE;  
HE BEGETTETH NOT, NOR IS HE BEGOTTEN;  
AND THERE IS NONE LIKE UNTO HIM."  
(Glorious Quran 112: 1-4)**

**In the event of his/her death, please notify our  
office, Phone 3060026/7 or the nearest  
Muslim or a Muslim Mosque.**

**ISLAMIC PROPAGATION CENTRE  
P.O. BOX 2439, DURBAN 4000  
3rd FLOOR, SAYANI CENTRE  
Cnr. GREY & QUEEN STREETS  
DURBAN 4001 SOUTH AFRICA  
PHONE 306-0026/7 (031)**



**I AM A MUSLIM**

**This is to Certify that MISS. DUDUZILE  
JOYISA HIGHNESS.....**

**Age 21.. Yr. No. 68.0131. 0448. 08, 4  
of A&S.J., LULAZI, 4031.....**

**has embraced Islam at the I.P.C.I.....  
P.O. BOX 2439, DURBAN**

**on (English Date) 13/10/88.....**

**(Islamic Date) 2 RABI-UL-AWWAL  
1409**

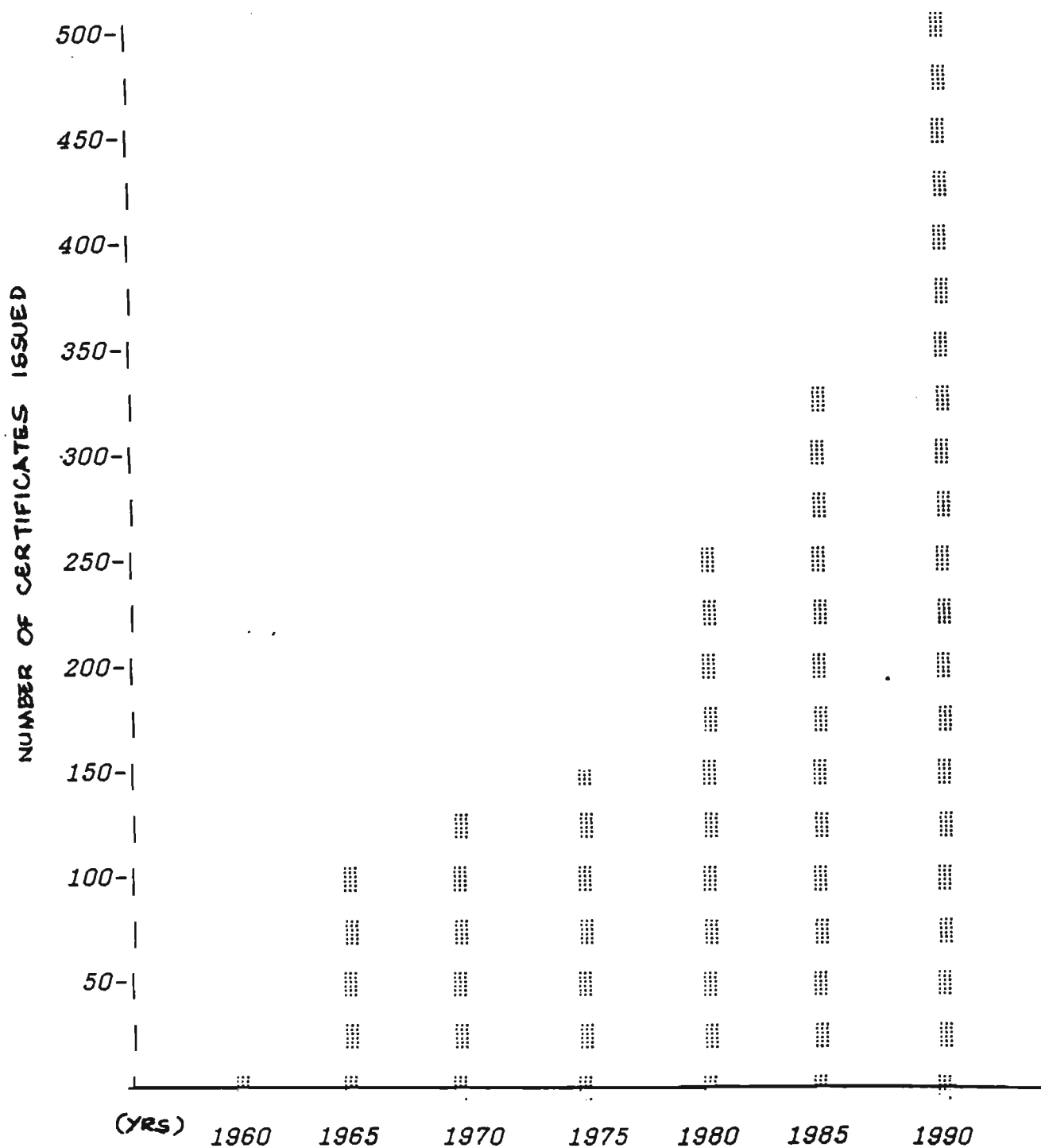
**Muslim Name ...ROOKAYA.....**

**Conversion witnessed by:**

**1. S. MOHAMED, 535 BRICKFIELD  
ROAD, OVERPORT, 4091**

**2. A.R. ALLY, 255 CRIMBY ROAD  
WESTCLIFF**

**A.H. Rehany  
For ISLAMIC PROPAGATION CENTRE**



*The graph indicates the number of certificates handed out to new Muslims from the Black community. It excludes hundreds of new Muslims who have not required certificates such as the Indians, Coloureds and Whites. (Information extracted from the "Conversion Files" of the IPCI).*



#### 4.7. Qur'ān Distribution Department

Since the inception of the IPCI, the importance of understanding the Qur'ān has been consistently emphasised. To this end, daily extracts of Qur'ānic verses were placed in local newspapers. At times, the IPCI printed specific verses of the Qur'ān on sheets of card-board in gloss to enlighten Muslims about specific issues.

The distribution of the translation of the Qur'ān had been a very important programme of the IPCI. By obtaining sponsors, the IPCI has been able to distribute millions of copies of the Qur'ān.

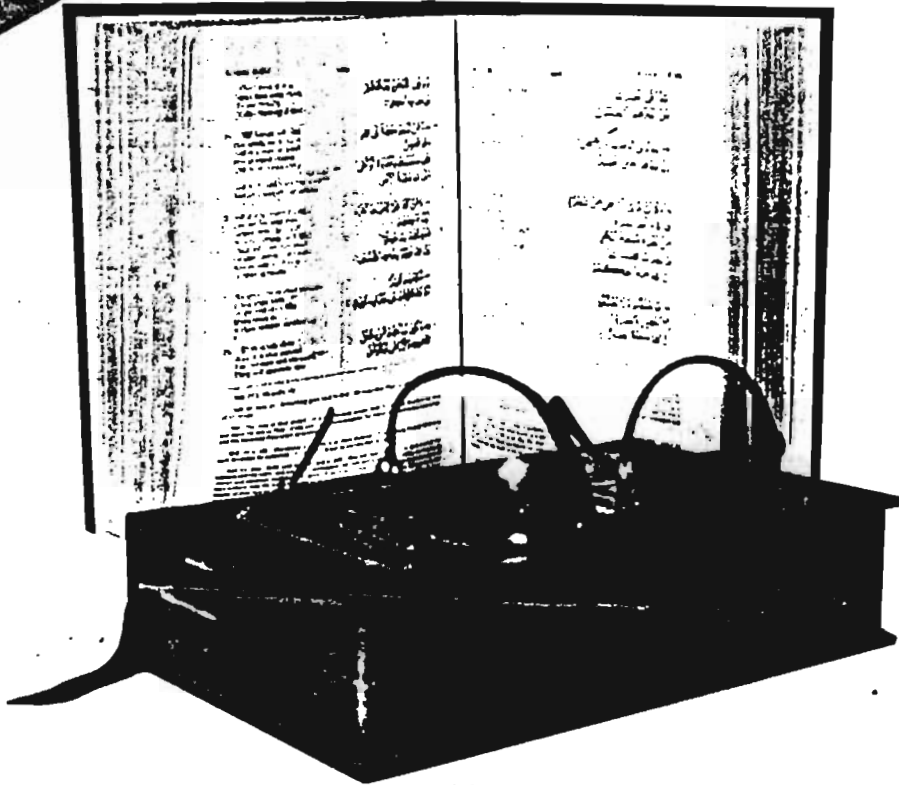
At present, the IPCI through its Qur'ān distribution Programme advertises the sale of the copies in various newspapers, magazines and journals. As the copies are sponsored, they are sold at cost price of R10 a copy.

The IPCI has indeed distributed thousands of copies of the Qur'ān to schools and institutions of learning. There are several English translations of the Qur'ān. But the most widely read translation is that of 'Abd Allah Yūsuf 'Alī. The IPCI has acquired 'Abd Allah Yūsuf 'Alī's copies printed in the Middle East and distributed there.



A typical advert on the Qur'an.

# DISTRIBUTION OF THE HOLY QUR'AN



Thus far 85,000 of Allama Yusuf Ali's translation and commentary have passed through the hands of **THE ISLAMIC PROPAGATION CENTRE INTERNATIONAL**. Notwithstanding spiralling printing costs the entire world is able to procure a copy of the Holy Quran at a nominal cost. The deserving, of course, receive it *free of charge* in any part of the globe.

We have now confirmed an order for 100,000 (one hundred thousand) volumes of the Holy Qur'an.

Help us to flood the world with **ALLAH'S KALAAM**.

Average cost of each volume is \$10. A veritable encyclopaedia of Islam, 1920 pages of Arabic text, English translation and commentary.

**BE A PARTNER IN THIS NOBLE VENTURE!!!**

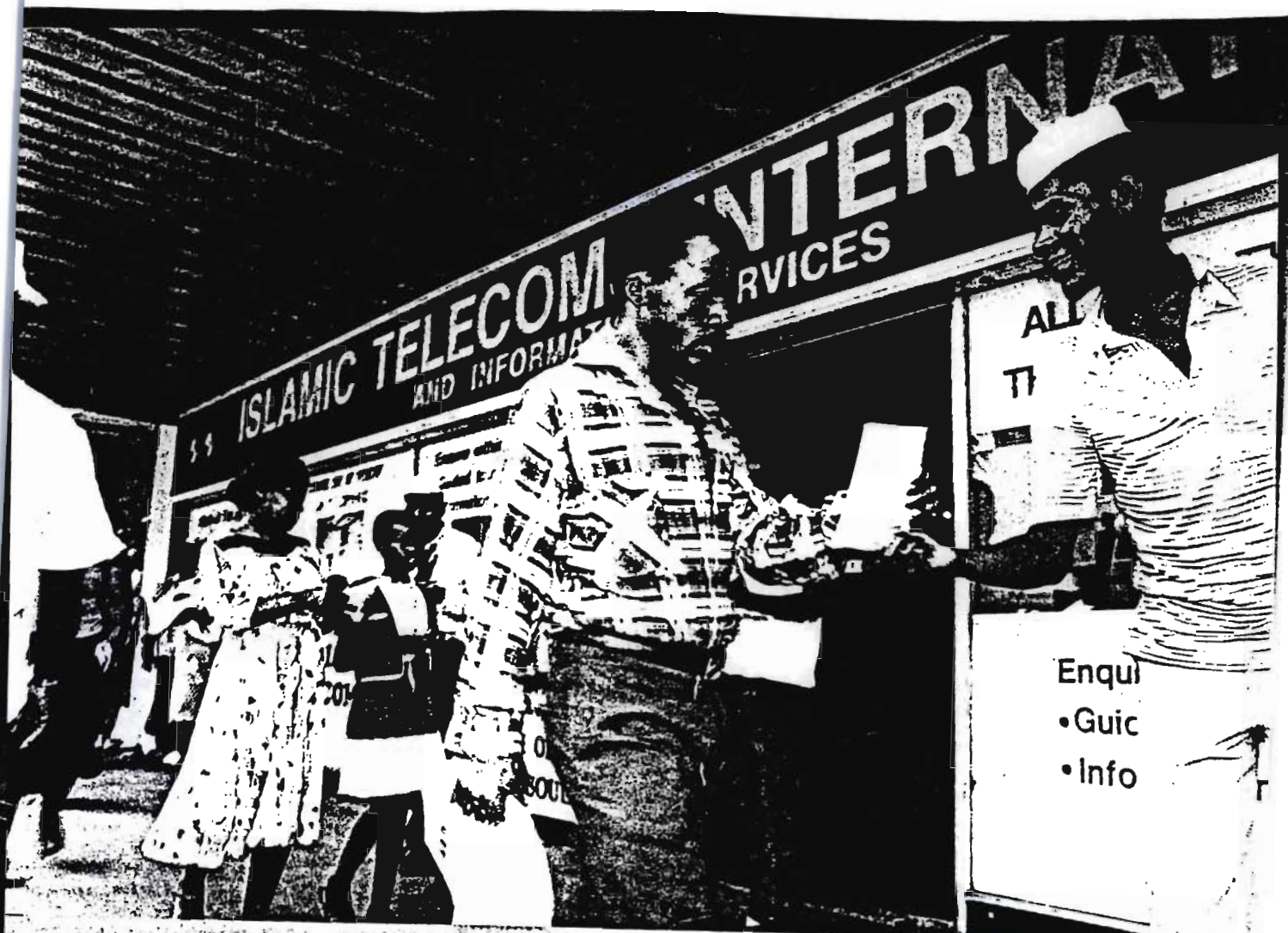
#### 4.8. Audio-video Production Department

This is perhaps one of the most important department of the IPCI. This modern innovation is a new development and is being used to the maximum in every sense of the word. Some of its tasks are as follows:

- (a) production of audio-visual Islamic materials for both Muslims and non-Muslims.
- (b) video-recording of all activities of the IPCI.
- (c) reproduction and distribution of all such video-recordings.

An important task of the Audio-video department, is the establishment of small auditoriums in various cities, called the "Islamic Visions Programmes"; it entails the conversion of shops on street levels to auditoriums where the videos of the IPCI are shown on an almost 24 hour cycle. The purpose of this venture is to advertise the various videos and literature to pedestrians and shoppers. A full-time dā'iyyah is usually stationed at the auditorium to answer any questions or queries on Islam. (See page 164 for picture of one of these auditoriums situated in Queen Street, Durban).

*Islamic Telecoms (now known as 'Islamic Visions') is situated in Queen Street, Durban.*



In 1987, the first of such Islamic Vision centre was opened in West Street, Durban. This was followed by one opened in Queen Street, Durban. Since, 1989, the West Street Centre has been closed. Early in 1991, the IPCI converted the cinema situated in one of their buildings into a fully-fledged auditorium. This auditorium which is situated in Victoria Street, Durban, comprises modern audio-visual equipment for mass viewing. It is called the Abdul 'Azīz Auditorium.

A unique feature of the Auditorium is the larger-than-life image of the speaker that is projected onto a giant screen which makes an incredible impact on the audience.

The video production department is manned by a supervisor of the video section whose function is to oversee both the ideological contents and technical details of the videos produced. He is assisted by qualified staff.

To date the Centre has produced more than seventy various video recordings of all local and international debates, lectures and other similiar programmes. On the physical side of video productions, there exists video equipments worth thousands of rands. A special editing room has been constructed at the IPCI Centre. The task of editing is to insert extracts from reference materials on to the video-tapes. All video-recording are of broadcasting quality, with clear picture reproductions. A special television studio for interviews and a video-room are incorporated in the video department

#### 4.9. International Video Centres.

In 1983, the Video Department opened a branch in Abu Dhabi, in the Persian Gulf at a centre called "Al-Amānah Centre" [1]. In 1985, another branch was opened in Dubai in the United Arab Emirates which is run by a Muḥammad 'Abbās. In 1986 a branch was opened in Jeddah in Saudi Arabia at a shop called "Abul Qāsim Book Store". These Centres have been distributing about a thousand cassettes a month [2].

#### 4.10. Open-Night at a Masjid (Mosque).

Beginning in 1987, a new feature was introduced by the IPCI. This is called the OPEN NIGHT PROGRAMME which is held in various residential areas occupied mainly by Christians and Jews. This activity is different from the regular tour of the masjid that the IPCI organised during the day.

The "Open -night" programme is concentrated at certain residential areas in which there exists a greater number of Christians and Jews.

---

1. Interview with Yusuf Deedat. 30 August 1990. Durban.

2. Ibid., 30 August 1990.



*This advert was distributed to hundreds of non-Muslim residents living near the masjids calling them to the open night to the masjid.*

# **AN OPEN NIGHT AT THE MOSQUE**

**DON'T MISS THIS OPPORTUNITY FOR YOU  
AND YOUR FAMILY TO SEE A MOSQUE!**



Soofie Mosque

• **WITNESS FIRSTHAND  
THE MUSLIM AT PRAYER!**

• **HAVE ALL YOUR NAG-  
GING QUESTIONS ON  
RELIGION ANSWERED!**

• **LET US BUILD BRIDGES  
OF FRIENDSHIP AND  
UNDERSTANDING!**

**MEN, WOMEN  
AND CHILDREN  
OF ALL FAITHS**

**WELCOME**



Entrance to Mosque

**SAMOOSAS, EASTERN EATS AND BEVERAGES WILL BE SERVED  
NO COLLECTION OF ANY KIND**

**Date : WEDNESDAY, 30th MARCH 1988  
AT 7.30 P.M.**

**Venue: SOOFIE MOSQUE**

**119 Jan Hofmeyer Road, Westville  
(Next to "Handy Green Grocer" and "Pick 'n Pay")**

**PHONE MR. CASSIM AT (031) 3060026 AND MAKE ARRANGEMENTS  
AS SPACE IS LIMITED**

**ALL WELCOME**

The main objective of these night programmes is to invite non-Muslims to participate in them so as to be enlightened about Islam. At the same time they are given a tour of the masjid and the various aspects of Islamic beliefs and practices are explained to them.

#### 4.11. The Correspondence Department

A special correspondence department has been established in order to cope with the many requests for literature and information on Islam. All such letters are referred to the department's head who in turn decides what is to be sent or how the letters are to be answered. Thereafter the letters are divided into several stacks and distributed to the various correspondence clerks and researchers to attend to. Presently at least 200 hundred letters are received from throughout the world requesting for literature. An average of at least 300 letters are mailed daily from the IPCI [1].

---

1. Interview with G.H. Agjee. 20 July 1990. The IPCI has record of correspondence from over 100 countries. Letters are received from Muslims from remote parts of the world. This includes such countries as Romania, Fiji Islands, Yugoslavia, Dominican Republic, Cyprus, Suriname, Nigeria, China, Bolivia and many others.



Received  
on 1/11/76  
Assembly Of Muslim Youth

الدعوة العالمية للشباب الاسلامي

13/10/76

رقم

التاريخ

1 / 1 139

السَّلَامُ عَلَيْكَ  
Dear Jordan Hosan  
I am very fit and  
well by Allah's mercy.  
The conference starts on  
Saturday. I am expected to speak.  
There is every hope of  
getting the 2000 Quid.  
Please obtain 2 more  
quotations before I return. Seek Mr.  
Yusuf Jassas' help if necessary.  
With the best Regards,  
Ahmed Deedat

Box 5472 Riyadh, Saudi Arabia  
Address (ISLAMIYAH) Riyadh

المكانة العربية السعودية - الرياض - ص. ب. ٥٤٧٢  
بريّا : ( إسلاميا ) الرياض

World Assembly Of Muslim Youth

الدعوة العالمية للشباب الاسلامي

No.

Date

1 / 1 139

رقم

التاريخ

١٣٩ / ١ / ١

13/10/76

السَّلَامُ عَلَيْكَ  
My dear Yusuf,  
I am in excellent  
health, hope and pray that you are all well.  
The conference begins  
on Saturday. I am expected to deliver  
a lecture to the whole Assembly.  
I need your prayers and  
your good wishes.  
Insha' Allah, I will  
succeed in my noble aims.  
With the best Regards  
your loving father  
Ahmed Deedat

P.O. Box 5472 Riyadh, Saudi Arabia  
Cable Address (ISLAMIYAH) Riyadh

المكانة العربية السعودية - الرياض - ص. ب. ٥٤٧٢  
بريّا : ( إسلاميا ) الرياض

WHILST OVERSEAS. (TWO PERSONAL LETTERS RECEIVED  
BY THE OFFICE. DEEDAT IS HOPEFUL TO SECURE  
FINANCE FOR HIS WORK).

## CHAPTER FIVE

### An Assessment

As mentioned in the first chapter, da'wah in Islam is all-encompassing. It embraces the idea of calling towards Allah to both Muslims and non-Muslims. There is no one method prescribed by Islam in doing da'wah. However, broad principles and guidelines may be deduced from the practices of the Holy Prophet (SAWS) and his illustrious companions (R.A.) From the study of the life of the Prophet one may conclude that the Holy Prophet was concerned about doing da'wah as well as its method. The METHOD of da'wah, however, changed from one place to another.

For example, in the beginning of his message, during the Makkan period, his appeal was directed only to those who were sympathetic to him and who were very close to him.

It was directed to those whom he could trust without any doubt. In this instance, his method was of a personal nature.

After three years had transpired, and when his numbers were sufficient to withstand resistance, he extended his call to his family and relatives. His method changed—he called them to a meal and then addressed them. As Allah ordained in the Qur'ān:

"And admonish thy nearest kinsmen." [1].

---

1. al-Qur'ān, 26:214.

In Madina, having established an Islamic State there, a state in par with other contemporary powers, the Prophet sent groups of du'āt to propagate Islam, and to the heads of states he sent them letters of invitation.

The Qur'ān, has set out important guidelines regarding the method of da'wah. According to the Qur'ān, beautiful preaching and wisdom are regarded as important essentials in da'wah. As Allah says :

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: For thy Lord knoweth best who have strayed from His Path and who receive guidance." [1]

In another verse, Allah commands the Muslim not to revile the religion of others. Allah says:

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance."  
[2]

---

1. al-Qur'ān, 16:125.

2. al-Qur'ān, 6:108.

Furthermore, the Qur'ān stresses that the one who calls should exercise patience when he fails to persuade his subject. Allah says:

"And have patience with what they say, and leave them with noble (dignity)." [1]

These guidelines from the Qur'ān and the Sunnah were the very basis upon which the Muslims in the early centuries of Islam conducted their lives. However, there is no rigid prescription about any specific method of da'wah. The method of da'wah may change from one instance to another, depending largely on the kind of persons and audience one is addressing. Most important, however, is that the method must not conflict with any Islamic principles.

Hence, the suggestions and criticisms made hereunder on the IPCI must bear in mind this very important factor.

---

1. al-Qur'ān, 73:10

In making an assessment of the role of the IPCI, two broad periods are delineated: an early period and a contemporary.

In regard to the former, the IPCI has indeed been a dynamic organisation which has served as a major catalyst in the development of Islamic Movements for da'wah in Southern Africa and indeed in the Muslim world at large. During this historical period, this was the first time a da'wah office with paid staff was established. This scheme was originated and developed to such an extent that it attracted equal attention of Muslims living in Muslim countries as in non-Muslims countries. As a result, several Da'wah Centres and programmes were established on this pattern such as the Islamic Missionary Society of Johannesburg, the Islamic Da'wah Movement of South Africa and similiar societies in Kenya and other countries.

The IPCI has indeed pioneered into new fields of work which none of other organisations have ever determined to pursue. It has been able to instil into the Muslim a zest for 'resisting' anti-Islamic forces. It had been in the forefront in protecting the interests of the Ummah. And during this historical period, it has accumulated financial resources whose total assets has surpassed beyond the dreams of any organisation in Southern Africa.

The early period of the role of the IPCI begins from the year of its formation, i.e. 1957 until it had become international by 1985. During the sixties, the only active local organisations that existed was the Arabic Study Circle and the Young Men's Muslim Association (YMMA). This precludes the large number of Madrasah and Masjid organisations that existed as discussed in chapter two.

There is no evidence of any Muslim society that concentrated its efforts deliberately focussing on DA'WAH.-specifically directed towards non-Muslims. Most of the energies of the Ummah were concentrated on the development of Muslims rather than the non-Muslims as such. With the formation of the IPCI in the late fifties, and with the rapid growth of its many activities (in the early sixties) such as the Qur'ānic classes, the As-Salaam Seminary. The Bible Classes and the active preaching programme were important innovations in da'wah endeavour.

In particular, the Qur'ānic and Ḥadīth extracts which appeared in newspapers led to a great deal of inquiry from non-Muslims.

A very significant role played by the IPCI, and initiated in the sixties, was the guided-tour to the Masjid. There is perhaps no other Muslim organisation that has undertaken this before. The tour guide had been perfected to the extent that the IPCI has been nominated as the official tour-guide by the Durban Publicity Bureau. In 1961 for instance, 1400 persons were given official tours of the Masjid [1].

Serving as a major Muslim Marriage bureau was also another unheard accomplishment of the IPCI. It was a well known fact that both G.H.E. Vankar and Mr. Ahmed Deedat helped Muslims and to some extent non-Muslims to solve matrimonial problems [2]. The IPCI even went to the extent of performing the nikāh of Muslims. Mixed marriages (especially between Muslim women and non-Muslim men) which was becoming a common phenomena in the community. The IPCI took positive steps in addressing the problem.

The Islamic literature campaign of the sixties was well received in the community because the subject-matter was totally new to Muslims.

---

1. Report of the Secretary-General, 1961. (Published) p.8 & 9.

2. Interview with Ahmed Deedat. 24 August 1990. Verulam



Whilst Muslims may have been aware of the mention of Ḥaḍrat 'Īsā (A.S.) in the Qur'ān, it was perhaps a surprise for Muslims to hear such topics as Muḥammad (SAWS) in the Bible, or that there were 50 000 errors in the Bible! For instance the topic, "Was Christ Crucified ? " was a totally new subject of which very little was heard of from any local scholar before.

Indeed the lectures of Deedat gave the Muslims confidence in facing the missionaries who used to be aggressive and persisting in their preachings to non-Christians specially Muslims and Hindus. The Christian missionaries were always disappointed due to their failure among the Muslims but were satisfied with their achievements among the Hindus and the African population groups -it is no wonder that Deedat received the full support of the Muslim businessmen in his fund drives.

The Bible Classes organised in the early sixties received strong support from the country towns. In a short space of time ,classes were opened at Mayville, Durban, Ladysmith, Pietermaritzburg and elsewhere. All the projects of the IPCI were unique and hence became very popular in a short space of time. Furthermore, the establishment of the First Seminary of Islam, further enhanced the image of the IPCI.

During the seventies, the most dominating feature was indeed the role of the national organisation-the Muslim Youth Movement on the national level. The highlight during this period was the annual conventions of the Muslim Youth Movement at As-Salaam. The MYM attempted unsuccessfully to co-ordinate the work of all Islamic organisations during this period. It received full support from the IPCI which participated in all the conventions of the Movement. Especially when the occasion arose to speak on da'wah, the IPCI fulfilled this role.

The major activity of the IPCI during this period has been the debates with various scholars from other denominations. It served to provide effective rebuttal to the harassment to Muslims.

The eighties has seen the IPCI concentrating its efforts towards the distribution of the translation of the Holy Qur'ān to the public. The period is marked with debates on an international scale and da'wah training programmes as well.

### THE CONTEMPORARY ROLE OF THE IPCI-(1985-1991)

In assessing the contemporary role of the IPCI, it seems that it has not been successful in maintaining the full tempo of its early period. Although great inroads have been made in certain respects, there have been short-comings in that no new on-going projects in the field of da'wah had been further evolved.

When we enlist the present activities of the IPCI of the nineties we note that it is confined to perhaps just SIX main ones.

1. The mass lectures by Ahmed Deedat which has recently been reduced to a few.
2. The distribution of booklets published mainly in the sixties and seventies.
3. The distribution of translations of the Holy Qur'ān.
4. The conducting of Masjid tours.
5. The Islamic Telecoms and the distribution and sales of video tapes.
6. Lecture programmes conducted mainly by lecturers overseas.

A study of the recent development of the Centre reveals that it has grown in size and its financial resources has expanded to enormous proportions- however the activities above, most started since its inception in one form or another, have not widened much in their scope and nor has there been new projects initiated. These activities existed for some time and there seems to be no dramatic change in the format of their operations. With the formations of several other Muslim organisations in South Africa in the past few decades, the role of the IPCI tends to be repetitive rather than unique. One gets the impression that the IPCI seems to be more involved with overseas lectures and debates than locally. In fact, local efforts are almost stagnant.

With the strong and enriched experience and financial strength that the IPCI has acquired, it is in a position to assume a greater role in the Muslim community than it presently does. If as it is claimed that the IPCI is a multi-million rand concern, this is only reflective of the great turnover of video-tapes or books that the IPCI sells and the number of new buildings it has acquired- it is indeed no reflection of the intensive nature of its activities.

In order to maintain a unique position in the local and the international community the following points are raised :

1. The IPCI has the capabilities and the necessary means to become a National Da'wah Co-ordinating body. At present there exists in South Africa several organisations directly or indirectly involved in Da'wah related activities local as well as on a national scale. Some of these include the following organisations based in Durban, Islamic Da'wah Movement, the Imdaad Trust, the Islamic Da'wah College International, the Central Islamic Trust based in the Transvaal, The Islamic Missionary Society of Johannesburg and several others in the Transvaal and the Cape. These organisations have been largely working on their own and only in a few exceptions have these been dependent on one another. Although their objectives may concur, their methods and scope differ. Each seems to be specialising in some specific aspect of da'wah. The IPCI being one of the oldest, possesses the infra-structure and the immediate resources required for the task to be able to co-ordinate the da'wah activities of these organisations towards a common platform-thus helping to foster uniformity and placating them from duplicity as it is in vogue at present.

As a Da'wah Co-ordinating body, the IPCI should precipitate the formation of a single Da'wah Organisation in Southern Africa.

2. Having existed for several decades, very few Muslim organisations have been able to sustain their existence for such length of time. The IPCI has been in existence for several decades; a daunting achievement as it stands. However, for some reasons the officials who control the Centre have not changed, thus hampering access to new ideas and thoughts to prevail ! Ahmed Deedat has remained the President since the sixties, Mr. G.H. Agjee, the Secretary-General for the past five years and the trustees, some of whom are there constitutionally for life, have been part of the Board for several years.

The success of any public organisation perhaps lies in two fundamental factors: first, its ability to change its policy and programme in line with the needs of the subjects it serves; secondly, its ability to establish permanent infra-structures in order for a smooth transition from one generation of trustees to another-Can the trustees confidently transfer their legacy to a new generation ? The scarcity of any new activity is indicative of the fact that the present generation has perhaps played its role. The long legacy of Islamic work accomplished by Ahmed Deedat can be best preserved if there is a group or at least a few trained persons of his calibre to continue the work. Although Ahmed Deedat attempted to fulfill this need in the person of Yusuf Buckas, the past Secretary-General of the IPCI, it was not successful. That task has yet to be realised.

3. In its existence ,the IPCI has failed to establish grass-root contact-in fact branches of the Centre only exists in South Africa and several major cities-branch activity in these cities is merely confined to that of a 'warehouse'-the distribution of video and other Islamic literature!In the Black townships alone in South Africa,the number of Christians is enormous.

The majority of the people in South Africa come from 'township ' background.The IPCI has no contact with them whatsoever.(Except the odd distribution of financial aid to them).In comparison to the IPCI,the Islamic Da'wah Movement of Durban,a da'wah organisation formed recently (1980),has been able to establish over thirty small centres in the townships.Though primitive in respect of the physical structures and lacking financial means,the IDM has demonstrated the possibilty of working with the indigenous people.

4. The Islamic literature produced by the IPCI leans predominantly on the subject of Jesus ,Bible and Islam. Deedat's latest book has been entitled "Christ in Islam" published in 1991.



Much of the literature draws comparison with Christianity and to some extent Judaism only. The Centre is in a position to prepare and distribute literature on a variety of other topics in the same da'wah spirit as the existing ones. Topics such as the Political Role of Muslims in a Changing South Africa, or topics relating to the contribution of Muslims to Science or even on the fundamentals of the teachings of Islam should become part of the literature package.

5. The IPCI does not have a follow-up programme. The greatest drawback in the IPCI activities is that they convert people to Islam but they do not follow them up. This is fundamental to any da'wah organisation. In fact Muslim organisations have for some reasons shied away from providing such necessary facilities. The IPCI should establish a permanent School of Islamic education with a curriculum designed to assist new Muslims to learn the basics of Islam and practical Fiqh. This school may also provide advance courses on a variety of Islamic topics of general interest to both Muslims and non-Muslims.

6. The video and audio tapes as well as the literature distributed by the Centre are those of the lectures, symposiums and debates of Ahmed Deedat. Whilst this has extreme merit, the IPCI should embark on the distribution of such material which cover a much wider field of Islamic topics.

7. With the financial resources of the Centre, no inroads have been made to secure time on Radio or Television Stations. Especially in South Africa when this form of media is state-controlled, it becomes an almost necessity for the Muslims to project the Islamic message to the public. The Centre has amassed a formidable corpus of television equipment the costs of which exceeds thousands of rands. In this alone can be a headstart for such an activity.

8. Social-welfare and economic help plays an important role in da'wah work. Social welfare assistance programmes are indeed strong features within many evangelist organisations. Although some accomplishments have been made in this regard, it has never been consciously pursued. It is felt that within the spirit of the concept of Charity in Islam, this programme of social welfare should be given deep consideration.

This welfare activity may also include a bursary scheme for needy students. Students wanting to study Islamic Studies at universities must be given bursaries to encourage them to serve Islam and the Muslims.

9. In all the years of the existence of the IPCI, it has served the public in various ways. Amongst its multifarious activities, the IPCI served as a miniature 'resource centre on Islam.' According to the Secretary -General, the IPCI office has always been receiving inquiries about Islam from both Muslims and non-Muslims.

This the IPCI executed very effectively. This important role that the IPCI has hitherto played may be extended towards the establishment of an Islamic Research Centre. A Research Centre comprising a good library containing reliable literature on Islam, a set of the latest edition of the Encyclopaedia of Islam and other related audio-visual documents on Islam. This kind of institution does not exist on an organised and formalised basis anywhere in South Africa. It may serve a variety of functions primarily focussing upon the storing of Islamic material and its retrieval for the Muslim and non-Muslims inquirers.

10. The Islamic Propagation Centre International has the necessary infra-structure to establish as a priority an entire EDUCATION DEPARTMENT. The Education Department should provide for a three-fold education programme. Firstly, an on-going education-programme of two years for new-Muslims. This should be an integral part of any da'wah programme. In this regard classes may be held under the supervision of qualified personnel teaching the basis of Islam to new Muslims. Secondly, educational provisions to du'āt (who should be trained to take up leadership training from various places in South Africa). A course may be designed for Muslims who wish to be given formal training in da'wah activity. This course which may be certificated may be divided over one year full-time period.

A third level education on COMPARATIVE RELIGION from an Islamic perspective could be designed.

This may be directed to both Muslims and non-Muslims and should cover objective discourses on other religions of the world.

The course must be comparable to any other from the courses available in the Science of Religion and/or Comparative Religion Departments of any university.

11. At present, the governing body and main decision-making committee is the TRUST BOARD. The Board meet every Thursday to discuss the day to day aspects of the IPCI. This Board as it functions, is very limited in the decision it makes and the work it plans. The Board consists of members whose full-time occupation is not da'wah. Members have not been nominated because of their unusual experience in da'wah work as such. Most of them have been previous acquaintances of Ahmed Deedat and his family. However, some members of the Board are indeed involved on a part-time basis with other Muslim organisations such as the Islamic Medical Association and Jaame. Three of the board members, viz, Mr. G. Agjee, Mr. Ahmed Deedat and Yusuf Deedat are the only full-time members of the Board within the organisation.

It is suggested that a complete change ought to be made to this system of government in order to make the organisation more dynamic and democratic. The major task of the IPCI should be divided into four different departments:

- (a) Da'wah Department,
- (b) Education/Tarbiyyah(training) Department,
- (c) Women's Section and
- (d) Central Office.

These four departments should be headed by professional personnel on a full-time basis. The executive of each of these departments should be given full representation at the highest levels of the organisation. There should be a proper constitution of the IPCI Trust Board which should win over the sympathies of the Muslims. The Constitution should protect and preserve the future of the IPCI in the hands of the Muslims.

## THE ROLE AND FUNCTIONS OF THE FOUR NEW DEPARTMENTS

\*Each Department would consist of an executive committee and a full-time qualified head of department.

### 1. Central Office

This is the administrative section of the Centre. It is made of the Secretary, the finances and building administration. The department would function in the same manner as it is presently.

### 2. Da'wah Department

The main function of the department is DA'WAH. To establish and co-ordinate da'wah-related activities on a national scale and if possible, on an international scale as well. It would assume some of the work presently done by the Central Office at present. Some areas of concern of the da'wah department could perhaps be :

{a}           The continuous production and re-production of literature covering aspects such as comparative religion, social and economic related problems, Islamic basic beliefs, Muslim contemporary affairs, Qur'ānic extracts in newspapers, and booklets on Islam.

{b}     Reproduction of Deedat's booklets.

{c}     Da'wah Centres : The establishment of these in the rural areas of South Africa and the neighbouring states. These Centres ought to comprise a prayer-room, a madrasah, a library and a regional Islamic information bureau. Full-time du'āt to be employed to man these. These Centres should be used effectively to distribute the literature of the organisation and should become effective Da'wah laboratories. Centres may also be established in so-called elite areas as well, serving the same functions. Da'wah Centres will also cover socio-welfare work of the organisation.

{d}     Qur'ān Section : As at present this department to continue its Qur'ān distribution programme.

{ e}     Islamic Telecoms/Visions : Although at present department functions effectively, its products are confined mainly to that of Deedat's works. It should concern itself with the production of material on a vast scale covering all aspects of Islam. Islamic telecoms to embark on establishing a Radio and Television network.



{f} Library : The establishment and development of a library and Resource Centre on Islam.

{g} Masjid tours : The conducting of tours as at present.

### 3. Education/Tarbiyyah Programme

This is the 'School' of the organisation. To provide an educational programme in three phases. A Basic Islamic Course, An Advance Course and a course on Comparative Religion. Some areas of concern will be :

{a} A Revert-Teaching Programme-A special course designed to meet the demands of new-Muslims; covering the basics of Islam such as elementary fiqh, Islamic History, Qur'ān recital etc., Secondly, an advance programme for the public and a course on Comparative Religion.

{b} Dā'iyyah Training - Specifically geared to the development of dā'iyyah on an on-going basis. This programme should prepare candidates for Imāmate and other related duties.

#### 4. Women's Section

At present there are no women employed on a full-time basis in the IPCI. This aspect of da'wah is grossly neglected by many organisations in South Africa. Within the parameters of the rules of hijāb women should be employed to look after this department and its functions which may cover the following:

- {a} Establishment of Da'wah training programmes for ladies.
- {b} Production of literature highlighting the role of women in any society. (Muslim and non-Muslim).
- {c} Establishment of Centres for the use by women.
- {d} Assist in improving the social and economic plight of families and doing da'wah at the same time.

#### Details of the BOARD OF PROJECTS COMMITTEE

This BOARD is to be made up of the executive members (up to three) of the four major departments. (Central Office, Da'wah, Education and the Women's Section). Other nominated members (not exceeding THREE) may be included on a rotation basis. The function of the BOARD may include the following:

- {a} To ELECT members for the TRUST BOARD.
- {b} To CO-ORDINATE the activities of the various projects and monitor their progress.
- {c} To ESTABLISH links with other Islamic organisations.
- {d} To ENSURE a continuous flow of new activities within each department.
- {e} To SERVE as the Public Relations Office for the organisation (may also be responsible for the production of Al-Burhaan).

#### Details of the TRUST BOARD.

This is the supreme decision making body .It may consist of 15 members (five trustees from the present group and the rest elected from the Board of Projects Committee).

The Chairman of the Board would be the President of the organisation.He may be elected by secret ballot in which ALL workers and members of the IPCI would vote.

Some of the functions of the Board may be as follows :

- {a} To ENSURE the smooth running of the Centre.
- {b} To DECIDE upon major plans and proposals.
- {c} To FORMULATE the entire policy of the Centre.
- {d} To PRESERVE the future and the character of the IPCI

It least a third of the members of this Board must be full-time in the organisation. In summing up the above suggestions, the main emphasis of the Centre should cover at least the following considerations :

- (a) All decisions should be made on democratic principles not in conflict with the Islamic shari'ah.
- (b) There must be a colossal grass-root coverage.
- (c) The activities must be on-going and innovative.
- (d) Tarbiyyah (Education) is to be made fundamental even to the extent of training EVERY SINGLE WORKER of the Centre.
- (e) All senior members should serve their role on a rotation basis to ensure the flow of new ideas.
- (f) Training and educating the new Muslims in Islamic fundamentals and practical deenyath (fiqh) should be a prime object of the IPCI.

In conclusion we salute the entire crew past and present of the IPCI for having carved an indelible niche into the history of the Muslims in South Africa and the Muslim world at large.

THROUGHOUT ITS HISTORY, THE IPCI HAS RECEIVED  
MANY LETTERS OF THANKS FOR THE SERVICES TO  
THE COMMUNITY.

THE FOLLOWING PAGES COVER A SAMPLE OF SOME OF  
THESE LETTERS RECEIVED DURING THE FIRST PHASE  
OF ITS HISTORY (1957-1980)

# THE METHODIST CHURCH OF SOUTH AFRICA

Rev. Dr. D. C. Veysie  
Telephone 336172

317 Cowey Road  
Durban 4001

Chairman, Natal Coastal District.  
Superintendent, Durban North-West Circuit

---

15th February 1977

Islamic Propagation Centre,  
47 Madressa Arcade,  
off Grey St.  
DURBAN.  
4001.

Dear Sir,

Last year I brought a group of Students to the Mosque to learn about Islam and they found the visit very profitable.

I would like to bring two different groups of about 15 each again this year. If it is convenient to you we would like to come on the following dates: -

Group 1. Thursday 24th February 5.15p.m. to 6.15 p.m.

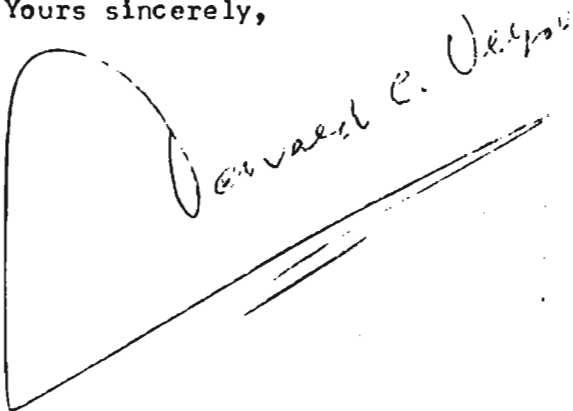
Group 2. Monday 7th March 3 p.m. to 4 p.m.

I am restricted to these times as these students are from the Natal College for Advanced Technical Education.

Group 1 comprise Senior Students who are themselves instructors and lecturers. Group 2 comprise younger students aged approximately 19 years.

Kind regards.

Yours sincerely,



David C. Veysie

---

Letter received by the Centre requesting visits to the Masjid.



# 1820 settlers' association of south africa

*The Association is a living memorial which perpetuates the memory of the 1820 Settlers by assisting settlers to establish themselves in South Africa*

**honal Chairman:** B. C. -L. May M.B.E.  
**irman:** V.B. Mills

Mr. Vanker.,  
Islamic Propagation Centre.,  
47 Madressa Arcade,  
DURBAN. 4001

**natal branch:**  
806 J.B.S. building, 8th floor, cnr. west and field streets, durban 4001.  
1820 SETTLERS' ASSOCIATION  
p.o. box 1641, durban, 4000  
telephone: 31-2935  
Mazzenie-Flam= 7th Floor  
Sylvets House  
36 Garden Street  
DUREAN 4001

29th April, 1977

Dear Mr. Vanker,

I write to confirm the arrangements made for approximately  
30 ladies to visit your Mosque on 27th May, Friday, at 9.30 a.m.

We look forward to seeing you.

Yours sincerely,

*F. Dowley*  
F. DOWLEY (MRS)

for SECRETARY.

*From the Headmaster*

TELEPHONES 751831, 752038

P.O. Box 8

HILLCREST 3650

Mr. Vanker,  
Islamic Propagation Centre,  
47, Madressa Arcade,  
Durban 4001

HIGHBURY SCHOOL SOCIETY LTD.  
(INCORPORATED ASSOCIATION NOT FOR GAIN)

*Highbury School,  
Hillcrest, Natal.*

25th February, 1977.

Dear Sir,

In connection with this morning's telephone conversation with your  
Mr. Vanker I would like to confirm that arrangements were made for a group of  
Std. 5 boys to visit your Centre at 9a.m. on Tuesday, 8th March.

Many thanks for your co-operation and we look forward with pleasure  
to our visit.

Yours faithfully,

*M. P. M. Coningham*  
p.p.M. Coningham.

Letters of request for visits to the mosque.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE BENEFICIENT THE MERCIFUL

# Muslim Youth Movement - **ISIPINGO BRANCH**

Incorporating : ISIPINGO BEACH; ISIPINGO HILLS; ISIPINGO RAILS; MALAGAZI; REUNION; UMBOGINTWINI)

P.O. Box 26051,  
Isipingo, Beach,  
4115

28th October, 1975.

M/s Islamic Propagation Centre,  
47/48 Madressa Arcade,  
Off Grey Street,  
DURBAN.  
4001

Dear Sir,

ASSALAMO-ALAIKUM

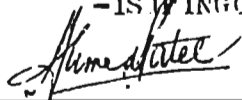
I am directed to place on record our sincere appreciation and thanks to your organisation for accepting our invitation to send down Lecturers to lecture on Islam to the people of Malagazi and Umbogintwini.

Undoubtedly the lectures have kindled the light of Islam in these "lost" Community, may Allah bless and give your Organisation strength to continue with the good work.

Thanking you,

Yours faithfully,

FOR: MUSLIM YOUTH MOVEMENT  
-ISIPINGO BRANCH-



SECRETARY: MR. AHMED PATEL

---

acknowledgement received by the Centre.

HEADLINE ARTICLE IN THE "ISLAMIC WORLD"  
MAGAZINE WHERE A LEADING ARTICLE APPEARED  
ON DEEDAT. (JULY 1980).



احمد ديدات يحاور  
هول «ملب المسبح»

مدرسة تحفيظ القرآن في تونس

محدث ضخم

بإمكانات متواضعة

The Islamic  
World



العدد ٧٥ - السنة الثامنة - المجلد ٢٠ تموز (يوليو) ١٩٨٠

Published by the  
King's College of  
Al-Aalam

THE WEEKLY NEWS  
MAGAZINE

Published by Unistage Ltd  
Banner Publishing House  
Banner Street

London EC1Y 8PX

01-253-4726

Telex: 26028

# THE DONATION OF AS-SALAAM LAND BY HAJEE S.I. KADWA MADE HEADLINE NEWS IN INDIAN NEWSPAPERS.

(THIS ARTICLE APPEARED IN THE INDIAN VIEWS- MARCH 25, 1959.)

INDIAN VIEWS, WEDNESDAY, MARCH 25, 1959

## Mr. Kadwa's Generous Gesture Seventy-Five Acres Donated

A generous gift of seventy-five acres of land valued at £4,000 was made by Mr. Sultan Ismail Kadwa of Umzimto Natal.

The land is situated in the country of Alexandria, near Umzimto, on the South Coast of Natal. At present being used for sugar-cane cultivation, it has an annual income of £100 which sum the Propagation Centre will receive until the transfer is effected.

Mr. Kadwa has stipulated that the donation of the land is made "for the purpose of the carrying out of the objects of the Centre, the propagation of Islam in South Africa."

The Centre is now working on plans to establish a fully-fledged centre for all its activities. On this land, the Centre intends establishing an Islamic Seminary, the first of its kind in South Africa. At the Seminary will be trained missionaries for Islam. Here they will learn the religion of Islam, make a comparative study of Religion (Hinduism, Christianity as well as other religions), and this means with which to carry out effectively the work of a missionary. The training will be so planned as to equip the missionary to preach to the various peoples of South Africa and enable him to talk intelligently about their religion.

In addition, the Centre will have a School for Converts, where the emphasis will be in teaching the newcomer to Islam the rudiments of the religion and stress the practical side of Islam. This School will also include facilities for the training of the converts' children to take their place in the Muslim community.

It is also hoped that at some distant future, the Centre will make available a Medical Missionary which will provide medical services and dispensary for supplying medicine to all without regard to whatever religion they may belong to.

The acquisition of this land gives the Propagation Centre an excellent opportunity to expand their Durban office to the establishment of a place that will better serve the purposes of the Centre.



The donor of 75 acres of land worth £4000 to the Islamic Propagation Centre is seen here at the entrance of his shop, with Mr. Deodat, the President of the Islamic Propagation Centre, who went to finalise the transfer of the land.

To date, the Centre has an excellent record of this work they have done in the field of carrying Islam to non-Muslims. A well-known feature is "The Quran Speaks" which appears each week, in the *Sunday Tribune* and the *Ilanga Lase Natal*. The response to this feature has been so great and the volume of correspondence from those interested in Islam so vast that a full-time person is employed to handle the correspondence in English and Zulu.

The Centre has published a number of informative books on Islam. These include "The Muslim at Prayer" (illustrated with photographs, it shows the relationship of the Islamic prayer to the teachings of the Jews and Christians), "Buyini Ubu Islam" (Zulu translation of "What is Islam?"), "Muhammad in the Old and the New Testaments," and "The Principles of Islam" (An excellent introduction of Islamic principles for the new convert to Islam). The Centre intends as its next publication a booklet on "What Non-Muslims Say About Islam."

Over 30,000 postcards (a full-colour picture of the Grey Street Mosque on one side and an outline of Islam on the other) have been published by the Centre in English, Afrikaans and Zulu. A version in Tamil will appear soon.

In addition, Comparative Religious classes are held in Durban, Mayville and Verulam, classes have been established for converts, the members of the Centre do field preaching and talks and lec-

tures are given in Durban and the neighbouring towns. A lecture on "What the Bible says about Muhammad" at the Durban City Hall drew a capacity crowd. Another lecture along similar lines, "Muhammad, the Natural Successor to Christ," has been scheduled for April 15th.

Using "Put Islam on the Map of South Africa" as its aim, the Centre co-operates with all organisations having a similar aim.

The Centre hopes that Muslims from all over South Africa will respond to their need for financial assistance. Their address is: Islamic Propagation Centre, P.O. Box 2430, Durban, Natal.

મસજીદ મહેરેસા તથા  
કબ્રસ્તાનને મદદ કરો

માનવતા મહેરવાન સાહેબ,  
અસલામુલયુસુલમ: રમઝાનુલ  
મુબારક મહીનો આવેલો માટે અમે  
આપ મુસ્લીમ સમક્ષ રાખેલા મુજબ  
આપનો મંમતદ માટે અપીલ પેશ  
કરીએ છીએ આસા છે કે અનીમીયા  
મહેરેસા, મસજીદ તથા કબ્રસ્તાન પ્રત્યે  
મમત-દીને, ખેસત સદા વેચેરેની  
માર ગોઠાવી જાણકારી અછે.

દીલ કબા અનીમીયા મહેરેસામાં  
કબા ગરીબ બચ્ચાએ દીની તાલીમ  
મેળવી રહ્યા છે જેઓને યીતબો  
માત રોજમાં જવે છે અને જેક  
મખનનો ખાવાનો પણ ખરોખરત  
કેરકમાં જવોએ છે. જે સાહેબો  
પાતાની ખતરી માટે અમકરી સંચા-  
ઓની તીગીટ લેવા ઇચ્છતા હોય,  
તેમને અમકરી ઇન્કડા ઉત્તુવજા  
જવને જાએ પેર આવે.

લી. ગુલામ મોહમ્મદ સુરી  
બિન, શાહ અબદુલ અઝીઝ સુરી,  
સલ્હબના સલામ વાંચકો.

Goolam Mohammed Soofie  
40 Riverside Road, Umgeni,  
Durban North, Natal.

HAVE YOU BECOME A SUBSCRIBER YET?

READ

AL-MUJADDID

ORGAN OF THE ISLAMIC CENTRE OF SOUTH AFRICA

ANNUAL SUBSCRIPTION: 3/6

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Circulation Manager,

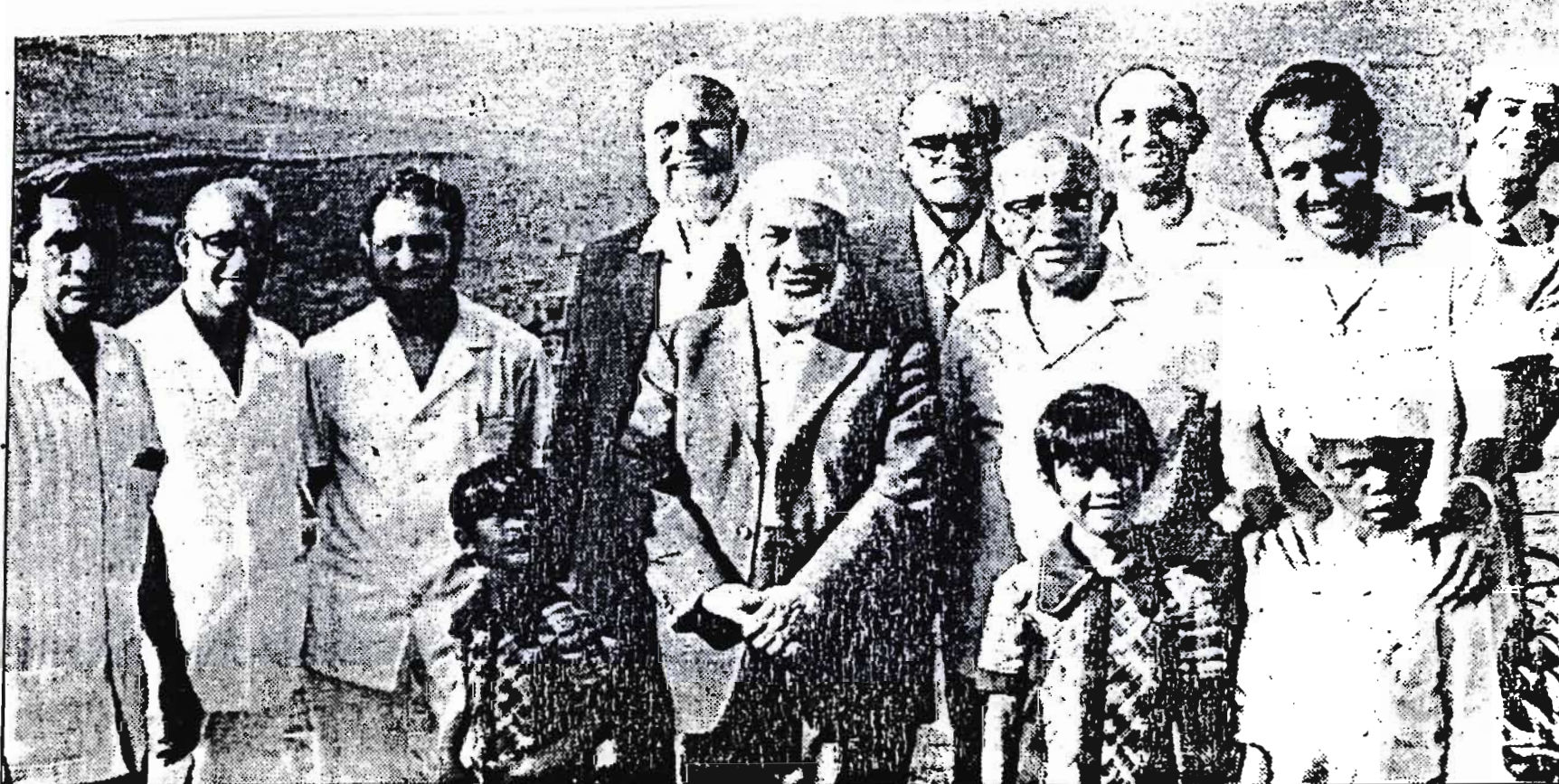
P. O. Box, 2333

Durban.









A RARE PHOTOGRAPH THAT CAPTURED A HISTORICAL  
MOMENT AT THE MYM CONVENTION AT AS-SALAAM IN 1974.  
(AL-QALAM VOL.1.NO.7 NOV 1974)

From left to right:

Mr.A.Bobat	(Arabic Study Circle)
Dr.Essack	(died 1980 )
Dr.Goolam M.Hoosen	(MYM)
Mr.Ahmed Deedat	(IPC)
Mr.G.H.E.Vanker	(IPC)
Mr.Mohammedy	(Arabic Study Circle)
Dr.D.S.Hall	( " " )
Mr.G.H.Agjee	(IPC)
Mr.T.Rassool	(Arabic Study Circle)

and young members of the MYM.

# **The Second Annual General Meeting OF The Islamic Propagation Centre**

will be held at

**Pine Street Madressa Hall  
Durban**

**on Monday (Settler's Day) 7th Sept, 1959  
at 10 a.m. Sharp**

## **AGENDA:**

1. Minutes
2. Secretarial Report
3. Treasurer's Report
4. Election of Office Bearers
5. Amendments to Constitution
6. General

---

**ALL MUSLIMS ARE INVITED TO ATTEND**

---

**A. H. DEEDAT**  
President

**A. K. SALEJEE**  
Treasurer

**G. H. E. VANKER**  
Secretary

**P.O. Box 2439 — 47 Madressa Arcade, Durban — Phone 27054**

ARLAS, DRY.

**COPY OF A NOTICE SENT OUT TO ALL MUSLIMS INFORMING THEM  
ABOUT THE SECOND ANNUAL GENERAL MEETING OF THE IPCI.**

IN THE EIGHTIES...DEEDAT IN GABORONE

**COME AND HEAR...**

**WHAT THE BIBLE SAYS  
ABOUT  
MUHUMMED**  
(PEACE BE UPON HIM)

**THURSDAY  
8th  
December  
1983**

(8.00 p.m. Sharp)



**AHMED DEEDAT**

**TOWN  
HALL**

(Gaborone)

**ALL CHURCHES AND DENOMINATIONS  
WELCOME**

**ALL SEATS FREE - NO COLLECTION**

**ALL QUESTIONS ANSWERED**

*Issued by Skeikh Ali  
Mustafa Box 20253  
Gaborone*



A SYMPOSIUM HELD IN THE SIXTIES WITH CHRISTIAN  
SCHOLAR, DAVID LUKHELE.

## GREAT SYMPOSIUM

# IS THE BIBLE GOD'S WORD?



★  
S  
P  
E  
A  
K  
E  
R  
★



Ahmed H. Deedat

President: ISLAMIC PROPAGATION  
CENTRE, DURBAN

David Lukhele

PROMINENT SEVENTH DAY  
ADVENTIST

## AT THE AVALON CINEMA

CENTRAL ROAD, FORDSBURG, JHB.

ON SUNDAY, 13th MARCH 1966 AT 2 P.M.

ALL WELCOME ..... NO COLLECTION

BRING YOUR BIBLE ALONG WITH YOU

SPONSORED BY: YOUNG MEN'S MUSLIM ASSOCIATION BENONI

IN THE EARLY DAYS... THE IPC AND THE ARABIC  
STUDY CIRCLE WORKED IN CLOSE LIAISON.

CLASSES WERE HELD JOINTLY BY BOTH GROUPS.

# **"Two Pictures of Jesus— Quranic & Biblical"**

by

**Mr. Ahmed H. Deedat**

on

**Sunday 25th August, 1957**

at

**PINE STREET MADRESSA,**  
at 10 a.m.

The Arabic Study Circle together with the Islamic Propagation Center begins Classes in comparative Religion commencing with the above series.

No Student of Religion: Hindu, Muslim, Christian, or Jew can afford to miss this wonderful opportunity provided free of charge

## **Classes in Zulu**

Lessons in Zulu are conducted by a qualified African Teacher immediately after the above.

**Questions**

**Discussions**

**ALL WELCOME**

**Arabic Study Circle  
AND**

**The Islamic Propagation Center**



# **A PUBLIC LECTURE**

ON

# **D. R. C.**

AND

# **HADJIE ABDOELLAH**

BY

## **AHMED DEEDAT**

ON

## **26th November, 1961**

## **CITY HALL**

**PIETERMARITZBURG**

**at 2.30 p.m.**

**This is an answer to the Dutch Reformed Church's  
attack on Islam and its Founder**

***ALL WELCOME***

**Sponsored by : The Islamic Study Circle, Pietermaritzburg**

ONE OF THE EARLIEST CHALLENGES AGAINST THE DUTCH  
REFORMED CHURCH (1961)



# The CRITERION

## CHANCE MEETING IN A LOCAL SHOP PROVIDES A MISSIONARY CONVERT FOR ISLAM

THE African entered the busy shop and wondered if here at last he might be able to procure the particular article he had been looking for all morning.

He approached the counter hopefully and explained his requirements to the shopkeeper. It was whilst he was perusing the articles brought out for his attention that the proprietor engaged him in conversation.

During the period of their discourse the shopkeeper discovered the fact that his customer was Dr. Gabellah, a Christian Missionary and one who had the experience of twenty-five years in the field behind him.

He then immediately introduced him to Mr. Vanker, the Secretary of the Islamic Propagation Centre, who happened to be in the shop at that time. They continued to talk and it was probably natural therefore that these two men with the same great common interest in Religion, yet at the same time with such dynamically opposed views on the subject, should ultimately become firm friends.

Dr. Gabellah then began to be a familiar figure at No. 47 Madressa Arcade as religious debates, talks and discussions between himself and the Centre took place at more than frequent intervals.

These comparative studies in religion spread themselves over a period of two years when finally at the end of last year Dr. Gabellah revoked his former beliefs and ideals to joyously embrace Islam and to become a Muslim attached to the Propagation Centre. The Centre itself had indeed won a major battle.

By the time he was 45 years of age, Dr. Gabellah had succeeded in obtaining a Master of Theology Degree in London and a Doctorate of Divinity in the United States of America.



Dr. Ernest Godfrey Michaels Gabellah,  
M.Th. (Lond.), D.D. (U.S.A.)

At the same time he has studied and assimilated the ramifications of seventeen African languages, including the local Zulu tongue, Xhosa, Sesoto and Nyanja of Central Africa. He is also able to read, write and speak Hebrew and Greek, two great languages engraven in centuries of time and history. The fact that he has also found the time to marry and raise two young sons of four and two years of age would seem somewhat incredulous, but his personal accomplishments apparently know no bounds.

Dr. Gabellah's day is almost entirely devoted to the service of those hundreds of people who find their way to his office in the Centre. They come with queries and questions, seeking advice and consolation for the many urgent and burning spiritual problems that they carry, and

(Continued on back page)

Volume 1 - Number 1  
**MAY, 1961**  
Organ of the  
ISLAMIC PROPAGATION CENTRE  
P.O. Box 2439 - Durban

*In the name of Allah, Most Gracious, Most Merciful*  
BLESSED IS HE WHO SENT DOWN THE CRITERION  
TO HIS SERVANT, THAT IT MAY BE AN ADMON-  
ITION TO ALL CREATURES . . . (Holy Quran 25:1)

Cover page of the Newsletter published by the IPCI.

# AL - BURHAAN

*The Voice of Islamic Propagation Centre International*

APRIL 1988 - RAMADAAN 1408

VOL. 1 NO. 2

## Global Students in Durban



### **DA'WAH PROGRAMME IN SESSION**

A unique education programme is being conducted by the Islamic Propagation Centre International (IPCI) where 20 students from over 18 countries have come to Durban for a two month intensive course on aspects of Islam and comparative religion.

The students who range from a director of broadcasting to missionaries, storeman to students have had their full tuition, board and air-fares sponsored by IPCI and the syllabus includes the Life of the Prophet Muhammed, Muslim Missions, Challenges Muslims Face in the World and the Quran.

Abdullah Deedat, Training Programmer, said that Durban was an ideal centre because the education is in English and all students are proficient in English.

This is a pilot programme and attracted over 400 applications from every country in the world. We finally selected 30 students but unfortunately due to communication problems only 20 arrived. The countries represented range from the U.S.A. to Palestine and Somalia to the Phillipines.

We are trying to equip the students to cope Islamically with the onslaughts they face — materialism, socialism and other ideologies which seem to have enamoured many Muslim youth today.

The tuition is provided by Brother Abdullah Deedat and Brother Hamza Abdul Malik from U.S.A. under the personal supervision of Brother Ahmed Deedat, President of the Centre.





17/3/57

THE ISLAMIC PROPAGATION CENTRE.

Minutes of the inaugural General Meeting of the Islamic Propagation Centre, held on Sunday the 17th March, 1957 at the Pine Street Madressa Hall, Durban, at 11 a.m.

Some of those present were:-

G.H.E. Vanker, A. H. Deedat, Ali Mahomed, A.S. Ballim, Suleman Shaikjee, Moosa Kajee, G.H. Agjee, Camroodeen, C.S. Vanker, A.S. Noorgat, Chohan, A.K. Salejee, Abdul Khalek Christy, Vally Mahomed, Richards,

Constitution:

A draft constitution was read by A.H. Deedat and discussed clause by clause and adopted unanimously on the proposal of Mr. Ahmed Ballim and seconded by Mr. Ali Mahomed.

Election:

President - Mr. G.H.E. Vanker was unanimously elected President on the proposal of Mr. C.S. Vanker and seconded by Mr. Moosa Kajee.

Secretary - A.H. Deedat was unanimously elected as Secretary on the proposal of M.H. Agjee and seconded by Suleman Shaikjee.

Treasurer - A.K. Salejee was elected as Treasurer on the proposal of Mr. Suleman Shaikjee and seconded by Mr. Camroodeen.

Registrar - A.S. Noorgat was elected as Registrar on the proposal of A.H. Deedat and seconded by A.K. Salejee.

Committee - The following were elected as committee members:-

Suleman Shaikjee, Moosa Kajee, G.H. Agjee, (Whity) Vanker, Vally Mahomed.

RESOLUTION TO OPEN A BANKING ACCOUNT

Mr. Moosa Kajee duly seconded by Mr. A.K. Christy moved the following resolution:-

This meeting of the Islamic Propagation Centre, resolves that a Banking Account be opened at the Barclays Bank, Queen Street, Durban, as soon as possible in terms of the Centre's constitution clause 5 (a) and to be operated by A.K. Salejee and A.H. Deedat.

After a vote of thanks to the chair, the meeting terminated at 12:45p.m.

# IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

I, the undersigned, having fully understood the teachings of Islam and being convinced of their truth through the

## ISLAMIC PROPAGATION CENTRE

45/47/49 MADRESSA ARCADE, DURBAN PHONE 329518

No. ....

I now recant my former belief in CHRISTIANITY and hereby declare on my own free will and wish that I embrace Islam.

### (A) I AFFIRM MY FAITH IN:

1. Allah, beside Whom there is no other god, and Muhummed (peace be upon him!) who is the last Prophet and Messenger of Allah;
2. All the Prophets and Messengers of Allah, including Abraham, Moses and Jesus;
3. All the revealed Books of Allah, the Holy Qur'an being the last and perfect one;
4. All the angels who are spiritual beings and obedient servants of Allah;
5. The Islamic doctrine, that, the power of action proceeds from Allah, and every human being is morally responsible for his actions;
6. The Day of Resurrection;
7. The Day of Judgment.

### (B) I PROMISE THAT:

- (1) I will declare openly: LA ILAHA ILLALLAH MUHUMMED-UR-RASUL UL-LAH. (There is no other object of worship but Allah and Muhummed (peace be with him!) is the Messenger of Allah);
- (2) I will offer obligatory prayers five times a day (according to prescribed rules);
- (3) I will observe fasts during all the days (from dawn to sunset) of the Muslim month of Ramadan, viz., will abstain from eating, drinking, smoking and sexual gratification in order to cultivate self-control and eradicate the inclination to sin;
- (4) I will pay the obligatory Zakaat (social betterment tax), it being due on the savings that will have remained with me, above the prescribed quantity, for one complete year;
- (5) I will perform Haj (Pilgrimage to Mecca) if I have the means of doing so.

### (C) I ALSO PROMISE THAT:

- (1) I will be good to my parents, relatives, neighbours and Allah's creation in general;
- (2) I will maintain fraternal relations with the faithful and will foster universal brotherhood;
- (3) I will be just and fair and true in all my dealings and actions;
- (4) I will refrain from:-  
(a) conferring godhead upon any human being or created object; (b) using alcoholic drinks; (c) such meats as are forbidden by Islam, like pork, flesh of dead animals, carnivorous animals, and other lawful meats in the slaughter of which Allah's name is not invoked; (d) committing adultery; (e) speaking lies; (f) backbiting; (g) deceiving and defrauding, and all other evils prohibited by Islam;
- (5) I will have the Holy Qur'an as my Guide and the Holy Prophet Muhummed (peace be upon him!) as my Model in all the affairs of my life.

ALLAH IS A WITNESS TO MY DECLARATION. MAY HE HELP ME IN BEING FIRM TO IT

Date 8TH MARCH, 1985

Name ..... Signature .....

Father's Name ..... Identity No. ....

Muslim Name .....

Nationality ..... Sex ..... Profession ..... Age .....

Present Address PO. MR. J. MILAZI, BASSA CHAMBERS, 141 GREY STREET

Conversion witnessed by:

(1) ..... Address .....

(2) ..... Address .....

Converted by ..... Address .....

on this ..... day of ..... 13 ..... A.H.

Signature

at .....



BROCHURES -PUBLISHED BY THE IPCI (1980-1990).

1. 50 000 Errors in the Bible (a reprint of an article which appeared in the Reader's Digest -1955).
2. "His Holiness" Plays Hide and Seek with the Muslims (An article referring to the Pope John Paul II).
3. Why J.Gilcrease-A Baptist Sunday School Teacher accepted Islam.
4. Fire in Your Bellies (An article on the effects of alcohol consumption).
5. This is what happens when you marry outside Religion. (Addressed to Muslims contemplating marrying outside the Islamic faith).
6. Forces that Destroy a Nation. (on alcohol consumption).
7. Islam at a Glance published in English and Zulu).
8. The Lid's Off the Real Facts behind Who Challenged Who (pamphlet pin-pointing wrong claims of the Christian Missionary, John Gilchrist).
9. Corruption on the Doulous.

BOOKLETS	AUTHOR	YEAR PUBLISHED	NUMBER
1. Resurrection or Resuscitation	Ahmed Deedat	1978	180 000
2. Who Moved to the Stone	" "	1977	220 000
3. Christ in Islam	" "	1983	250 000
4. The Muslim at Prayer(new edition)	IPCI	1983	250 000
5. What was the Sign of Jonah	Ahmed Deedat	1976	250 000
6. "Al-Qur'ān" The Ultimate Miracle	" "	1982	60 000
7. Dimensions of Islam	IPCI-	1988-	50 000-
8. What the Bible says about Muhammad	Ahmed DeedAT	1976	370 000
9. Crucifixion or Crucifiction	" "	1984	200 000
10. What is His name ?	" "	1981	220 000
11. Islamic Selections	" "	1983	100 000
12. The God that never was	" "	1983	240 000
13. Muhammad the Prophet of Islam	Professor K.S.Ramakrishna Rao.	1985	230 000
14. Is the Bible God's Word ?	Ahmed Deedat	1980	360 000
15. An Address to the Muslims	Chief Mangasothu Buthelezi	1983	20 000
16. Islam's Answer to the Racial Problem	German Muslim	1982	20 000
17. Way to the Qur'ān	Khurram Murad	1986	unknown
18. Salaah -The Muslim Prayer	unknown	1982	"

---

IPCI - BOOKLETS PRINTED IN THE EIGHTIES  
(1976-1989)

Day Dag	Cash Received Kont. O'vang	NAME N A A M	TOWN DORP	Stamps Used Seals Gebruik
Brought forward Oor- gebring	32 30	Brought forward		11 50
27/7/79		Christian Missions Tol.		4
		10 Kitesetman @ 6c		60
		4 " " @ 4c		16
28/7/79	20 --	Balance		12 30
28/7/79		2 letters for Mr. Doodat		8
		1 letter for Mr. Doodat		4
		4c Revenue Durban		4
4/8/79	25	25 lit @ 6c Nigeria, Malawi		1 50
		12 lit @ 4c S.A.		48
		2 lit @ 8c Mauritius		16
		1 lit @ 12c England		48
		3 lit @ 15, Indonesia, Malaysia, UAE		45
		1 lit @ 15 - U.S.A -		105
		20 lit @ 6 - Nigeria, Kenya		1 20
		MR. S.O.K. UBAIDULLA KUALA LUMPUR		3 39
		MR. I.A. JASSAT MALAWI		18 95
		DR. M.S. HASSAN KUALA LUMPUR / R.S.H.		25
		U.I. Frenkel Pretoria		4
9/8/79	PE	CAMBRIDGE CLOTHING PT. BURG		4
	HIT	OMAR HOUSEN PRETORIA		4
4	23	BALANCE - RAMADHAN POSTAGE		-
13/8/79		E.E. Bhabha Estancia		4
		10 Kitesetman @ 12c		1 20
		Yacoub Khan Gaborone		4
		Rafiq Timosh KENYA		6
		A.H. DRAEDAT JHB		55
		14 lit @ 6c		84
18/8/79		Mr. FIROZ P.M. BURG		5
		Iqbal Kalsoo F.M. BURG		4
	unrecorded negotiated	Sarah Murray - London N4 - Britain		1 99
		20 lit @ 10c - Zambia		2 00
20/8/79		omar al-soo Jorgaat		4
		2 Letter Pieterdorp		8
		M. Doodat Newcastle		4
Carried forward Oor- gebring	24 23			28-16

A page from the "Stamp Book". Notice that a stamp worth just four cents was recorded as being used ! (Extracted from StampBook 1979).

# ISLAMIC PROPAGATION CENTRE – DURBAN

REVENUE AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30th JUNE, 1960.

EXPENDITURE		REVENUE	
Propagation .....	546. 14. 5	By Donations .....	2103. 13. 9
Stationery .....	42. 19. 7		
Postages and Stamps .....	13. 6. 1		
General Expenses .....	11. 13. 6		
Bank Charges .....	11. 14. 2		
Telephones .....	49. 18. 5		
Wages and Salaries .....	1148. 8. 4		
Rent .....	63. 5. 0		
Tuition Fees .....	40. 0. 0		
Travelling Expenses .....	10. 3. 0		
Audit Fees .....	2. 2. 0		
Net Income for the year .....	163. 9. 3		
	<u>£2103. 13. 9</u>		<u>£2103. 13. 9</u>

## BALANCE SHEET AS AT 30th JUNE, 1960

LIABILITIES		ASSETS	
ACCUMULATED FUND		CASH ACCOUNT	
Net Income for the year to		Petty Cash .....	6. 4
30th June, 1960 .....	163. 9. 3	On Hand .....	38. 13. 0
Less: Deficit,		At Bank .....	<u>230. 15. 4</u> 269. 14. 8
30th June 1959 .....	<u>32. 5. 8</u> 131. 3. 7		
CREDITORS		Portfolio .....	2. 11. 5
As-Salaam (Seminary) .....	115. 15. 6	Typewriter .....	<u>11. 10. 0</u> 14. 1. 5
Uanga Lase Natal .....	13. 6. 6		
Natal Daily News .....	21. 8. 6		
C. Chambers .....	2. 2. 0    152. 12. 6		
	<u>£283. 16. 1</u>		<u>£283. 16. 1</u>

I have checked the above accounts with the books of Islamic Propagation Centre, Durban, and certify that they agree therewith. I have not checked the vouchers.

26th October, 1960.

C. CHAMBERS, Chartered Accountant (S.A.)  
1 Lucas House, 30 Commercial, Road, Durban

## BALANCE SHEET AND INCOME & EXPENDITURE OF THE IPCI (1960).

DURBAN

RECEIPT

CHRD NO.	NAMES	ADDRESS		JAN	FEB	MARCH	APR.
D.161	✓ Abdul Kader Paruk	76a Commercial Rd	amount	x	x	5/- 00208	
D.162	X Ahmed Moolla.	61 7th Avenue Greyville	10/-	x	x	x	00647
D.163	X A. H. Deedat.	79 Victoria St.	10/-	x	x x	x	00406
D.164	D. R. Khatri.	35 Madrasa Circ.	5/-	10673	00673	00673	10673.
D.165	✓ A. B. Manser	1109 Eagle St House West St	£2.00	x	x	x	x
D.166	Abdul Khaleck (D.Y)	C/o I. P. C.	3/-	x	x	x	00746
D.167	X Jamal Khan	c/o Broadway Cafe	5/-	x	x	x	x
D.168	X S. H. Limbani	c/o S. S. Limbani St	2/6	x	x	x	x
D.169	✓ Ahmed H. Deedat	54 Prince Edward St	2/6	x	x	x	x
D.170	C. I. P. B. c/o Jamal Khan	163 Clarendon St	5/-	x	x	x	x
D.171	X E. M. Nakhari.	64 Prince Edward St	2/6	x	x	x	x
D.172	✓ E. M. P. B.	47 Prince Edward St	£1	x	x	x	x
D.173	Shauk Hoosen	65 Dorcas Rd Clairmont	2/6	x	x	x	x
D.174	Dawood Chohan	c/o Brokens Supply Store	5/-	x	x	x	x
D.175	X S. H. Limbani	71 Clarendon St	2/6	x	x	x	x
D.176	X S. H. Limbani	1109 Eagle St House West St	2/6	x	x	x	x
D.177	S. M. Datta	4 Madrasa Cir	2/6	x	x	x	x
D.178	✓ E. G. P. B.	47 Clarendon St	£1.1.0	x	x	00468	00468
D.179	Haroon I. Limbani	154 Clarendon St	2/6	x	x	x	x
D.180	✓ A. M. Seadat (TRAVELLER)	c/o ENTERPRISE WHCL.	10/-	x	x	x	00477

Composite list of donors for 1959. (Extracted from the Composite Analysis book of the Centre). Notice some of the small amounts

Invite (All) to the Way of thy Lord with Wisdom and Beautiful Preaching; and reason with them in ways that are Best and Most Gracious.

Al-Quran XVI. 125

## Islamic Propagation Centre

45 HOOSEN'S BUILDING,  
116 QUEEN STREET,  
DURBAN.  
1957

Invite (All) to the Way of thy Lord with Wisdom and Beautiful Preaching; and reason with them in ways that are Best and Most Gracious.

Al-Quran X

## Islamic Propagation Centre

P.O. Box 2439  
DURBAN.

March, 1958

## *The* ISLAMIC PROPAGATION CENTRE

P.O. BOX 2439  
PHONE 27054

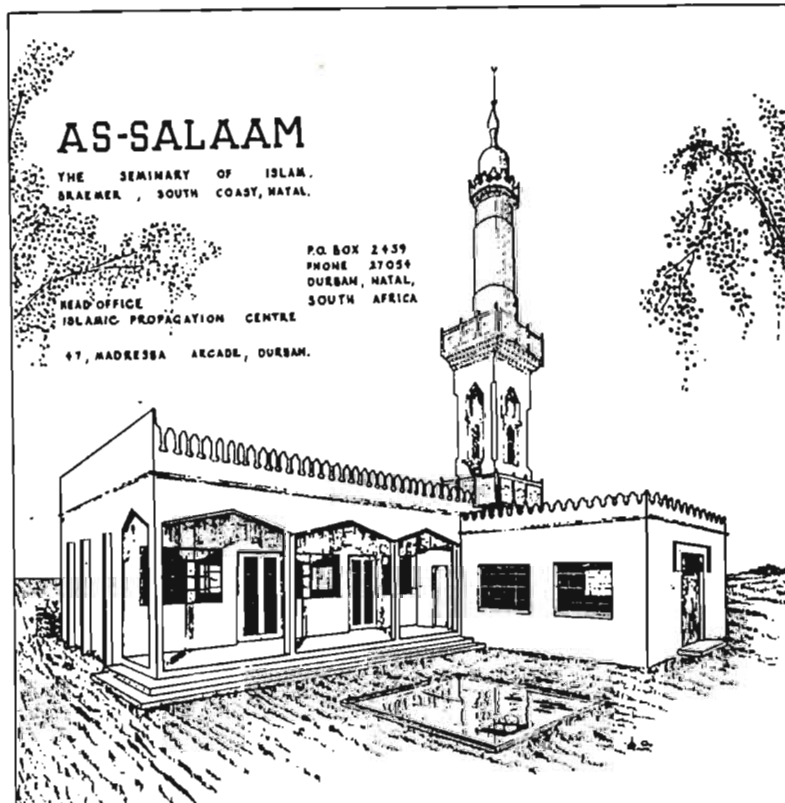


47/48 MADRESSA ARCADE - DURBAN, NATAL, SOUTH AFRICA

16 August 1976  
19 Shabaan 1396

The changing letterheads of the IPCI (1957-1980)

## ISLAMIC PROPAGATION CENTRE and AS-SALAAM



*Have you visited the Building Project of As-Salaam yet?*

### SECRETARIAL REPORT AND FINANCIAL STATEMENT

submitted to the

3rd ANNUAL GENERAL MEETING of the ISLAMIC  
PROPAGATION CENTRE and AS-SALAAM held at  
the Pine Street Madressa, Durban, on 30th October,

1960

Copy of the Published Reports of the President and Secretary  
submitted to the Third Annual General Meeting held in 1960.  
The drawing on the cover reflected the new māsīd built at  
the As-Salaam Seminary. This building is still in existence.



## **BIBLIOGRAPHY**

### **A. BOOKS**

1. 'Ali, 'Abd -al-Allah Yūsuf     An Interpretation of the Holy Qur'ān, Shaykh Muḥammad Ashraf, Lahore, 1975.
2. Arnold, T.W.     The Preaching of Islam, Shaykh Muḥammad Ashraf, Lahore, 3rd Reprint, 1968.
3. Bashier, Zakaria     Sunshine at Madinah, Islamic Foundation, London, 1990.
4. Al-Bukhārī, Muḥammad ibn Ismā'īl     Ṣaḥīḥ al-Bukhārī: The Translation of the Meanings of Ṣaḥīḥ al-Bukhārī by Dr. Muḥammad Muḥsin Khān, Kāzi Publications, Lahore 1986.
5. Chambesy Dialogue Consultation     Christian Mission and Islamic Da'wah, Islamic Foundation, London, 1982.
6. Deedat, Ahmed     Is the Bible's God's Words ? IPCI, Durban, 1988.
7. Abū Dā'ūd, Sulaymān bin al-Ash'āth     Sunan Abī Dā'ūd : English Translation with Explanatory Notes by Professor Aḥmad Ḥasan, Shaykh Muḥammad Ashraf, Lahore, 1984.

- |   |   |
|---|---|
| 8. Ezzati, A                                  | <u>The Spread of Islam</u> , News and Media, London, 1978.  |
| 9. Al-Fārūqī, I.R. &<br>Louis Lamya al-Fārūqī | <u>The Cultural Atlas of Islam</u> , Macmillan Publishers, New York, 1986.                              |
| 10. Gerdener, B.A.                            | <u>Recent Developments in the Southern African Mission Field</u> , N.G.Kerk Uitgewers, Cape Town, 1958. |
| 11.Maudūdī, Abul 'A'lā                        | <u>The Meaning of the Qur'ān</u> , Markazi Maktaba-i- Jama'āt-i-Islāmi Hind, Delhi, 1972.               |
| 12.Siddīqī, 'Abdul Hamīd                      | <u>The Life of Muhammad (SAWS)</u> , Kāzi Publications, Lahore, 1978.                                   |
| 13.Von Denffer, Ahmad                         | <u>Key Issues for Islamic Da'wah</u> , Hindustan Publications, Delhi, 1988.                             |
| 14.Yakan, Fathī                               | <u>Problems faced by the Da'wah and the Dā'iyyah</u> ,WAMY, Saudi Arabia, 1987.                         |
| 15.Wehr, Hans                                 | <u>Arabic-English Dictionary</u> , Spoen Language Services Inc., New York, 1976.                        |

## **B Newspapers**

- |                         |           |              |        |       |
|-------------------------|-----------|--------------|--------|-------|
| 1.Al-Qalam              | Durban    | Vol 16 No.8  | Oct    | 1982. |
|                         |           | Vol 9 No.12  | Dec    | 1984. |
|                         |           | Vol 6 No.2   | Mar    | 1982. |
| 2.Graphic               | Durban    | Vol 11 No.15 | Dec    | 1962. |
| 3.Leader                | Durban    |              | 23 Nov | 1973  |
|                         |           |              | 28 Nov | 1988  |
| 4.Indian Views          | Durban.   |              | 02 Oct | 1956. |
| 5.Muslim News           | Cape Town | Vol 13 No.24 | Dec    | 1973. |
| 6.Sunday Tribune Herald | Durban.   | 13 April     |        | 1986. |
| 7.Sunday Tribune        | Durban    | 30 April     |        | 1986. |
| 8.Zambia Daily Mail     | Zambia.   | Sat 23 Aug.  |        |       |

## **C. MAGAZINES**

- |                  |                               |                     |
|------------------|-------------------------------|---------------------|
| 1.Al-Burhaan     | IPCI Publications.            |                     |
|                  | (Durban)                      | Vol 1.No.1 Dec 1987 |
|                  |                               | Vol 1 No.4 Dec 1988 |
|                  |                               | Vol 1 No.3 Nov 1988 |
|                  |                               | Vol 1 No.1 Dec 1987 |
|                  |                               | Vol 1 No.2 Jan 1988 |
|                  |                               | Vol 1 No.5 Jul 1989 |
|                  |                               | Vol 1.No.2.Apr 1988 |
| 2.Islamic Order  | Isha'at-i-Islam Trust.Markazi |                     |
|                  | Maktaba-i-Islāmī, Delhi.      | Vol.3 No.3 1981.    |
| 3.Islamic Review | Jan-Feb.1962,Woking,          | United Kingdom.     |

**4. Muslim Digest****Makki Publications, Durban.**

Vol 36/37 No 12/1/2/3 Jul/Oct 1986.

Vol 39 No.11/12 Jun/Jul 1989.

Vol 38 No.10/11 Jun/Jul 1988.

(Various other issues).

**5. Religion in Southern  
Africa.****Science of Religion Society, Durban,  
Vol 3, No.1.1989.****D. REPORTS OF MEETINGS.**

- |   |                |
|---|----------------|
| 1. Secretary-General Report of IPCI                                       | 27 Jul 1958.   |
| 2. Constitution of the IPCI   | Jul 1959 .     |
| 3. Minutes of the Secretary (AGM)   | 7 Sep 1959.    |
| 4. Published Report of the Secretary (IPCI)                               | 30 Oct 1960.   |
| 5. Minutes of the Exective Committee of IPCI                              | 22 Dec 1960.   |
| 6. Lease Agreement between MYM and IPCI                                   | 16 Aug 1973.   |
| 7. Lease Agreement between MYM and<br>As-Salaam Educational Institute     | 15 Apr 1984.   |
| 8. Published Report of the Sec-Gen  | 23 Sept 1961.  |
| 9. Income and Expenditure Accounts and<br>Audited Balance Sheets of IPCI. | 1957-1980.     |
| 10. Letters of Confirmation from<br>Russel Marriot Trust.                 |                |
| 11. Notorial Deed of Trust of IPCI  | 29 March 1985. |
| 12. MYM Convention Brochure   | 1972.          |
| 13. Handbills posters and Pamphlets<br>of the IPCI.                       | 1959-1991.     |

## E. INTERVIEWS

1. Dr.D.S.Mall	18 July 1989.	Durban.
2. Abdul Kader Simjee	11 September 1991	Durban.
3. M.A.Khan	17 August 1991	Shallcross.
4. Mrs.K.Vanker	30 August 1990.	Durban.
5. Ahmed Deedat	various dates (1989-1991)	Durban/Verulam
6. Yusuf Mohammedy	23 July 1989.	Durban.
7. G.H.Agjee	various dates (1989-1991)	Durban.
8. D.R.Khatree	12 December 1990.	Durban.
9. E.Jadwat	23 February 1989.	Durban.
10.Yusuf Deedat	30 August 1990.	Durban.
11.Yusuf Buckas	20 June 1989/12 Sept 1991	Durban.

## F. OTHER SOURCES.

- 1.16 mm Film on the Celebration of the Fourteenth Hundred Qur'ānic Centennial Celebrations.Filmed by Dr.G.H.Karrim.
- 2.Telegram sent by IPCI to the Pope at the Vatican City 1984.
- 3.Various letters sent by IPCI to sponsors.
- 4.Following Files at the IPCI main headquarters:
  - 4.1 Conversion Files.
  - 4.2 Correspondence Files for Literature.
  - 4.3 Postage Account Files .
  - 4.4 Newspaper Clippings File.