

Research Article

**Faith Across Geographies: Comparative Study of Ahmed Deedat and Maulana Abul Hasan Ali Nadwi's Interfaith Dialogue**

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**Abstract.** This paper is based on a comparative analysis of the approaches of renowned Islamic scholars Ahmed Deedat and Maulana Abul Hasan Ali Nadwi, explicitly focusing on their contributions to interfaith dialogue, who influenced people worldwide with their vision and prophetic voice. Ahmed Deedat moved to South Africa in the 1930s and was known for his assertive and confrontational style. He gained international recognition for his debates with proponents of various faiths. His emphasis on comparative religion and direct engagement with opposing viewpoints sparked widespread interest and discussions within the global religious landscape. And influenced most Christians, while Maulana Abul Hasan influenced people in India, co-founded the World Islamic Mission, and adopted a more conciliatory and scholarly approach to interfaith dialogue. His emphasis on academic

discourse, mutual respect, and finding common ground aimed to foster a harmonious coexistence among religious communities. At its core, this paper reexamines their personal and professional growth in their journey of becoming Islamic scholars and their influence on both Muslims and Non-Muslims in their respective countries. However, I will compare and contrast their approaches to chart out the basic needs and methods they used to move a larger mass to follow Islam amid major socio-political crises in their respective places.

**Keywords-** Interfaith Dialogue, Ahmad Deedat, Maulana Abul Hasan Ali Nadwi, Christian and Non-Muslim

## **INTRODUCTION**

Interfaith engagement has become an essential requirement in today's society. Given its adaptability, it can tackle many global socio-political concerns. Islam and Christianity are evangelistic religions that exhibit numerous similarities. These religions are prevalent and commonly practiced worldwide. Both continually endeavored to augment their popularity and wield substantial influence in decision-making. The presence of friction between the two religions substantially impacts global politics. A profound discourse among religions, particularly Christianity and Islam, is essential to dispel the prevailing misconceptions held by their followers. Despite having low financial resources, Sheikh Ahmad Deedat made remarkable success in the industry and profoundly impacted several persons through his Islamic teachings. Throughout his tenure in South Africa, he encountered continuous persecution from a Christian missionary who incessantly disparaged Islam, branding it as a futile and pitiless faith. The provocations against Islam ignited a powerful urge in him to counter all the accusations put out by the Christian missionary. Imagine a person who has only received education up to the 6th grade but has deep faith in Allah. He discovered the book "Izhar ul Haqq" (The Truth Unveiled) by Rahmatullah Kairanavi. He is given instructions to help him achieve his objective where he starts. He made great efforts for 40 years till he faced the established leaders of Christianity.<sup>1</sup>

Ahmad Deedat, a prominent figure in Islamic study and interfaith interaction, made a lasting impact with his fervent promotion of Islam and his significant contributions to religious discussions. Deedat, born in South Africa in 1918, gained prominence as a distinguished Islamic speaker, debater, and author, captivating global audiences with his eloquence and profound understanding. His path to becoming a well-known authority in comparative religion commenced with his effort to comprehend and elucidate the teachings of Islam. After years of thorough study and investigation, Deedat developed a high level of proficiency in the Quran and the

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<sup>1</sup> Larkin, B. (2008). Ahmed Deedat and the form of Islamic evangelism. *Social Text*, 26 (3), 101-121.

Bible. He used his deep comprehension of both scriptures to participate in stimulating conversations and debates.<sup>2</sup>

On the other hand, Sayyid Abul Hasan Ali Nadwi (1913-1999) was a rare Indian religious scholar who discussed pluralism and inter-faith contacts without resorting to polemics or promoting negative stereotypes about individuals of many religions, particularly Hindus.<sup>3</sup> He was considered a crucial scholar in the revival of Islamic culture. "Specific historical settings" refers to the twentieth century, when globalization and modernism greatly influenced Islamic discourse across several aspects. The 'ulama, known as defenders of orthodox Islam, have been impacted by rapid technological advancements in the Muslim world. He was undeniably one of the most famous leaders in Islam throughout the second half of the 20th century. His proficiency in Arabic enabled his writings and speeches to have a substantial influence beyond the Subcontinent, particularly in the Arab world. No other Islamic scholar has such a thorough comprehension of the Muslim Indian community's presence, both domestically and globally. For an extended period, this professor was widely esteemed and acknowledged by non-Muslims as the authentic spokesperson for the Muslim community, attending to their issues and hopes.<sup>4</sup>

## **METHODOLOGY**

The comparative study of Ahmad Deedat and Maulana Abul Hasan Ali Nadwi in interfaith dialogue employs a multifaceted methodology to unravel these prominent Islamic scholars' distinct approaches and contributions. A thorough literature review forms the foundation, delving into their written works, speeches, and debates. Content analysis will systematically dissect both scholars' rhetoric, arguments, and linguistic strategies, providing a deeper understanding of their communication styles. Through a comparative framework, the analysis incorporates communication styles and engagement with similar as well as opposing viewpoints. The study reexamines their handling of different approaches and challenges faced during their respective journey.

To achieve the desired outcomes, I will analyze the interviews of both Islamic Scholars available online and literature produced by scholars influenced by them. This comprehensive methodology aims to unravel the complexities of Deedat and Nadwi's methods, contributing nuanced insights to the discourse on interfaith dialogue.

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<sup>2</sup> Haron, M. (2014). Ahmad Deedat: the making of a transnational religious figure. *Journal for the Study of Religion*, 27 (2), 66-93.

<sup>3</sup> Wright, T. (1991). Hindu-Muslim stereotypes in South Asia. *Journal of Asian and African Affairs*, 3 (July), 7-16.

<sup>4</sup> Chougley, A. K. (2012). Sayyid Abul Hasan Ali Nadwi: Life and works. In *Islamic Heritage Cross-Cultural Perspective*, No-7. D.K. Printworld (P) Ltd.

## DISCUSSION

### Ahmad Deedat

Ahmad Deedat, a notable figure in Islamic studies and the advancement of interfaith collaboration, was born on July 1, 1918, in Tadkeshwar, Gujarat, India. At the age of nine, his family relocated to South Africa and established residence in the vibrant metropolis of Durban.<sup>5</sup> Deedat's early life was marked by humility and hardship. Coming from a humble background, his family faced financial difficulties, leading him to leave his studies early to support his family financially. Deedat's insatiable need for knowledge continued despite his lack of formal schooling. The rich cultural environment of Durban significantly influenced Deedat's childhood. Since childhood, the city's varied population introduced him to various cultures, faiths, and languages, creating a melting pot of beliefs and practices. Cultural variety greatly influenced the development of his open-mindedness and curiosity towards many religions. He took up many lowly jobs during his teenage years to help increase his family's income. His true passion was seeking information, spending long times at the Durban public library, and immersing himself in religion, philosophy, and history. His profound understanding of religious literature and his adeptness in engaging in interfaith conversations were developed via his self-directed education. Deedat's early life took a significant turn when he met Reverend Samuel Naicker, a Christian missionary. This encounter sparked his interest in Christianity and led to discussions and arguments with Naicker. These discussions inspired Deedat to delve into religious topics, especially comparative religion, to comprehend and defend his convictions. Deedat had personal problems in his early years, had an intense curiosity about many religions, and was driven to acquire knowledge. These experiences laid the groundwork for his future endeavors as a scholar and advocate of Islam. The person's upbringing in a diverse and multicultural society and early intellectual curiosity significantly impacted their later work in comparative religious studies and their intense dedication to promoting understanding and communication between different faiths.<sup>6</sup>

### Debates and Dialogues:

Ahmed Deedat was a dynamic autodidact Muslim author, orator, and public speaker from South Africa. He gained renowned for participating in public debates with Christian missionaries. He was renowned for his efforts in promoting Islam to others. As a result, he engaged in several inter-religious conversations with individuals of other faiths and delivered lectures on Islam and other religions that

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<sup>5</sup> Banerjee, A. C. (1983). *The New History of Modern India 1707-1947*. Calcutta: K. P Bagghi & Co.

<sup>6</sup> Idrees, R. A. D. H. (2015). *The Life and Works of Ahmad Deedat: A Muslim Scholar of Christian Bible*. *Al-Idah*, 31 (2), 159-179.

were documented. He received the King Faisal International Prize in 1986 in Saudi Arabia for his missionary activities.

### **His Qur'anic Message**

Ahmed Deedat utilizes the Qur'an to spread the message of Islam. He attempted to persuade devout Jews and Christians with favorable views of Islam. Muhammad's revelation comes from God, and the Holy Qur'an is God's flawless and meticulously maintained Word.<sup>7</sup> He presented two reasons to demonstrate the divine origin and miraculous characteristics of the Qur'an. The Qur'an was first revealed to an illiterate individual, an Ümumiyy Prophet who could not read or write.<sup>8</sup> Thomas Carlyle (1795-1881), a prominent author of the nineteenth century, likewise emphasized this topic in his writings on the educational credentials of Muhammad (SAW). He states that it is essential to remember that the person in question had no formal education or schooling.<sup>9</sup> Allah (SWT) affirms the truth of this claim by stating.

*"And thou were not (able) to recite a book before this (the book came), nor art thou (able) to transcribe it with thy right hand. In that case, indeed, would the talkers of vanities have doubted."*<sup>10</sup>

*"Had Muhammad (SAW) been a learned man or had he been able to read or write, many might have had reasons to doubt his claim that the Qur'an is God's Word. He could not write the Qur'an. The Qur'an refers to him as the unlettered prophet. The Qur'an even notes that Muhammad, who became a Prophet at age 40 - never wrote a book or anything before. Secondly, the Book (the Qur'an) itself carries its testimony that it is from God. Study it from any angle and scrutinize it. Allah challenges the doubters" saying: "Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many contradictions"*<sup>11</sup>

His active involvement greatly influenced Ahmad Deedat's influence on comparative religion studies in debates and discussions with researchers from other religious backgrounds. These conversations were pivotal moments that impacted interfaith talks and had a lasting impact on worldwide audiences. Deedat's expertise in these arguments resulted from his deep knowledge of Islamic ideas and his thorough understanding of the Bible, allowing him to handle discussions on

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<sup>7</sup>Deedat, A. (1979). Al-Qur'an: The Ultimate Miracle. Durban: Islamic Propagation Centre.

<sup>8</sup>Ibid

<sup>9</sup>Carlyle, T. (2013). On Heroes, Hero-Worship, and the Heroic in History: Six Lectures, Reported with Emendations and Additions. Charleston, South Carolina: Nabu Press.

<sup>10</sup>Al-Quran29:48

<sup>11</sup>Al-Quran4:82

Christianity with skill and eloquence.<sup>12</sup> In 1986, Deedat participated in a notable debate at the Royal Albert Hall in London, where he had a heated exchange with Christian apologist Dr. Anis Shorrosh. The central focus of this widely documented exchange was the question, "Is Jesus God?" The program attracted a large audience and sparked lively intellectual discussions. Deedat's compelling arguments and vast knowledge significantly engaged the audience and gained respect from those with differing opinions.

In 1986, a notable conflict arose between Deedat and Reverend Jimmy Swaggart, a renowned American televangelist. They discussed the authenticity and divine nature of the Bible in the United States. Deedat showcased his skill in articulating complex theological ideas by challenging established Christian beliefs and upholding the credibility of Islamic teachings. The debates significantly influenced how interfaith conversations were seen and carried out beyond academic exchanges. Deedat's approach involved meticulous preparation, rigorous research, and an engaging presentation. He engaged in polite conversation, advocating for his ideas and encouraging critical thinking among the audience.

Deedat's arguments were more extensive than those conducted just in huge arenas. He engaged in smaller talks with academics, clergy, and individuals from many religions, fostering mutual tolerance and understanding. These connections boosted his scholarly intelligence and encouraged broader conversations promoting harmony and comprehension among faiths.<sup>13</sup>

### ***Ahmed Deedat Involving in Interfaith Dialogue***

Discovering the book *Izhar al-Haq* has enabled him to comprehend and scrutinize the topics more thoroughly. The book was essential for his efforts in dakwah on comparative religion. Additionally, it was noted that his finding of *Izhar al-Haq* had influenced Ahmed Deedat's beliefs and knowledge. This book significantly influenced Ahmed Deedat's transformation from an average Muslim to a distinguished Muslim scholar.<sup>14</sup> Ahmed Deedat's profound knowledge is acknowledged in the Islamic community and stands out in the Western world. Other scholars have referred to Ahmed Deedat using various titles such as Muslim apologist, da'wagandist, popular Muslim cleric, Islamic preacher, Muslim writer, Muslim scholar, Muslim theologian, South African Muslim leader, eloquent South African imam, prominent Islamic leader, President of IPCI, Shaykh/Sheikh, anti-Jewish Shaykh, Muslim polemicist, and aggressive sophist. He was a central figure.

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<sup>12</sup> Deedat, A.(1993). *A Collection of Comparative Religion Booklet*. Durban, South Africa: Islamic Propagation Centre International.

<sup>13</sup> *The Daily Reveille*, 4 November 1986

<sup>14</sup> Sadouni, S. 2013. Ahmed Deedat, internationalisation and transformations of Islamic polemic. *Journal of Religion on Africa* 43:53-73.

Scholars widely acknowledged Ahmed Deedat as an Islamic scholar specializing in comparative religion.<sup>15</sup>

### **Public Lectures**

Ahmed Deedat gained worldwide recognition primarily via his public talks. The lectures frequently included inter-religious discussions with Christian intellectuals and one-way contact with the audience, followed by question-and-answer sessions. He addressed the biography of Prophet Muhammad SAW during his debut talk at the Avalon Theatre in 1942. He also delivered lectures and seminars on topics such as Christ in Islam and other religions. Is Jesus God? What the Bible says about Muhammad SAW, the Quran, and the Bible. Ahmed Deedat delivered lectures locally and globally, notably in Malaysia. Ahmed Deedat gave a talk at Dataran Merdeka, Kuala Lumpur, on February 21, 1992. His public lectures have significantly influenced Muslim culture globally in terms of Islamic comprehension, particularly in the realm of comparative religion. Ahmed Deedat conversed with Christian personalities like Jimmy Swaggart from the USA on topics such as Is Jesus God? and Quran or the Bible which is God's word? Anis Shrosh (UK), Crucifixion – Fact or fiction? Dr. Robert Douglas (University of Kansas), Is Jesus God? -Eric Bock (Denmark), Is the Bible true word of God? And Is Jesus God? Pastor Stanley Sjoberg (Stockholm), Was Christ Crucified? Dr. Floyd E. Clark (London), Was Christ Crucified? - Wakefield (Kanada), Islam and Christianity -Dr. Garry Miller.<sup>16</sup> Ahmed Deedat's primary contributions before establishing his dakwah movement were his presentations, public lectures, and debates. His compositions occurred subsequently.<sup>17</sup> The program by Deedat included lectures and featured discussions and symposiums. The Islamic perspective on its fundamentals of faith is unwavering, with little room for compromise or shared authenticity of beliefs with other religions. Ahmed Deedat's efforts in dakwah, mainly through public lectures, demonstrate his serious approach and perspective in comparative religion. When discussing theology and sacred writings from many religions, particularly Christianity, his speeches were characterized as argumentative, controversial, and defensive. His methods were not as excessive or harsh as Western experts have suggested. His approaches to comparative religion closely resembled those of past Muslim intellectuals, characterized by purposefulness.<sup>18</sup>

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<sup>15</sup> Croft, R. M. (2008). "Word of God" in the thought of Ahmed Deedat (Master's thesis, Faculty of Theology). University of Helsinki, Finland.

<sup>16</sup> Ahmad, R, & Idrees, H. (2015). The life and works of Ahmed Deedat: a Muslim scholar of Christian Bible. *Journal of Al Iddah*, 31.

<sup>17</sup> Westerlund, D. 2003. Ahmed Deedat's theology of religion: Apologetics through polemics. *Journal of Religion in Africa* 33.3:263-278.

<sup>18</sup> Wan Raz ali, W.M.F, Abd Rahman, M.R. & Awang, J . 2014. Muslim Heritage in Religions wissenshaft: A preliminary study on the purposiveness & the Non purposiveness of Muslim scholarship. *Journal of Islamic Studies and Culture*, June 2014, 2 (2):1-18.

## Maulana Abul Hasan Ali Nadwi

Nadwi's prestigious reputation in the Muslim community is strongly connected to his family customs, which significantly shape his personality, talents, expertise, and passions. He excelled in Arabic literature, history, and Islamic culture. His forebears significantly influenced the development of his literary work and greatly influenced his intellectual growth, as recognized by Nadwi. He was born in 1913 in Rae Bareilly, a town in Northern India, into a renowned Sayyid family of the Ashraf. Nadwi's father, Sayyid Abdul-Hayy al-Hasani, who passed away in 1923, was a distinguished scholar famous for his extensive biographical dictionary of Indian ulama in Arabic. He was directly linked to the management of the Nadwah's dar ul-Tulum from 1915 till his death in 1923.<sup>19</sup> He was enrolled at Nadwat-ul-'ulama to undertake advanced Islamic studies to become an 'alim. The Nadwat-ul-'ulama, established in 1898, is a renowned institution focused on educating forward-thinking religious scholars and is often known as Nadwah. The goal was to train Islamic scholars proficient in traditional Islamic studies and modern ideas to regain the intellectual authority lost during colonialism. During his time at Nadwah, the young Nadwi became familiar with emerging trends in Islamic thought from many Muslim countries, and he developed proficiency in Arabic. He also traveled to Lahore and studied the Qur'ân under Mawlana Ahmad 'Ali (d.1962).<sup>20</sup>

## Nadwi's involvement in interfaith discourse

Nadwi considered inter-faith interaction crucial for promoting harmony among the many religious communities in India. Furthermore, he noted that attaining national prosperity could only be achieved via disseminating information among these heterogeneous associations. He promoted this initiative to Muslims, portraying it as compatible with the Islamic religion and beneficial for all parties. In addition, he cautioned them to firmly abstain from embracing the notion of a "unity of religions" (wahdat-i-adyan). Dialogue and peace: Exploring the search for an Islamic identity.<sup>21</sup> Nadwi did not support the form of inter-faith communication that would lead to Muslims surrendering their religious beliefs. He firmly believed that Islam was the one faith without any flaws. Alternatively, he promoted a "dialogue of life," wherein many religions would cooperate to pursue common goals. The Muslims in India should strive to establish peaceful coexistence with persons of diverse religious views and cooperate with them to foster social justice. Nadwi expounded his speech ideas using the Qur'an as a guiding authority, particularly by utilizing surah al-khaf. He used excerpts from the Qur'an to illustrate the importance of specific ethical boundaries that must be adhered to by the debaters to maintain

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<sup>19</sup>Nadwi, S. A. H.'A. (1985). *Hayat-i-'Abdul Hayy*. Karachi: Majlis Nashriyat-i.

<sup>20</sup>Nadwi, A.'A. (1999) *Mir-i-Karavan*. NewDelhi: Majlis-i"Ilmi.



the highest level of fair and exemplary conduct during the discussion. The diversity among humans is an innate and enduring decree from a heavenly source, intricately connected to human existence and religious obligation, upon which the perpetuation of mankind on Earth is established.<sup>22</sup>

*"As per Allah's decree, He can unify all individuals under a single religious belief. Could He have desired to do so? Nevertheless, He evaluates your abilities by presenting diverse viewpoints and backgrounds. Hence, endeavor to engage in virtuous actions and aim for excellence in moral conduct. You will ultimately return to Allah, who will then clarify your differences".<sup>23</sup>*

In another surah, Allah stated,

*"If Allah had desired, He could have made all of you one nation, but He allows some to go astray and guides others according to His will." Indeed, you will undoubtedly be interrogated over your past actions".<sup>24</sup>*

Nadwi asserts that Islam can effectively bridge the divides between different communities in India's diverse context. Advocating for integrating and including underprivileged groups and minorities into the broader social fabric can help develop a fair society. To tackle this issue, those with religious convictions should actively participate in the conversation and use it as a platform to freely and politely discuss their divergences. Individuals may cultivate comprehension and mitigate the potential ramifications of discord and possible hostility by engaging in this process. Therefore, the term 'pluralism' is frequently used to characterize the social state in which the Indian people reside, recognizing it as a social reality rather than a political institution in the Western context. This notion is the objective followed by Nadwi.<sup>25</sup> Interfaith dialogue promotes harmonious interactions between persons of varying religious affiliations and beliefs. Building trust and fostering robust connections across individuals, organizations, and communities is crucial for this to happen. The issue of differences is explored by discerning the points of consensus and the sources of divergences through conversation and resolving them through further interaction. Therefore, a comprehensive analysis of the topic of the argument and the subsequent disagreement is conducted in a composed manner to benefit all parties concerned. During the Payame Insaniyat event, Nadwi emphasized that the

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<sup>22</sup> Parekh, A. K. (Ed.). (199). *Murshid-Ruhan-1 Muslih-1 Hazrat Mawlana Sayyid Abul Hasan 'Ali Nadwi Urf 'Ali Miyan Sahib Ke Khutut Mufassi-r Qur'an Hazrat Mawlana Abdul Karim Parekh Sahib ke Nam*. Delhi: Farid Book Depot

<sup>23</sup> Surat al Maida, (5:48)

<sup>24</sup> Surat An Nahl (16:48)

<sup>25</sup> Badavi, Z. (2002 ). *British Muslim Loyalty and Belonging*. In M.S . Sedden, D. Hussain, & N. Malik (Eds.), *Proceedings of a Seminar Held on 8<sup>th</sup> May 2002*.

Prophets diligently fostered a perpetual bond and harmony among all people, likening it to the interconnectedness of beads on a necklace. On the other hand, he claimed that Satan continuously tries to break the necklace and incite the beads to collide with each other.<sup>26</sup> To maintain this forward-thinking idea, we must exhibit charity in our dealings with persons of diverse religious convictions, exemplifying respect and decency - attributes that Nadwi often emphasized. Mawlana Kalbe Sadiq, a renowned Indian Shi'ah leader and a close colleague of the Muslim Personal Law Board, affirms that Nadwi favored the program called Payam-i-insaniyat, which he thought to be the sole method for Muslims to achieve their authentic status.<sup>27</sup> Interfaith dialogue must adhere to a strict structure to avoid becoming a new source of conflict. Nadwi advocated for Muslims to actively participate and assimilate with individuals of many religious beliefs in a pluralistic setting, with the aim of improving the overall well-being of all members of society and promoting a shared understanding and progress at the national level. Nadwi vehemently opposed the idea of Muslims establishing a separate political group and instead proposed that it would be more politically advantageous for them to forge agreements with other political parties. By forming these partnerships, Muslims may participate in discussions to protect and promote their interests. Nadwi asserts that Muslims bear a distinctive responsibility to fulfill. From his perspective, they aimed to communicate the extraordinary ideals of humanism, love, tolerance, and commitment to social welfare to the nation's citizens. Moreover, Muslims were obligated by their religious beliefs to undertake this task since they were seen as the dominant group who were explicitly entrusted with the Quran due to their ability to defend righteousness and prevent evil.<sup>28</sup>

## CONCLUSION

Ahmad Deedat and Maulana Abul Hasan Ali Nadwi made noteworthy contributions to interfaith discourse, each employing distinct methods. Deedat's aggressive approach generated interest and discussion but may have hindered a thorough comprehension. This study examines the dialogue themes present in the writings of Ahmed Deedat. He has effectively raised critical issues about Christianity while simultaneously strengthening the faith of Muslims. The study examines topics from his outreach to followers of diverse religions and concludes the characteristics of Jesus and Muhammad, the Bible and the Qur'an, God, and Islam. The article also details how his interfaith dialogue focused on determining who possessed the correct good news. The article shows how effective his dialogue operations are in

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<sup>26</sup> Hartung, J. P. (Year of Publication. Ayodhya1992-2003: The Assertion of Cultural and Religious Hegemony. (Page 16). Publisher.

<sup>27</sup>Kalbe Sadiq, Sayyid, Mawlana Sayyid Abul Hasan 'Ali: EkNazar-iAqidat 'in Rabita Journal (Mufakkir-e-Islam Hazrat Mawlana Sayyid Abul Hasan Ali Nadwi Number (Delhi, 2000), 47

<sup>28</sup> Nadwi, A.A.Op.cit.,48

increasing the awareness of followers of other religions, particularly Jews and Christians, regarding their religion and comparing it with Islamic beliefs. The report concludes that Ahmed Deedat's dialogue approach has had a significant influence by successfully converting many individuals to Islam. This paper's findings have consequences for Islamic propagation and pave the path for future communication among followers of various religions. On the other hand, Nadwi's conciliatory attitude promoted a more subtle and polite discussion of views, which might lead to increased understanding and collaboration. His publications strongly focus on peaceful, progressive change and practicality. This method indirectly undermines the objective of Islamist groups seeking to establish an Islamic state by comparison. The Payam-Insaniyat and Da'wah in the West should be seen as complementary parts of Nadwi's holistic approach to dialogue rather than as distinct entities. Both methods require substantial dialogue within a specific discourse and provide limits for religious interaction that clearly emphasize the significance of universal values and spirituality in enhancing the understanding of other religions.

The decision between these methods relies on the interfaith debate's specific situation and objectives. A well-rounded approach incorporating critical examination and mutual respect will likely provide the most beneficial outcomes.

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