

Theological Dialogue Forensics: Ahmad Deedat in the Context of Islamophobia and Western Media Propaganda

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ABSTRACT: This article explores the role of Ahmad Deedat in combating Islamophobia through a method termed theological dialogue forensics a critical, text-based approach to interfaith engagement that deconstructs Christian doctrines using scriptural reasoning. Drawing on library research and qualitative textual analysis, the study examines how Deedat's public debates and writings served as tools for theological resistance against missionary activity and media-fueled misrepresentations of Islam. His work, which gained traction in postcolonial contexts, not only empowered lay Muslims to engage in interreligious dialogue but also challenged dominant Western narratives that portrayed Islam as irrational and violent. Furthermore, the article investigates the role of Western media in shaping public perceptions of Islam and highlights how Deedat's confrontational yet evidence-based rhetoric functioned as a counter-narrative to the spread of Islamophobic discourse. While acknowledging the limitations of Deedat's polemical style in contemporary pluralistic societies, the study argues for the continued relevance of his forensic method, especially when integrated with more dialogical and empathetic strategies. Ultimately, this research situates Ahmad Deedat's legacy within the broader discourse of intellectual resistance, religious identity, and the urgent need for epistemic justice in a media-saturated world.

KEYWORDS: Ahmad Deedat, Islamophobia, theological dialogue forensics, interfaith, media propaganda, religious apologetics

I. INTRODUCTION

The phenomenon of Islamophobia an irrational fear, hatred, or prejudice against Islam and Muslims has become a persistent and globally institutionalized issue in the 21st century. Although its historical roots can be traced back to the era of the Crusades, colonial expansion, and Orientalist constructions of the Muslim "Other," Islamophobia today has evolved into a multifaceted ideological project (Abu Khalaf dkk., 2023). It now operates across a range of societal institutions, including politics, education, culture, and most notably mass media. Especially in the post-9/11 era, Islam and Muslims have been frequently portrayed as existential threats to Western civilization, modernity, and secular democracy (Al-Ansi dkk., 2022). This framing has contributed to widespread public suspicion, discriminatory policies, hate crimes, and even warfare justified through religious and cultural othering.

At the heart of contemporary Islamophobia lies a pervasive media narrative that constructs Islam as synonymous with terrorism, misogyny, fundamentalism, and authoritarianism. Mainstream Western news outlets, popular films, documentaries, and even video games often reproduce these stereotypes, creating a collective imaginary in which Muslims are perceived as inherently violent, irrational, or culturally inferior (Allen, 2016). Scholars such as Bayraklı and Hafez in his seminal work *Orientalism* have long warned against these essentialist and reductionist portrayals, arguing that such depictions serve imperial and hegemonic interests by maintaining the ideological superiority of the West over the East (Bayraklı & Hafez, 2016).

In response to these systematic distortions, many Muslim thinkers, preachers, and scholars have taken up the mantle of intellectual and theological resistance (Chandra dkk., 2021). Through public debates, interfaith dialogues, books, videos, and digital media, they attempt to reclaim Islamic narratives and reassert the rational, moral, and spiritual foundations of the religion. One such figure who occupies a central place in this counter-discursive movement is Ahmad Deedat a South African Muslim missionary of Indian descent whose work in the field of Christian-Muslim dialogue remains influential across the globe (A. Deedat, 2019).

Unlike traditional Islamic scholars trained in formal institutions (madrasahs or ulūm shar'iyah), Ahmad Deedat was largely self-taught. He immersed himself in both the Bible and the Qur'an, developing a comparative approach that emphasized textual analysis, public debate, and rhetorical deconstruction (Ejiofor, 2023). His approach what we term theological dialogue forensics can be likened to a methodological investigation of religious texts, not merely for understanding, but for exposing internal inconsistencies, theological contradictions, and misrepresentations often used by Christian missionaries against Islam. His

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published works, such as *The Choice* and *Combat Kit Against Bible Thumpers*, as well as his globally disseminated video debates, equipped lay Muslims with intellectual tools to defend their faith, especially in postcolonial contexts where religious conversion campaigns were still active (Ganesh dkk., 2024).

Deedat's approach was not neutral or diplomatic in tone. His confrontational and unapologetic style often drew criticism from Western Christian scholars and interfaith advocates who preferred more dialogical and reconciliatory methods. However, this boldness was also the source of his widespread appeal. To many Muslims especially in Africa, South Asia, and the Middle East Deedat represented a voice of resistance in a world where Islam was under constant ideological siege. He offered not only theological rebuttals but also a sense of empowerment and dignity in the face of cultural marginalization and religious aggression (Halliday, 1999).

Crucially, Deedat's work must be viewed through the lens of postcolonial resistance and epistemic justice. In challenging the monopoly of Western religious narratives and reclaiming the right of Muslims to interpret and defend their own beliefs, Deedat acted as a public intellectual who subverted the dominant episteme that is, the underlying system of knowledge production and legitimacy that privileges Western theological and secular assumptions (Ahmad & Idrees, 2015). His forensic approach, which combined evidence-based reasoning with confident public engagement, also functioned as a symbolic rebuttal to the Orientalist caricature of the irrational and submissive Muslim subject (Helbling, 2012).

Moreover, Deedat's rise coincided with a global shift in media consumption. His lectures were recorded, translated into multiple languages, and distributed through VHS tapes, cassettes, and eventually the internet. This allowed his message to transcend geographic boundaries and contribute to a transnational Islamic consciousness that was increasingly aware of and reactive to Islamophobic propaganda. In many ways, his method of dissemination prefigured the current age of digital da'wah (online Islamic preaching), where theological resistance now takes place on YouTube, TikTok, podcasts, and other global platforms (Iner, 2022).

This article, therefore, seeks to critically examine Ahmad Deedat's contributions to Islamic apologetics within the broader context of Islamophobia and media propaganda. It addresses several interrelated research questions: How did Deedat's forensic method function as a tool of theological and cultural resistance? In what ways did Western media respond to or attempt to delegitimize his message? To what extent can Deedat's approach be seen as an effective strategy for countering Islamophobia in both historical and contemporary contexts?

By situating Deedat within the socio-political, religious, and media ecosystems of the late 20th century and beyond, this study aims to contribute to wider conversations on the role of Muslim public intellectuals in confronting ideological oppression. The paper also highlights the need to critically reassess the methods of interfaith engagement in light of growing polarization, digital misinformation, and global religious tensions. Ultimately, the forensic theological method pioneered by Deedat not only challenges hegemonic narratives but also offers a potential model for critical, ethical, and dialogical engagement in our fractured world—an engagement rooted in scripture, sustained by reason, and driven by the moral imperative to speak truth in the face of distortion.

II. METHOD

This study utilizes a qualitative library research method to investigate the theological and discursive strategies employed by Ahmad Deedat in the context of rising Islamophobia and Western media representation (Sugiyono, 2013). Library research enables a focused and in-depth engagement with both primary and secondary sources, allowing for a comprehensive understanding of the intellectual and socio-political environments in which Deedat operated. Rather than relying on fieldwork or empirical data collection, this approach privileges the close reading and critical interpretation of texts books, articles, transcripts, and recorded media as the main basis for analysis.

The primary data for this study comprise Ahmad Deedat's own writings and public engagements, including well-known works such as *The Choice*, *Combat Kit Against Bible Thumpers*, and *Al-Qur'an: The Miracle of Miracles*. His recorded debates and lectures, which are widely available in digital archives and online platforms, also form a crucial part of the data, offering insight into his rhetorical techniques, delivery style, and interaction with diverse audiences. These texts and recordings are examined not only for their theological content but also for the methods of argumentation, interfaith positioning, and the broader cultural messages they convey.

To support and contextualize the analysis of these primary materials, a variety of secondary sources are consulted. These include academic literature on Islamophobia, interfaith dialogue, media studies, and postcolonial theory. The study draws conceptually from Edward Said's theory of Orientalism to explore how Western narratives have historically constructed Islam as the "Other," and it applies aspects of critical discourse analysis particularly as developed by Norman Fairclough to unpack how language, ideology, and power function in both religious polemics and media representation. Additional references from contemporary scholars in Islamic thought and media criticism further enrich the analytical framework.

Data interpretation follows a descriptive-analytical model that emphasizes careful, thematic reading of the texts. The analysis focuses on rhetorical patterns, theological arguments, intertextual references, and the way Deedat frames his discourse in relation

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to dominant Christian or secular narratives. The forensic aspect of the method is inspired by Deedat's own technique of dissecting religious texts with precision and logic, using internal textual evidence to challenge external claims. This methodological choice aligns with the aim of the research: to investigate how theological dialogue can serve as an instrument of resistance and empowerment in the face of ideological and representational marginalization.

Through this qualitative library-based approach, the study not only seeks to illuminate Ahmad Deedat's contribution to interfaith apologetics but also to position his legacy within the broader contestation of media power, religious identity, and epistemic justice in a globalized world marked by cultural tension and ideological polarization.

III. RESULT AND DISCUSSION

A. *Ahmad Deedat's Theological Forensics: Dissecting Christian Doctrine*

One of Ahmad Deedat's most significant contributions to Islamic apologetics lies in his pioneering use of what can be termed theological forensics a methodical, critical approach that involves deconstructing religious doctrines through close textual analysis. Rather than relying solely on traditional Islamic argumentation, Deedat turned his attention to Christian scriptures, particularly the Bible, using them as the primary source through which to critique Christian theological claims (Kaya, 2014). His forensic style involved not just rebutting Christian missionary rhetoric, but dissecting its foundations by exposing contradictions, inconsistencies, and interpolations within the Biblical text itself.

Among the central themes of Deedat's critique was the doctrine of the Trinity, which he argued had no explicit basis in the Bible and was a product of post-biblical theological developments. He frequently highlighted verses that he claimed undermined the divinity of Jesus, pointing out where Jesus refers to God as separate from himself, or where he denies omniscience or equality with God (Klug, 2012). Deedat's arguments were not presented abstractly, but were anchored in chapter-and-verse citations, often juxtaposed with Qur'anic references to create a comparative framework that invited both Christian and Muslim audiences to engage in critical textual reflection (Kumar, 2021).

Deedat's theological forensic approach must be seen within the broader historical and sociopolitical context of postcolonial religious encounters. In many parts of the Muslim world, especially in Africa and South Asia, Christian missionary activities were often associated with colonial power structures and cultural imperialism (Kumar, 2012). These missionaries did not only offer religious alternatives, but often attempted to undermine Islamic belief systems and convert Muslims through printed tracts, public debates, and claims of scriptural superiority. Deedat's intervention was both a response and a reversal he confronted these narratives on their own terms, using the Bible as his primary weapon to argue for the coherence, authenticity, and superiority of the Islamic worldview (Kurniawan & Afifi, 2024).

What made Deedat's method especially impactful was its accessibility to lay audiences. Unlike formal theological treatises confined to academic circles or religious institutions, Deedat's lectures, booklets, and video recordings were aimed at the broader Muslim public (Haron, 2014). He translated complex theological debates into simple, sharp, and memorable arguments that could be repeated, shared, and applied by ordinary Muslims. In this way, his work contributed to a democratization of religious discourse, equipping Muslims without formal training in comparative religion with the tools to engage confidently in interfaith conversations, particularly when faced with missionary pressure.

Moreover, Deedat's forensic strategy was performative as well as textual. In his public debates, he adopted the role of a courtroom advocate, meticulously presenting "evidence" from Christian sources, anticipating counter-arguments, and delivering his conclusions with rhetorical flair. His presentations often mirrored the structure of a legal trial, with claims, cross-examinations, and verdicts an approach that resonated strongly with audiences seeking clarity, certainty, and empowerment in the face of theological challenge (Najib, 2021).

While his style was often criticized by Christian counterparts as being overly aggressive or dismissive, it is important to recognize that Deedat was responding to a long history of theological antagonism and cultural marginalization. His goal was not merely to engage in dialogue, but to defend Islamic belief against distortion, reclaim theological authority, and assert the dignity of Muslims in an ideologically polarized world. In this regard, his forensic approach functioned as both a tool of intellectual resistance and a means of religious empowerment (Obaidi dkk., 2022).

Through this methodology, Ahmad Deedat carved out a unique space within modern Islamic discourse one that bridged scripture and spectacle, apologetics and activism, polemic and pedagogy. His theological forensics remain a model for how critical engagement with other faith traditions can be grounded in textual precision, historical awareness, and the strategic use of public platforms.

B. *Deedat and the Politics of Representation in Media*

The rise of Ahmad Deedat as a globally recognized figure in Islamic apologetics unfolded alongside significant transformations in the international media landscape, particularly with regard to the representation of Islam and Muslims (Finlan, 2003). The latter decades of the twentieth century witnessed a surge in Islamophobic rhetoric across Western media, catalyzed by a series of geopolitical events that reshaped public perception: the Iranian Revolution in 1979 introduced a new political vocabulary linking

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Islam with extremism; the Gulf War in 1990–1991 intensified suspicions of Islamic militancy and anti-Western sentiment; and the 9/11 attacks in 2001 marked a dramatic escalation in the securitization and vilification of Muslim identity (Cordesman & Wagner, 1996). It was within this media-saturated and ideologically charged environment that Ahmad Deedat's message gained traction among global Muslim audiences.

Deedat's public debates, lectures, and writings became widely circulated through VHS tapes, cassette recordings, and later, internet platforms, offering many Muslims a powerful alternative to dominant Western portrayals of Islam. His eloquent, confident, and textually grounded presentations offered a compelling counter-narrative to the stereotypical image of Muslims as passive, ignorant, or violent (A. Deedat, 2019). Through his performances, he not only engaged in religious polemics but also performed Muslim intellectual agency, presenting Islam as a religion of reason, scripture, and universal truth. This made Deedat particularly popular in postcolonial societies, where questions of identity, resistance, and religious legitimacy were deeply entangled with histories of colonial subjugation and missionary intrusion (A. Deedat, 1984).

Nevertheless, Deedat's relationship with the media especially Western media was marked by tension and ambivalence. His confrontational style, which often included direct critiques of Christian doctrine and missionary tactics, made him a polarizing figure. Western media outlets and Christian observers frequently dismissed him as a provocateur or polemicist who undermined interfaith harmony (A. Deedat, 1999). To them, Deedat represented a form of religious nationalism that was incompatible with liberal ideals of pluralism and tolerance. His refusal to adopt a conciliatory tone, and his insistence on scriptural accuracy over ecumenical sentiment, positioned him outside the acceptable bounds of Western interreligious discourse (S. Deedat dkk., 2013).

At the same time, in Muslim-majority media landscapes, particularly in regions such as South Asia, the Middle East, and Sub-Saharan Africa, Deedat was celebrated as a heroic defender of Islam. Islamic publications, television channels, and educational institutions often framed him as an exemplary figure who stood up to centuries of Christian dominance and Western epistemological arrogance (Ahmad & Idrees, 2015). His debates were shown in mosques, study circles, and youth camps, and his books were translated into multiple languages. In these contexts, the media served as a vehicle for amplifying Deedat's voice, transforming him into a symbol of pride, empowerment, and theological assertiveness.

This dual reception of Deedat revered by some and rejected by others highlights the broader politics of representation that governs religious discourse in the global public sphere. It raises important questions about whose voices are heard, whose beliefs are legitimized, and who controls the narrative (Y. D. Deedat, 1994). In a media ecosystem dominated by Western epistemologies and secular liberal values, figures like Deedat often find themselves marginalized or mischaracterized. Yet the very act of being misrepresented also reaffirms the power of his presence; it signals that his discourse posed a meaningful challenge to hegemonic structures of knowledge and representation.

Furthermore, Deedat's use of media technologies was itself a strategic intervention. By harnessing the power of visual and audio recording, he was able to bypass traditional gatekeepers such as universities, publishing houses, and state-controlled media and speak directly to the masses (A. Deedat, 1984). His method prefigured the digital activism and *da'wah* movements of the 21st century, in which Muslim preachers and scholars increasingly utilize social media, YouTube, and online platforms to contest mainstream narratives and connect with global audiences. In this sense, Deedat can be seen as both a product of his media environment and a pioneer in transforming it (Rana, 2007).

In conclusion, Ahmad Deedat's media presence must be understood not merely as a personal success but as a site of ideological contestation. His reception ambiguous in the West, celebratory in much of the Muslim world reflects deeper struggles over religious authority, cultural legitimacy, and the right to define Islam in the global imagination. As Islamophobia continues to evolve in increasingly sophisticated forms, Deedat's example invites critical reflection on how media representation shapes religious discourse, and how theological voices from the Global South can challenge, resist, and redefine the terms of that representation.

C. Islamophobia and the Need for Counter-Narratives

In an era marked by accelerating global communication, mass surveillance, and media manipulation, Islam continues to be situated as a central "problem" within dominant political and cultural narratives. This phenomenon, widely recognized as Islamophobia, operates not merely through interpersonal prejudice but is structurally embedded within media systems, state institutions, and global discourses of security and modernity. What makes this moment particularly complex is that the production of Islamophobia now unfolds within what many scholars call the post-truth era a condition in which emotions, ideology, and misinformation often override facts, rationality, and informed discourse. In this context, the role of counter-narratives alternative stories that challenge dominant stereotypes and offer new frameworks of understanding becomes absolutely critical (Rehman & Hanley, 2023).

Ahmad Deedat's work, though conceived in a pre-digital era, offers a profound example of such a counter-narrative. His insistence on scriptural literacy, public theological reasoning, and evidence-based argumentation directly opposed the emotive sensationalism and epistemic double standards that continue to characterize Islamophobic discourse. By engaging directly with Christian scripture and by grounding his critiques in both textual consistency and historical context, Deedat positioned himself not

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merely as a preacher or debater but as an epistemic resistor someone who actively challenged the frameworks through which religious knowledge was controlled and weaponized against Muslims (S. Sayyid, 2014).

Importantly, Deedat's apologetics did not operate in an intellectual vacuum. His debates were often staged against the backdrop of hegemonic Western narratives that cast Islam as inherently regressive, irrational, or incompatible with liberal modernity. These narratives were perpetuated not only through missionary activity and Orientalist scholarship, but also more insidiously through films, news cycles, political rhetoric, and educational content. What Deedat achieved through his forensic theological method was a form of discursive resistance that subverted these hegemonies by using the tools of textual analysis, logical reasoning, and interfaith confrontation to expose contradictions within dominant Christian and secular narratives.

Critics have often accused Deedat of being too confrontational, arguing that his polemical tone risked undermining the goals of interfaith harmony and mutual respect. However, this critique often fails to appreciate the asymmetrical power dynamics within which Deedat was operating. In a world where Muslim identities were routinely misrepresented, devalued, and delegitimized particularly in postcolonial societies his assertiveness was not gratuitous but necessary. It constituted a reclamation of voice, a declaration that Muslims would no longer accept being spoken about, categorized, or judged without contestation (Samari dkk., 2018).

Today, in the age of digital propaganda, algorithmic bias, and disinformation warfare, Deedat's legacy remains urgently relevant. Platforms like YouTube, Twitter (X), and Facebook have become battlegrounds for ideological influence, where anti-Muslim content can go viral in minutes, and where the manipulation of information is often masked as journalism or commentary. In such an environment, counter-narratives must be proactive, informed, and compelling. They must not only respond to falsehoods but also pre-emptively shape the discourse, offering coherent, positive, and spiritually grounded portrayals of Islamic belief and practice.

Deedat's method provides a template for this endeavor. His combination of textual precision, rhetorical clarity, and unapologetic faith serves as a model for how contemporary Muslims can engage public discourse without either capitulating to liberal relativism or retreating into insularity. His work suggests that defending Islam does not require hostility, nor silence, but rather the courage to speak intelligently, confidently, and ethically even in the face of cultural hostility and systemic bias (Shaheen, 2024).

Furthermore, his approach underscores the importance of media literacy for today's Muslim communities. It is no longer sufficient to understand scripture without understanding how that scripture and the people who follow it are represented in global communication networks. Deedat's media-savvy performances, which were disseminated across borders and translated into multiple languages, anticipated the kind of transnational Muslim public sphere that digital media now makes possible. His debates did not simply aim to win arguments; they sought to reframe the conditions of public reasoning about religion itself (Sikka, 2022).

In conclusion, Islamophobia in the contemporary era must be understood as a discursive regime a system of representation that privileges certain voices, narratives, and ideologies while marginalizing others. Countering this regime requires more than condemnation; it demands a reassertion of epistemic agency. Ahmad Deedat's work exemplifies how Islamic theology, when articulated with intellectual integrity and rhetorical skill, can challenge dominant paradigms, restore dignity, and inspire a generation to reclaim its narrative. His legacy calls on Muslims not merely to defend Islam but to define it through dialogue, through reason, and through a fearless commitment to truth in the age of distortion.

D. Critical Reflections and Contemporary Relevance

Any comprehensive evaluation of Ahmad Deedat's legacy must take into account the complex historical and sociopolitical realities that shaped his rhetorical style and theological priorities. Deedat did not emerge in a vacuum. His intellectual project took form within the oppressive landscape of apartheid South Africa, a system that not only codified racial inequality but also marginalized religious minorities. As a South African Muslim of Indian descent, Deedat stood at the intersection of racial, cultural, and religious subjugation. In this context, his confrontational tone was not merely a personal disposition; it was a strategic response to structural silencing, a refusal to remain passive in the face of both missionary provocations and Western ideological supremacy (Williams dkk., 2025).

Deedat's method marked by sharp polemics, rhetorical precision, and forensic scrutiny of Christian texts was thus a form of epistemic defiance. By turning the tools of textual criticism onto the Bible itself, he disrupted the assumed superiority of Christian theological discourse, which had long benefited from colonial privilege and media endorsement. His method functioned as discursive resistance, asserting that Muslim voices could not only defend themselves but actively challenge the doctrinal foundations of those who sought to dominate or convert them. In this sense, Deedat's legacy is deeply embedded in the larger history of postcolonial theological agency, where resistance takes the form of intellectual rigor and public assertiveness (Zuhri, 2021).

However, while his impact remains undeniable, Deedat's style has raised important questions for contemporary interfaith engagement. The late 20th and early 21st centuries have witnessed the emergence of a new paradigm in interreligious relations one that privileges dialogue over debate, empathy over antagonism, and mutual learning over doctrinal conquest. Within this

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evolving framework, some critics argue that Deedat's approach, though textually precise, may have been counterproductive in fostering long-term interfaith understanding. His tone, often uncompromising and dismissive of alternative interpretations, was perceived by some as reinforcing religious polarization rather than bridging divides (Sikka, 2022).

Nevertheless, such critiques, while not without merit, risk oversimplifying Deedat's intentions and audience. His primary aim was never to appease liberal interfaith sensibilities but to reclaim theological dignity for Muslims, especially those confronted by aggressive missionary campaigns in the Global South. For many of his followers, his debates were not spectacles of hostility, but moments of intellectual empowerment moments when the traditionally silenced Muslim voice spoke back, with evidence, coherence, and passion.

The relevance of Deedat's approach becomes even more apparent when considered in light of today's digitally mediated public sphere, where religious discourse is often reduced to slogans, memes, or incendiary soundbites. In an age of post-truth politics, algorithmic bias, and rampant disinformation, the demand for the kind of methodical, evidence-based, and textually grounded engagement that Deedat exemplified is arguably greater than ever. His insistence on primary sources, logical argumentation, and clarity of expression offers a valuable counterbalance to the shallow sensationalism that characterizes much of today's online religious commentary.

Yet, moving forward, there is a clear need for evolution, not abandonment, of Deedat's legacy. Future Muslim scholars, da'wah practitioners, and interfaith activists must find ways to retain the intellectual sharpness and theological literacy that defined Deedat's work while adopting ethically sensitive and relationally constructive methods. This may involve embracing multi-faith collaboration, building coalitions across justice movements, and engaging in hermeneutic humility the willingness to understand the sacred texts of others with the same depth and respect one applies to one's own.

Indeed, the challenge today is not simply to defend Islam against misrepresentation, but to model what a principled, morally responsible Islamic public theology can look like in an era of increasing global interdependence and spiritual crisis. Deedat's legacy can serve as a foundation for this effort not as a rigid template to be copied, but as a powerful inspiration to speak with clarity, engage with courage, and defend the truth with both firmness and grace.

In sum, Ahmad Deedat remains a towering figure in the landscape of Islamic apologetics. His contributions demand both critical reflection and creative renewal. He taught a generation how to read, how to question, and how to respond. The next generation must now learn how to listen, how to build, and how to transform the polemics of the past into pathways for understanding, coexistence, and collective healing.

CONCLUSIONS

The legacy of Ahmad Deedat represents a pivotal moment in the history of Islamic theological engagement and public apologetics. Through his unique method of theological dialogue forensics, Deedat challenged Christian doctrinal claims using the Bible itself as his primary source of argument. His approach empowered Muslims, particularly in postcolonial societies, to engage critically and confidently in interfaith discourse often in environments where Islam was marginalized, misunderstood, or deliberately misrepresented.

In the context of rising Islamophobia fueled in large part by Western media propaganda Deedat's work served as a bold counter-narrative. By confronting dominant Western perceptions of Islam as irrational, aggressive, or incompatible with modernity, he reasserted the intellectual legitimacy of Islamic belief and practice in the global arena. His rhetorical strategies, while often viewed as combative, offered many Muslims a sense of dignity and agency in the face of missionary pressure and systemic bias.

This study finds that Deedat's contributions remain relevant in today's world, where digital media continues to play a central role in shaping public perceptions of Islam. His insistence on scriptural literacy, public reasoning, and fearless engagement provides a valuable framework for Muslims facing ideological hostility in contemporary societies.

However, the challenges of the 21st century also call for a refinement of method one that balances critical engagement with dialogical sensitivity. Future efforts to combat Islamophobia and religious misrepresentation may benefit from combining Deedat's forensic rigor with a more inclusive, empathetic approach that seeks not only to defend Islam but also to build bridges of understanding in an increasingly pluralistic world.

Ultimately, Ahmad Deedat's work reminds us that theology, when approached with clarity, courage, and critical thinking, can serve not only as a means of defending faith, but also as a powerful instrument of resistance, empowerment, and global dialogue.

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