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Using the Bible in Da'wa

Denis Savelyev

Introduction

Da'wa is an Arabic word, which has the primary meaning *call* or *invitation*. In the religious sense, the *da'wa* is the invitation, addressed to men by God and the prophets, to believe in the true religion, Islam.¹ Historically this term has acquired a number of meanings, but mainly it is understood as a religious outreach for the purpose of bringing deviant Muslims back to faith, or for the conversion of non-Muslims.² This appeal to conversion is made by missionary activity, rather than by force.³ In this paper the term *da'wa* is used in the narrow sense of Muslim missionary activity aimed at the conversion of non-Muslims, and particularly Christians, to Islam.

There are numerous Muslim *da'wa* books, which talk about the Bible to varying degrees. In this paper we will examine four books, which have been written in different parts of the world during the last eighty years. In addition to their time-range and geographical criteria, these books were chosen due to their wide circulation and extensive use of the Biblical material.

The first book *Muhammad in the Bible*⁴ is based on a series of articles written by a Christian convert to Islam, David Benjamin (d. c.1940), for *The Islamic Review* from June 1928 to August 1931. According to a controversial⁵ biographical sketch, first published in the same magazine in February 1929, he was born in 1867 at Urmia

¹ M. Canard, "Da'wa" in *The Encyclopaedia of Islam*, ed. B. Lewis, Ch. Pellat and J. Schacht, (13 vols., Leiden, E.J.Brill, 1991, vol. 2), 168-170.

² "Daawa" in the *Encyclopedia of Islam*, ed. Juan E. Campo (New York, Facts on File, 2009), 177.

³ "Da'wa" in the *Historical Dictionary of Islam*, ed. Ludwig W. Adamec (Lanham, The Scarecrow Press, 2009), 80.

⁴ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, per. 'Abd 'l-Ahad Madwar (Doha, Izdatelstvo Ministerstva Wakufov i Islamskih Otnosheniy, 1995).

⁵ Mark Pleas, "David Benjamin Keldani – A bishop converts to Islam?" <http://www.answering-islam.org/Hoaxes/keldani.html> (1 November, 2010).

in Persia and in 1895 ordained as a Roman-Catholic priest. Later on he became disappointed in Christianity because of its “multitudinous shapes and colours” and “unauthentic, spurious and corrupted Scriptures”.⁶ He resigned and a few years later became a Muslim, taking on a new name ‘Abdu ‘l-Ahad Dawud’. *The Islamic Review* was founded in 1913 by the Ahmadiyya Movement, in order to “propagate Islam through newspapers in England”.⁷ Two series of articles by ‘Abdu ‘l-Ahad Dawud, “Muhammad in the Old Testament” and “Muhammad in the New Testament”, published in *The Islamic Review*, were later compiled into a separate book, which was translated into at least four other languages: Arabic, Russian, German and Indonesian.

The next two books, or to be precise booklets, were written by Ahmed Hoosen Deedat (d. 2005). Born in 1918 in India, he migrated at a young age to South Africa, where he lived for the rest of his life. Deedat was the founder and president of the Islamic Propagation Centre International, the largest Islamic Dawah Organization in the world. He published more than 20 books and travelled all over the world, delivering lectures and engaging in public debates. His publications have been translated into many different languages: Russian, Urdu, Arabic, Bengali, French, Amharic, Chinese, Japanese, Indonesian, Zulu, Afrikaans, Dutch, and Norwegian, amongst others.⁸ We will consider two of his booklets, *What the Bible Says About Muhammad pbuh*⁹ and *Muhammad pbuh the Natural Successor to Christ*¹⁰. The former booklet talks about the Old Testament, the latter about the New Testament.

⁶ “A Short Biographical Sketch of Professor ‘Abdu ‘l-Ahad Dawud, B.D.”, *The Islamic Review*, XVII/2, (February, 1929), 76-78.

⁷ “Founding of *The Islamic Review*, 1913” <http://www.wokingmuslim.org/history/is-rev/founding.htm> (1 November, 2010).

⁸ “IPCI – Welcome to Islam” <http://www.ipci.co.za/frameset.asp> (1 November, 2010).

⁹ Ahmed Deedat, *What the Bible Says About Muhammad pbuh* (Durban, Islamic Propagation Centre International, 2005).

¹⁰ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ* (Durban, Islamic Propagation Centre International, 1997).

The last book *God's Judgment, Islam in the Bible – 200 prophecies!*¹¹ was written by Abdurahim Baymatov, a professor of Comparative Theology from Kyrgyzstan. This book is actively distributed in electronic form on Russian-speaking websites in Russia and in former Soviet Union countries. The author has no near-term plans to publish the book in hard copy in its current form in the Russian language; however it is going to be translated into Arabic and published in Egypt¹².

First we will examine the attitude of the above-mentioned authors towards the Bible. Then, we will look at the charges they level at the Bible, following which we will consider the alleged prophecies about Muhammad and Islam in the Bible. After that we will examine the methods of interpretation, or re-interpretation, of the Bible applied in these books, and their usage of extra-Biblical material.

Attitudes towards the Bible

From the beginning of Islam there have been a range of opinions concerning the integrity of the Bible. According to the foremost Hanbali jurist of the Middle Ages, Ibn Taymiyya¹³ (d. 1328), there are three views on this issue, but in fact he cites four.¹⁴ The first one is that there is no copy of the text that corresponds to what God revealed in the Torah and Gospel. One of the representatives of this point of view was the Andalusian jurist, historian, philosopher and theologian, Ibn Hazm (d.994). He attacked the Gospels, arguing that they show no guarantee of being a revealed text, and that they do not even achieve the credibility of hadith.¹⁵ The second opinion is that the Bible was changed to a greater or lesser extent. An example of this viewpoint can be seen in the statements of Ka'b al-

¹¹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!* (2008). http://whyislam.ru/index/wp-content/uploads/2008/10/Boji_sud.pdf (1 November, 2010).

¹² From personal communication via e-mail with Abdurahim Baymatov.

¹³ Oliver Leaman, "Ibn Taymiyya, Taqi Al-Din" in *The Qur'an – An Encyclopedia*, ed. Oliver Leaman (London, Routledge, 2006), 280.

¹⁴ Abdulah Saeed *The Qur'an – an Introduction* (London, Routledge, 2008), 152.

¹⁵ R. Arnaldez, "Ibn Hazm" in *The Encyclopaedia of Islam*, ed. B. Lewis, Ch. Pellat, and J. Schacht. (13 vols., Leiden, E. J. Brill, 1991, vol. 3), 790-796.

Ahbar (d. 652), a Yemenite Jew who converted to Islam shortly after the death of the Prophet Muhammad.¹⁶ According to the Muslim tradition he specified ten Qur'anic verses which the Jews had allegedly erased from their scripture, because they contained predictions of the advent of Islam.¹⁷ Another example of this opinion can be found in the works of an important jurispudent, Qur'an commentator and historian, Muhammad b. Jarir al-Tabari (d. 923)¹⁸. In his *ta'rikh* he alludes to the textual corruption of the Bible by referring to the Jewish source as "the Torah, which is in their hands today" and to the Christian source as "the Torah that they (the Christians) possess".¹⁹ The third point of view is that distortion was only in meaning, but not in the text. An example of this standpoint can be found in the commentaries of one of the greatest intellectuals in the history of Islam, the theologian and jurist al-Razi²⁰ (d. 1210). When explaining Qur'anic verses about *tahrif*, he, on one hand allowed the possibility of the text changing, and on the other, that the meaning had changed; but personally he leant towards the meaning having changed.²¹ The fourth and last point of view, which according to Ibn Taymiyya was the correct one, is that there are different copies of the Bible, some of them distorted and some not. Thus:

Whoever says that nothing in [these] copies [versions] was corrupted he has denied what cannot be denied. Whoever says that after the

¹⁶ Rafik Berjak, "Isra'iliyyat" in *The Qur'an – An Encyclopedia*, ed. Oliver Leaman (London, Routledge, 2006), 323.

¹⁷ John Wansbrough, *Quranic Studies* (New York, Prometheus Books, 2004), 189.

¹⁸ Christopher Melchert "Tabari, Al- (839-923)", in the *Encyclopedia of Islam and the Muslim World*, ed. Richard C. Martin, (2 vols New York, Macmillan Reference USA, 2004, vol. 2), 671.

¹⁹ Jane Dammen MacAuliffe, "The Prediction and Prefiguration of Muhammad" in the *Bible and Qur'an, Essays in Scriptural Integrity*, ed. John C. Reeves (Atlanta, Society of Biblical Literature, 2003), 121-122.

²⁰ A.H. Jones, "Al-Razi, Fakr al-Din", in *The Qur'an – An Encyclopedia*, ed. Oliver Leaman (London, Routledge, 2006), 530.

²¹ Abdullah Saeed, "The Charge of Distortion of Jewish and Christian Scriptures", *Muslim World*, Vol. 92 Issue 3/4 (Fall 2002), 419-436.

Prophet [Muhammad] (peace be upon him) all copies [versions] have been distorted, he has said what is manifestly false²²

Opinions in the modern world also differ. Two extremes are represented by the views of a Salafi scholar from Saudi Arabia, Muhammed Salih al-Munajjid, and Ulil Abshar-Abdalla, co-founder of the Liberal Islam Network of Indonesia. The former claims that the Qur'an abrogates all previous scriptures, which were distorted and altered, and that the only remaining authentic revealed scripture is the Qur'an.²³ The latter states that all scriptures are authentic and genuine.²⁴

'Abdu 'l-Ahad Dawud, Ahmed Deedat and Abdurahim Baymatov take the middle view in this matter. They all use the Bible, implying that it has not been changed completely, and at the same time, they accuse Jews and Christians of changing the text and meaning of the Bible. Even so, their opinions on the extent of the corruption of the Bible vary significantly. According to Dawud almost the entire Bible has been corrupted. When talking about the New Testament Dawud states that there are only "a few scintillating sparkles" of truth left in the Gospels,²⁵ and that Christian beliefs are derived from the words that were put into the mouth of Jesus and of his Apostles, so despite the Qur'anic testimony that Jesus' apostles were holy men, their scriptures cannot be trusted, due to the later interpolations.²⁶ Baymatov is more careful in his statements about the distortion of the Bible. He quotes Qur'an 3:93 and 6:20 as proof that during his lifetime the Bible contained truth about Muhammad, otherwise Jews and Christians could not have known about Muhammad. He also quotes traditions from the Sira of Ibn Hisham and from Sahih Bukhari, which talk about the Jews and Christians who became Muslims, because they knew of the prophecies concerning Muhammad contained in the Bible.²⁷ Furthermore,

²² Abdulah Saeed *The Qur'an – an Introduction*, 153.

²³ Abdulah Saeed *The Qur'an – an Introduction*, 153-154.

²⁴ Abdulah Saeed *The Qur'an – an Introduction*, 155.

²⁵ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 157.

²⁶ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 81.

²⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 5-6.

Baymatov states that the prohibition on the translation of the Bible into English in 16th century England was made in order to hide the prophecies about Muhammad from lay people.²⁸ Deedat's opinion is closer to the views of Dawud. This can be seen from his claims that the Christian Scripture "abound in discrepancies", that there are 50 000 errors in the Bible²⁹, and that Christians have "24 000 manuscripts in their possession of which no two are identical".³⁰

For all three authors the main criterion for differentiating the unchanged parts of the Bible from the distorted ones is their conformity to Islamic teachings. According to Dawud,

It is absolutely impossible to get at the truth, the true religion, from these Gospels, unless they are read and examined from an Islamic and Unitarian point of view. It is only then that the truth can be extracted from the false, and the authentic distinguished from the spurious. It is the spirit and the faith of Islam, that can alone sift the Bible and cast away the chaff and error from its pages.³¹

Deedat claims that "the Qur'an had come to confirm, correct and complete Divine Revelation, or whatever was left of it in unworthy hands."³² Baymatov states that "according to the instruction of Islam, everything in the Bible that conforms with the teaching of Islam can be used in disputes with the Christians, while we must keep pious silence about everything that does not conform to it".³³ The main difference between his approach to the Bible and those of Dawud and Deedat is that Baymatov prefers not to talk about the passages that conflict with Muslim beliefs, while Dawud and Deedat use these contradictions in order to attack the authenticity of the Bible. We will consider this method in more detail alongside the other methods of attacking the Bible in the next section of this paper.

²⁸ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 126.

²⁹ Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 21.

³⁰ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 25.

³¹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 148.

³² Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 19.

³³ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 6.

Attacking the Bible

One of the ways in which Muslims use the Bible in *da'wa* is to criticize it, in order to show its non-authenticity against the background of the Qur'an. The charges preferred against the Bible by Dawud, Deedat and Baymatov are several:

a) Absence of the Original Manuscripts of the Bible

Dawud makes a few self-contradictory comments regarding originals of the Bible. He states that the Gospel of Jesus never had a written form,³⁴ yet in another passage Dawud attacks Christianity because it “does not possess a single line in script from its supposed founder, Jesus Christ”.³⁵ He also asks how it is possible that Jesus or his apostles did not leave a real and authentic Gospel, and why the Church has not preserved the original text of the real Gospel, or its translation,³⁶ and blames the Synod of Nicaea for the “irreparable loss of the Sacred Gospel in its original Aramaic text”.³⁷ It is interesting that while stating that Jesus never authorized anybody to write the Gospel, Dawud repeatedly refers to the Gospel of Barnabas in order to support his point of view.³⁸

b) Late Dates for the Appearance of the New Testament

Another method of criticizing the Bible used by Dawud is to claim that the Gospels were written only after the death of the eyewitnesses. He interprets the first verses of the Gospel of Luke as a statement that Luke wrote it a “long time after the death of all apostles”.³⁹ He also argues that the complete New Testament became available for the Churches only after the Council of Nicaea.⁴⁰

³⁴ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 59, 185.

³⁵ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 97.

³⁶ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 128.

³⁷ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 129.

³⁸ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 41, 81, 89-90, 98, 135, 139, 149, 158-159, 202.

³⁹ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 126.

⁴⁰ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 138-139.

c) *Destruction of the True Scriptures*

Dawud sites the following words of St. Ephraim, who wrote against the heresy of Bir Disin,

Woe to unto thee o miserable Bir Disin
That thou didst read the “word was God’s”!
But the Book [Gospel] did not write likewise
Except that “the Word was God”

Dawud asserts that all the literature of the Unitarians was destroyed, save the quotations in the polemical writings of the Trinitarians, and based on the abovementioned citation from St. Ephraim makes a reverse statement, that the Trinitarians, since the beginning, have been accused of changing the Holy Book.⁴¹

Abdurahim Baymatov quotes from the book *The Apocalypses of Our Times* by Russian religious philosopher Vasilii Rozanov (d.1919), who mentions the lost epistle of the Apostle Paul, arguing that it could not have been lost, but it must have been destroyed because of its blasphemous content;⁴² and uses this statement to claim that the actual reason for the destruction of this letter was a clear message about Islam.⁴³

d) *Differences between Protestant and Catholic Canons of the Bible*

Another charge leveled against the authenticity of the Bible is the difference between the two lists of books in Protestant and Catholic Bibles. This argument is used by Ahmed Deedat in the booklet *Muhammad pbuh the Natural Successor to Christ*.⁴⁴ Although he mentions this difference only in passing, he repeats the same argument in more detail in his other booklet *Is the Bible God’s Word?*, to which he refers several times.⁴⁵ Based on the verses from the Book of Revelation 22:18-19,

⁴¹ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 25-27.

⁴² Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 155.

⁴³ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 156.

⁴⁴ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 51.

⁴⁵ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 5, 25, 33, 51.

“...If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and the holy city...”⁴⁶

he underlines that Protestants “have bravely expunged seven whole books from their Book of God”.⁴⁷

e) Differences between the Translations of the Bible

Both Deedat and Baymatov refer to different translations of the Bible. Deedat cites the Book of Acts 2:16, “...this is what was spoken by the prophet Joel” and says that the name Joel was expunged from The New English Bible. Based on that he assumes that if Christians can edit out names of their prophets, they surely can do the same with the names like Ishmael and Ahmed.⁴⁸ Baymatov mentions differences between the Russian Synodal translation of the Bible and the translation made by the Jehovah’s Witnesses. According to Baymatov the word Eagle in the Revelation 8:13 was changed to the Angel in order to hide a prophecy about Muhammad, since Baymatov believes that the Eagle is one of the symbols of Muhammad.⁴⁹

f) Alteration and Interpolation of the Original Text of the Bible

Deedat and Dawud use the differences between Christian and Islamic beliefs to accuse Christians of changing the Word of God. Deedat discards the miracle of turning the water into wine (John 2:7-10), because according to Islam, alcohol is forbidden.⁵⁰ Both Deedat and Dawud state that Christians changed the original word *periklytos* – the praised one, or Ahmad, in John 14:16, 15:26 and 16:17.⁵¹ Dawud uses this kind of argumentation quite often.

⁴⁶ Biblical quotations are taken from *The Holy Bible, New International Version* (Grand Rapids, Zondervan Publishing House, 1988).

⁴⁷ Ahmed Deedat, *Is the Bible God’s Word?* (Durban, Islamic Propagation Centre International, 1992), 9.

⁴⁸ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 71.

⁴⁹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 67.

⁵⁰ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 42.

⁵¹ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 21. ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 32.

According to him the original phrase in John 1:1 "...and the Word was God's", was changed to "...and the Word was God".⁵² The name Ishmael in Genesis 22:2,6,7 was changed to Isaac⁵³, and the story of Esau's selling his birthright to Jacob was fabricated in order "to justify the ill-treatment ascribed to Ishmael".⁵⁴ The words of Jesus that John the Baptist was preparing the way for the coming king, Jesus, were fabricated "by some fanatical monk, or by an ignorant bishop",⁵⁵ since the coming king was Muhammad. John the Baptist could not say that Jesus was the Lamb of God, which takes away the sin of the world, because these words contradict Islamic monotheism and the teachings of John the Baptist in the Gospels.⁵⁶ The words of Jesus, "I go to my Father" in John 16:10, as well as the titles, "the Son of Josef", "the Son of David", "the Son of Man", "the Son of God", "the Son", "the Christ", and "the Lamb" were erroneously ascribed to Jesus.⁵⁷ Dawud states that the words of Jesus where he says that he will ask the Father to give another Comforter sound too arrogant to be truthful, and thus must have been changed. Based on his personal opinion he restores the verse, which according to him must have been as follows, "I shall go to the Father, and he shall send you another apostle, whose name shall be Periklytos, that he may remain with you for ever."⁵⁸ Dawud also argues that such verses as: "The Son of Man came to be served", "The Son of Man shall be delivered unto the hands of the Chief Priests and the Scribes", or "The Son of Man came eating and drinking [wine]" are late fabrications "written by Greek Christians, who did not know the Jewish Scriptures".⁵⁹

⁵² 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 25.

⁵³ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 40.

⁵⁴ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 43.

⁵⁵ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 95, 96.

⁵⁶ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 152, 153.

⁵⁷ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 203, 206.

⁵⁸ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 196.

⁵⁹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 216.

g) Mistakes

Although Deedat refers to the Jehovah's Witnesses journal to claim that there are 50 000 errors in the Bible⁶⁰, he mentions only one verse as containing a clear mistake. Ignoring the first chapter of Acts, where it is written that Matthias was added to the eleven apostles, Deedat states that the words in Acts 2:14 where "Peter stood up with the Eleven" could not be true because Judas at that time was dead.⁶¹ Dawud also confuses the story about the shepherds in the second chapter of Luke with the story about the wise men and claims that there is a mistake, because the wise men could not have come from Persia so quickly.⁶²

h) Contradictions

Deedat and Dawud cite a few passages in the Bible, which they consider as being contradictory. Deedat mentions the two genealogies of the Christ in the Gospels and refers his readers to his booklet, *Is the Bible God's word?* for a fuller explanation.⁶³ Dawud sees a contradiction in the narrations about the first meeting of Peter and Andrew with Jesus (John 1, Matthew 4:18-19, Mark 1:16-18). He also gives an example of contradictions in different passages talking about Jesus and John the Baptist.⁶⁴ It is important to add, that although there are not many examples of contradictions and mistakes given in the books examined in this paper, there are some Muslim books which are dedicated primarily to these topics. Mohamed Ghounem, for instance, in one of his books argues that the Qur'an corrects more than 200 errors in the Bible,⁶⁵ while Shabir Ally enumerates 101 contradictions in the Bible.⁶⁶

⁶⁰ Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 21.

⁶¹ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 70-71.

⁶² 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 124, 125.

⁶³ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 5.

⁶⁴ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 146.

⁶⁵ Mohamed Ghounem, *200+ Ways the Quran Corrects the Bible: How Islam Unites Judaism and Christianity* (USA, Multi-National Muslim Committee, 2004).

⁶⁶ Shabir Ally, *101 Clear Contradictions in the Bible* (Canada, Al-Attique Publishers Inc, no date).

i) Indecent Passages of the Bible

There are some verses in the Bible, which Muslims believe to be improper to be called the Word of God. Dawud and Deedat give several such passages, relating to the sins of the prophets. Dawud states that the Book of Genesis is full of falsehoods because in Genesis 22:10-20, 20:2-18 it is written that Abraham was a husband of his own sister, which according to the Moses' Law was punishable by death.⁶⁷ Likewise the story of Jacob, who was married to two sisters, could not also be true, as well as the story of Judah, who married his daughter in law, because according to Leviticus 18:18 and 20:12 it was a great sin.⁶⁸ The story of David and Bathsheba could not be true because David, as a prophet of God, must have been sinless.⁶⁹ Since, according to the Gospels, Jesus said that John the Baptist was Elias, while John said he was not, Deedat discredits this story, because in his opinion it implies that one of them was lying, which is impossible, because according to Islam both of them were great prophets.⁷⁰ Although Deedat mentions only one indecent passage in the two booklets examined in this paper, he dedicates another booklet almost entirely to this topic.⁷¹

Finding Prophecies about Muhammad and Islam in the Bible

The oldest method of using the Bible in da'wa is finding predictions about Muhammad and Islam in the Bible. This quest was inspired by several Qur'anic verses, such as Sura 7:157 "Those who follow the Messenger, the Prophet who can neither read nor write, whom they find written with them in the Taurat and the Injeel..."⁷², Surah 2:129, where Abraham and Ishmael pray, "Our Lord! Send amongst them a Messenger of their own..." or Sura 61:6, where

⁶⁷ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 41.

⁶⁸ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 56.

⁶⁹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 73-74.

⁷⁰ Ahmed Deedat, *What the Bible Says About Muhammad pbuh* 20-21.

⁷¹ Ahmed Deedat, *Combat Kit* (Durban, Islamic Propagation Centre International, 1992).

⁷² All Qur'anic quotations are taken from *The Noble Qur'an*, tr. Dr. Muhammad Taqi'-ud-Din AL-Hilali and Dr. Muhammad Muhsin Khan (Madinah, King Fahd Complex for the Printing of the Holy Qur'an, 1414 a.h.).

Jesus says that he came, “confirming the Taurat before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad”. The first allusions to the Biblical verses talking about Muhammad can be found in the early biographies of Muhammad. According to Ibn Ishaq (d.770) Abu Talib said that Muhammad was a “prophet like Moses described in the oldest books”.⁷³ Words, “prophet like Moses” is an allusion to Deuteronomy 18:18. Ibn Ishaq also narrates stories about two learned rabbis Abdullah b. Salam and Mukhayriq who became Muslims because they knew about Muhammad’s name, description, and the time at which he appeared, and they were waiting for his coming.⁷⁴ Ibn Sa’d (d.845) in his historical dictionary, gives a paraphrase of Isaiah 35 and 42 as a description of Muhammad.⁷⁵ Some Biblical passages, invoked as prophecies about Muhammad, were cited in the debate (at the end of the 8th century) between the Nestorian Patriarch Timothy I and the Abbasid Caliph al-Mahdi. Al-Mahdi questioned Timothy I about passages in Deuteronomy, Isaiah and the Gospel of John.⁷⁶ The first formal list of predictions can be found in the letter of Ibn al-Layth, and the first extensive list of alleged prophecies about Muhammad was given by a Christian convert to Islam, Ibn Rabban in the middle of the 9th century.⁷⁷ Jewish and Christian converts to Islam, who had the text of the Bible, as well as ready-made collections of Messianic passages at their disposal,⁷⁸ made a significant contribution in the process of

⁷³ A. Guillaume (tr.), *The Life of Muhammad, a Translation of Ishaq’s Sirat Rasul Allah* (Oxford, Oxford University Press, 1967), 232/160.

⁷⁴ A. Guillaume (tr.), *The Life of Muhammad, a Translation of Ishaq’s Sirat Rasul Allah*, 353/240-354/242.

⁷⁵ Adang Camilla, *Muslim Writers on Judaism and The Hebrew Bible* (Leiden, E.J. Brill, 1996), 16-17.

⁷⁶ Clint Hackenburg, “An Arabic-to-English Translation of the Religious Debate Between the Nestorian Patriarch Timothy I and the Abbasid Caliph al-Mahdi” (The Ohio State University, Unpublished M.A. Thesis, 2009), 28-31.

⁷⁷ Adang Camilla, *Muslim Writers on Judaism and The Hebrew Bible*, 21, 110, 144.

⁷⁸ For example, in the Qumran Sectarian Literature of the first century BC, there is a list of Messianic prophecies, among which is a testimony about the prophet like Moses. See Devorah Dimant, “Qumran Sectarian Literature” in the *Jewish Writings of the Second Temple Period*, ed. Michael E. Stone (Philadelphia, Assen Fortress Press, 1984), 518.

recovering testimonies about Muhammad from the earlier revelations.⁷⁹

Dawud, Deedat and Baymatov conjointly enumerate 150 testimonies about Muhammad and Islam from 25 different books of the Bible.⁸⁰ All these alleged prophecies can be divided into several, sometimes overlapping, categories: titles or names, symbols, descriptions, and events.

a) Names/Titles

The authors assert that the following names or titles belong to Muhammad: Shiloh, or Reconciler⁸¹ (Genesis 49:10); Redeemer⁸² (Job 19:25); Lord⁸³ (Psalm 110:1; Isaiah 40:1-4⁸⁴); “Altogether lovely”⁸⁵, that is, Muhammad (Song of Solomon 5:16); Son of Man (Daniel 7;⁸⁶ Matthew 10:23⁸⁷); “Desire of Nations”⁸⁸ or “Hemdah”, that is, Muhammad (Haggai 2:7-9); Messiah⁸⁹ (Matthew 22:41-46); “Eudokia” or “Good will” in the original language was Ahmadie, that is, Muhammad⁹⁰ (Luke 2:14); “Parakletos”, which according to the authors must have been “Periklytos”, or “Praised One”, or

⁷⁹ Adang Camilla, *Muslim Writers on Judaism and The Hebrew Bible*, 142.

⁸⁰ See Appendix for a detailed comparative table.

⁸¹ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 57-62; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 166.

⁸² ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 90.

⁸³ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 87-92; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 38.

⁸⁴ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 163.

⁸⁵ Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 5.

⁸⁶ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 63-71, 216-236.

⁸⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 15.

⁸⁸ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 31; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 150.

⁸⁹ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 59.

⁹⁰ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 125-134, 140-144.

“Ahmad”, that is, Muhammad⁹¹ (John 14:16-26, 15:26, 16:7-13); “That prophet” in John 1:25 is a prophet like Moses – Muhammad;⁹² also Muhammad is King of Kings and Lord of Lords⁹³ (Revelation 19:11-21). In most of these cases the authors try to find words which have the same Arabic root HMD, in order to prove that these prophecies are about Muhammad.

b) Symbols

Baymatov finds in the Bible various symbols, which, in his opinion, designate Muhammad and different aspects of Islam.⁹⁴ The symbol of Muhammad is the “Eagle from the East”,⁹⁵ so he is prefigured in the following verses: Exodus 19:4-6; Deuteronomy 32:10-11; Isaiah 40:1-4, 41:25-27, 46:11-13, 48:14-15; Hosea 8:1,2; Revelation 4:7, 8:13. The phrase “New Song” is a symbol of the Qur’an⁹⁶, since the Qur’an is chanted. Thus, when David urges in the Psalms to sing a new song (Psalms 33:3, 96:1, 98:1, 144:9, 149:1)⁹⁷ – he is prophesying about the revelation of the Qur’an. When Isaiah mentions a new song and Kedar in the same passage (Isaiah 42:9-17), it is even more precise prophecy, since Baymatov believes that Muhammad is a descendant of Kedar.⁹⁸ The people in white robes in Revelation, who sing a new song (Revelation 5:9, 14:1-3, 15:2-3) – chant the Qur’an, which demonstrates that Islam is the true religion.⁹⁹ The “New/Everlasting/Better Covenant”, according to

⁹¹ ‘Abdu ‘1-Ahad Dawud Muhammad v Biblii, 139, 192, 202-203; Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 15, 21, 26-27, 39; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 89, 92-93.

⁹² ‘Abdu ‘1-Ahad Dawud Muhammad v Biblii, 147-148; Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 20-21; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 15.

⁹³ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 38.

⁹⁴ We will consider the more detailed explanation of the symbols used by Baymatov in the paragraph regarding re-interpretation of the Bible in the light of Islamic teaching.

⁹⁵ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 12, 30, 59, 60, 61, 66, 67.

⁹⁶ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 58-59.

⁹⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 7, 11.

⁹⁸ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 7-8, 14, 16-19, 100, 132.

⁹⁹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 7-8, 14, 154.

Baymatov, signifies the new and the last religion of Islam (Jeremiah 31:31, 32:40, 33:14-18; Ezekiel 37:26; Hebrews 7:22, 8:6, 12:25-29).¹⁰⁰ Some times Baymatov uses terms “New Song” and “New Covenant” interchangeably. The Sun is seen as a symbol of the true religion of God - Islam¹⁰¹ (Isaiah 19:18, 21:11,12, 30:26, 60:1-3; Habakkuk 3:3-4, 11-13; Zechariah 14:6-7; Matthew 13:43; Revelation 1:16, 7:1-3, 10:1-7, 12:1-2, 16:8-9, 12, 19:17-18).¹⁰²

c) Descriptions

Deedat, Baymatov and Dawud find descriptions of Muhammad in the following passages: According to Deedat Deuteronomy 18:18-19, which speaks about the prophet like Moses, depicts Muhammad, who came from the Arabs (the brothers of the Jews), and spoke only what he heard from Allah.¹⁰³ In the view of Baymatov, Muhammad is described in the Bible as a great and beautiful king, husband, father and warrior (Psalm 45:1-18),¹⁰⁴ a person who received a scroll, despite the fact that he could not read (Isaiah 29:12);¹⁰⁵ as a righteous man from the east, who is coming from Edom and Bozrah with red garments, and to whom God handed over the nations, and subdued the kings to him (Isaiah 41:1-3; 63:7);¹⁰⁶ and as the one who brings good tidings (Isaiah 41:25-27, 52:7; Nahum 1:15), since in Surah 48:8 Muhammad is called a bearer of glad tidings.¹⁰⁷ According to Dawud, Muhammad is described as the Son of Man who establishes judgment and unifies kingdom and religion (Daniel 7),¹⁰⁸ and as the one who will come after John the Baptist to baptize with the Holy Spirit and with fire,

¹⁰⁰ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 8-9.

¹⁰¹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 58-59.

¹⁰² Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 31, 43, 46, 48-49, 52-54 57, 60, 130, 134.

¹⁰³ Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 5-22.

¹⁰⁴ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 89-92.

¹⁰⁵ Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 12.

¹⁰⁶ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 2, 117.

¹⁰⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 48-49, 147-149.

¹⁰⁸ ‘Abdu ‘l-Ahad Dawud *Muhammad v Biblii*, 63-82, 113-114, 216-236.

and to separate wheat from the chaff (Matthew 3:11-12; Luke 3:16-17).¹⁰⁹ In Dawud's viewpoint Jesus describes Muhammad as the least one, meaning the youngest one, in the kingdom of heaven, who is greater than John the Baptist (Matthew 11:11; Luke 7:28), and who was before him (John 1:15) because according to the Gospel of Barnabas, Muhammad's spirit preexisted before John the Baptist.¹¹⁰

d) Events

The last group of prophecies about Islam in the Bible are predictions of particular events related to the appearance of Islam, events happening in current times, and the events of the last days.

Dawud and Baymatov perceive Muhammad as a blessing for all nations, promised to Abraham.¹¹¹ Arabia is believed to be the land of "the shadow of death" that will see a great light (Isaiah 9:12; 21:11-12),¹¹² and Arabs are the ones taking the kingdom from the Jews (Isaiah 65:15; Matthew 21:43),¹¹³ establishing the eternal kingdom of Islam and defeating the polytheistic Christians (Daniel 2, 8; Isaiah 41:1-3, 45:1-3; 46:11-13).¹¹⁴ Baymatov believes that the Bible speaks about such events as the escape of the first Muslims to Ethiopia (Revelation 12:6-7),¹¹⁵ Muhammad's escape from Makkah to Medina (Isaiah 21:13-15), and the Muslim victory in the battle of Badr (Isaiah 21:16-17).¹¹⁶

There are several passages in the Bible that Baymatov interprets as speaking of events of current times, related to Islam and Muslims.

¹⁰⁹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 145-163, 175-184.

¹¹⁰ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 139, 158-159.

¹¹¹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 38-39; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 13.

¹¹² Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 46, 57.

¹¹³ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 11; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 2, 30, 61, 117.

¹¹⁴ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 30, 163; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 103.

¹¹⁵ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 22.

¹¹⁶ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 21-22, 57.

He argues that the appearance of the modern state of Israel is foretold in Isaiah 11:12, 14:2 and is contrary to God's will, who according to His promise in Genesis 49:10, has already transferred the scepter of Judah to Muhammad.¹¹⁷ Referring to Isaiah 14:3-15, Baymatov notes that Lucifer wanted to establish his throne in the sides of the North, and since all Northern Countries in our days are Christian, it means that they are under the power of Satan. The promise of God to break the staff of the wicked and to destroy pagan rulers relates to Christian countries, which are ruling the world.¹¹⁸ Furthermore, Baymatov argues that the beast with ten horns in Revelation 13 is the European Union, which persecutes Muslims.¹¹⁹

Based on the system of signs, which will be discussed in the next part of this paper, Baymatov believes that Biblical prophecies about the last days speak about the final struggle and victory of Islam.¹²⁰ According to Baymatov the Bible predicts that Christians will continue to persecute Muslims and finally will start a war against them all over the Middle East; and the Second Coming of Christ, who will come to help Muslims, will then put Christian dominance to an end, and Muslims will inherit the earth forever.¹²¹

Interpretation of the Bible in the Light of Islamic Teachings

Although the previous section of this paper discussed the re-interpretation of the Bible, it was dedicated exclusively to alleged prophecies about Islam in the Bible. In this section we will examine the other methods of re-interpretation of the Bible used by Deedat, Dawud, and Baymatov. Generally, they are trying to shift the focus of the Bible from the redemptive sacrifice of Jesus Christ to

¹¹⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 99, 166-167.

¹¹⁸ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 70, 117, 146.

¹¹⁹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 68-70, 132.

¹²⁰ See Appendix for the list of Biblical passages invoked by Baymatov as prophecies about the last days.

¹²¹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 12, 30-32, 37, 43-45, 48-49, 53, 57, 60, 66-67, 69, 94-98, 117, 129-136, 141, 143-146, 151-153.

monotheism and keeping the law. They try to demonstrate that Jesus was just a prophet, and that he came to fulfill the law.

Deedat, for example, says that Jesus was only a prophet for the Jews, that he never converted a single Gentile.¹²² Baymatov gives the following list of Biblical verses in order to show the human nature of Christ:¹²³ John 14:28 “The father is greater than I”; Matthew 20:23 “to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father”; Matthew 12:32 “anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven”; Matthew 19:17 “Why do you ask me about what is good?”... “There is only One who is good”; Mark 13:32 “no one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father”. Baymatov also discards the need for a redemptive sacrifice by referring to Isaiah 1:11-18 and asking the rhetorical question – if God did not want the blood of bulls, lambs and goats, why does he need the blood of a Messiah?¹²⁴

All three authors use Matthew 5:17-18¹²⁵ to demonstrate that Jesus did not bring a new law, but came only to fulfill the law. Baymatov states that the words that Jesus is a mediator of a New Testament (Hebrew 7:22, 8:6, 9:15 and 12:24) mean that Jesus did not receive it, but he was only interceding for it.¹²⁶ Apart from re-interpreting individual verses of the Bible, Baymatov in his book tries to re-interpret the whole Bible based on the system of signs, which we will consider below.

Baymatov gives several sets of symbols. The main symbols are as follows:¹²⁷ the Sun is a symbol of God (Psalm 84:11); a star is a symbol of Christ (Revelation 22:16; Matthew 2:2); the sky is a

¹²² Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 17-18.

¹²³ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 153.

¹²⁴ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 158-159.

¹²⁵ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 18; Ahmed Deedat, *What the Bible Says About Muhammad pbuh*, 11; Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 132; ‘Abdu ‘1-Ahad Dawud *Muhammad v Biblii*, 59.

¹²⁶ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 9, 158-159.

¹²⁷ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 58-59.

symbol of God's glory (Psalm 19:1); the Moon is a symbol of persecuted true religion (Joel 2:31); the stars are a symbol of the holy and chosen people of the last days (Daniel 12:3); the woman clothed in the sun is the religion of truth in the last days; an eagle is a symbol of holy people, the kingdom of priests; a new song is a symbol of God's last teaching (Psalm 96:1-3); the bear is a symbol of the Media-Persian Empire and the empire of the Antichrist in the last days (Revelation 13:1-3).

Baymatov's second set of symbols is a set of symbols from the Book of Revelation (21:1-2; 4:6-7; 5:6): The New Heaven is a declaration of the New Word of God (Psalm 19:1); a New Earth is a New Humanity (Psalm 33:3-8); No Sea means no pagans (Isaiah 57:20); a Woman prepared as a bride is the religion of truth in the last days (Revelation 12:14; Isaiah 46:11-13, 19:18-25); the Lion is a symbol of courage in the way of God (Proverbs 28:1); the Calf is a symbol of strength and energy (Proverbs 14:4); the Animal with a human face is humanity; the Eagle is Muhammad; the Lamb as if it had been slain is Jesus who was not really slain, but who Christians thought was slain.

The last set of symbols Baymatov uses is a set of signs of the holy chosen people of the last days.¹²⁸ This holy people will: Swear by the name of God (Isaiah 65:13-16); Sing a New Song – the Qur'an (Psalm 96:1-3; Isaiah 42:9-16); will be circumcised in heart and flesh (Ezekiel 44:9); will make blood sacrifices (Ezekiel 42-44; Isaiah 60:7; Revelation 9:13-15); will forbid pork and alcohol (Isaiah 66:16-17); will forbid idol worshiping (Isaiah 45:20); will forbid usury (1 Corinthians 6:9-10); will be persecuted by pagans (Isaiah 14:5-6; Revelation 13:7; Daniel 12:7; Revelation 14:1-7); and will be a kingdom of priests in Arabia (Habakkuk 3:3-10; Daniel 11:14-45).

In most cases the symbols are supported by only one Biblical verse, and sometimes are used interchangeably. For example, an Eagle signifies both Muhammad and a holy people. The holy people are a kingdom of priests, which also are symbolized by stars. A New Song signifies both the Qur'an and New Teaching. Some symbols have no Biblical support at all, for example, Baymatov states that an animal with the human face in Revelation signifies humanity, but gives no Biblical verse and does not explain what it means.

¹²⁸ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 38-40.

Although Baymatov claims that his book contains the greatest systematic miracle of Islam in the Bible,¹²⁹ close examination shows that this system is based on a random selection of verses.

Usage of Extra-Biblical Texts

Apart from using the Bible, Dawud, Deedat and Baymatov refer, to varying degrees, to some extra-Biblical materials.

As was mentioned in the second section of this paper, Ahmed Deedat refers to the Deuterocanonical books of the Catholic Bible in order to accuse Protestants of expunging God's Word from the Bible.¹³⁰

Baymatov refers to the translation made by the Jehovah's Witnesses. He notices the difference in translation of Revelation 8:13. The Russian Synodal translation of the Bible uses the word "angel" in this verse, while in the Jehovah's Witnesses translation the word "eagle" is used. Baymatov uses this difference in order to show that Christians changed some verses of the Bible to hide prophecies about Muhammad.¹³¹ Baymatov also mentions the lost epistle of Apostle Paul. Based on his own interpretation of Paul's teachings in the Bible in the light of Islam, Baymatov alleges that this epistle was destroyed by Christians because it contained clear Islamic teachings.¹³²

Dawud repeatedly refers to the Gospel of Barnabas, which obviously influenced his own point of view. He says that according to the Gospel of Barnabas God made his covenant with Ishmael and that the most honorable man was from his line and not from the line of Isaac and David.¹³³ Dawud discards Paul's letters, because according to the Gospel of Barnabas Paul erred and led Christians to erroneous beliefs.¹³⁴ Based on the statements in the Gospel of Barnabas Dawud argues that Jesus was preparing the

¹²⁹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 2.

¹³⁰ Ahmed Deedat, *Muhammad pbuh the Natural Successor to Christ*, 51.

¹³¹ Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 67.

¹³² Abdurahim Baymatov, *Bozhiy Sud, Islam v Biblii – 200 prorochestv!*, 155-160.

¹³³ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 41, 89-90.

¹³⁴ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 81.

way for Muhammad, and not John the Baptist for Jesus.¹³⁵ While interpreting the angelic hymn in Luke 2:14, Dawud observes that the Gospel of Barnabas does not mention the hymn, nor the story of shepherds.¹³⁶ Dawud adopts the idea of the preexistence of the spirit of Muhammad in paradise. He mentions several times, that according to the Gospel of Barnabas Jesus spoke a lot about the glory of the spirit of Muhammad, that the spirit of Muhammad was created before any other thing, and because of that Jesus found himself unworthy to untie the lace on Muhammad's shoes.¹³⁷ Dawud makes the statement that Jesus said that the Messiah is not a Jew, and not the son of David, but the son of Ishmael, whose name will be Ahmad, who will establish God's kingdom by God's word, and by the sword.¹³⁸ Dawud does not acknowledge any source of these words, but it is most likely that he based them on the Gospel of Barnabas, since according to this Gospel Jesus repeatedly says that the Messiah is Muhammad, who will be from the line of Ishmael, and who will come with power upon the ungodly and destroy the idols and idolaters.¹³⁹

In addition to the Gospel of Barnabas, Dawud uses the Apocalypse of Enoch. He uses only the compendium of the Book in an Encyclopedia because "Jewish Apocalypses" are inaccessible to him,¹⁴⁰ and notices in advance that Apocalypses were interpolated by Christians. Dawud gives the following summary:

The Apocalypse of Enoch foretells the appearance of the Son of Man at a moment when the small flock of the sheep, though vigorously defended by a ram, will be fiercely attacked by the birds of prey from above and by the carnivorous beast on land. Among the enemies of the little flock are seen many other goats and sheep that had gone astray. The lord of the flock, like a good shepherd, suddenly appears and strikes the earth with his rod or scepter; it opens its mouth and

¹³⁵ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 98.

¹³⁶ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 135.

¹³⁷ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 139, 149, 158-159, 202.

¹³⁸ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 119.

¹³⁹ *The Gospel of Barnabas*, ed. Lonsdale and Laura Ragg (Karachi: Asaf Publications, 1982), 54-57, 103-104, 121-122.

¹⁴⁰ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 233.

swallows up the assailing enemy; chases and drives away from the pastures the rest of the pernicious birds and brutes. Then a sword is given to the flock as an emblem of power and the weapon of destruction. After which the flock is no longer headed by a ram but by a white bull with two large black horns.¹⁴¹

Dawud then interprets this vision from an Islamic point of view. The flock signifies true believers among Christians and Jews. A ram defending the flock is Arius, or some spiritual Unitarian leader who was defending true Christianity from Trinitarian doctrines. The Son of Man, who saves the flock is Muhammad who overcomes the pagan rulers, and the white bull is a symbol of Imam – an Islamic spiritual leader.¹⁴² In conclusion Dawud mentions other Apocalypses, which bear the names of Moses, Baruch, Ezra, the Jubilees, and the Oracula Sibylliana, and states that if they would be studied impartially they would prove to be fulfilled in Muhammad and Islam.¹⁴³ The main reason why Dawud refers to these Apocalypses is to show the victorious character of the Son of Man in order to demonstrate that verses in the Bible which talk about the suffering of the Son of Man are just later fabrications, and that the real Son of Man was not Jesus, but Muhammad.

Conclusion

Although the main topic of the books examined in this paper concern the prediction of Muhammad in the Bible, the authors engage in different methods of using the Bible in their *da'wa*. On one hand, all the authors believe that the Bible was changed, and in order to prove this they level different charges against the Bible, such as: an absence of the original manuscripts, the late dates of the appearance of the New Testament, the destruction of the original Scriptures, the differences between the Catholic and Protestant canons of the Bible, the differences between the different translations of the Bible, alterations and interpolations of the Bible, mistakes in the Bible, contradictions in the Bible, and the presence of indecent passages in the Bible. On the other hand all the authors believe that there are at least some unchanged parts in the Bible,

¹⁴¹ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 233.

¹⁴² 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 233-236.

¹⁴³ 'Abdu 'l-Ahad Dawud *Muhammad v Biblii*, 237.

which can be identified if someone examines them from the Islamic point of view. In practice this means that everything that speaks about the unity of God, keeping the law, the human nature of Christ, or anything that can be used as a prediction about Muhammad was not changed. Alternatively, everything that contradicts Islamic teachings is deemed to be a distortion or interpolation in the Bible. Decisions rest entirely on the authors' opinions without the use of any manuscript evidence. The same is true regarding the use of extra-Biblical materials. Anything in non-canonical literature that can be used to prove the Islamic point of view is deemed authentic by virtue. Dawud, Deedat and Baymatov use the "unchanged" parts of the Bible in two ways: by invoking different passages as prophecies about Muhammad and Islam, and by re-interpreting the Bible in the light of Islamic beliefs, that is by attempting to demonstrate that the main focus of the Bible is adherence to strict monotheism and keeping the law.

Appendix

Biblical Passages Invoked as Testimonies to Muhammad and Islam¹⁴⁴

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
1	Gen. 15:4	38-39 Ishmael		
2	Gen. 16:12,15		W13 ¹⁴⁵ Ishmael	
3	Gen. 17:23,25		W13 Ishmael	
4	Gen. 25:18		W13 Ishmael	
5	Gen. 49:10	57-62 Muhammad		166 Muhammad
6	Exod. 19:4-6			60 Islam
7	Deut. 18:18		W5 Muhammad	
8	Deut. 18:19		W18 Muhammad	
9	Deut. 32:10-11			59 Muhammad

¹⁴⁴ The figures in the table refer to page numbers.

¹⁴⁵ *What the Bible Says About Muhammad pbuh*

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
10	Deut. 33:2		M56 ¹⁴⁶ Muhammad	84 Muhammad
11	2 Chron. 7:13-14			32 Muslims
12	Job 19:25	90 Muhammad		
13	Psalm 33:3			7,10 Qur'an
14	Psalm 37:22,29			130 Muslims/LD ¹⁴⁷
15	Psalm 45:1-18			89 Muhammad
16	Psalm 96:1			7,11 Qur'an
17	Psalm 98:1			7,11 Qur'an
18	Psalm 110:1	87-92 Muhammad		
19	Psalm 144:9			7,11 Qur'an
20	Psalm 149:1			7,11 Qur'an
21	S.of S. 5:16		W5 Muhammad	
22	Isaiah 8:7			135 LD/Muslims
23	Isaiah 9:1-2			46 Islam
24	Isaiah 11:12			99,167 CT ¹⁴⁸ /Israel
25	Isaiah 14:2			99,167 CT/Israel
26	Isaiah 14:3-5			146 LD
27	Isaiah 14:5,6			70, 117 LD
28	Isaiah 14:12-15			70 CT/LD
29	Isaiah 19:18			43 Islam/Muslims
30	Isaiah 19:19-25			44,45 Islam/Muslims
31	Isaiah 21:1-17			21-22,57 Islam

¹⁴⁶ *Muhammad pbuh the Natural Successor to Christ*

¹⁴⁷ Last Days – events related to the second coming of Jesus Christ and God's punishment of this world.

¹⁴⁸ Current Times – events related to the situation and events in current times

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
32	Isaiah 29:12		W17 Muhammad	
33	Isaiah 30:26			57 Muslims
34	Isaiah 34:2-6			117 LD
35	Isaiah 40:1-4	163 Muhammad		
36	Isaiah 41:1-3			2,61 Muhammad
37	Isaiah 41:25-27			61,149 Muhammad
38	Isaiah 42:10			7 Qur'an
39	Isaiah 42:9-17			132 LD/Qur'an
40	Isaiah 42:9-16			8,16-19,100 Qur'an
41	Isaiah 43:6-8			34 Muslims
42	Isaiah 45:1-3	163 Muhammad		32 LD/Muslims
43	Isaiah 46:11-13			2,30 Muhammad
44	Isaiah 48:14-15			61 Muhammad
45	Isaiah 52:1			129 LD/Muslims
46	Isaiah 52:7			147 Muhammad
47	Isaiah 56:7			133 LD/Muslims
48	Isaiah 60:1-3			31,43,60 LD/Muslims
49	Isaiah 60:6-7			30,131 LD/Muslims
50	Isaiah 63:1-6			117 LD/Muslims
51	Isaiah 65:15			117 Muslims/LD
52	Isaiah 66:15-17			31 LD/Muslims
53	Jeremiah 28:9	104, 105 Islam		
54	Jeremiah 31:31			8 Qur'an
55	Jeremiah 32:40			8 Qur'an/Islam
56	Jeremiah 33:14-18			8 Islam
57	Ezekiel 37:26			9 Islam

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
58	Ezekiel 40:38,39, 41-43,47			130,131 LD/Muslims
59	Ezekiel 41-46			136 LD/Muslims
60	Ezekiel 42:13			133 LD/Muslims
61	Ezekiel 43:1-5			130 LD/Muslims
62	Ezekiel 43:27			132 LD/Muslims
63	Ezekiel 44:9			32 LD/Muslims
64	Ezekiel 44:29			132 LD/Muslims
65	Ezekiel 46:20,24			132 LD/Muslims
66	Daniel 2:44			103 Islam
67	Daniel 7	63-71, 72-82, 113-114, 216-236 Muhammad/ Islam		
68	Daniel 8	30 Islam/ Muhammad		
69	Daniel 9:27			133,141 LD/Muslims
70	Daniel 10-12			94-98 LD/Muslims
71	Hosea 8:1,2			12,66 Islam/Muslims
72	Micah 1:2-5			117 LD
73	Micah 5:10,11			117 LD
74	Nahum 1:15			148 Muhammad
75	Habak. 3:3,4			46,84,99 Muhammad/ Ka'ba/Islam
76	Habak. 3:3-13			48,49, 79-84 Islam
77	Zeph. 3:8-13			146 LD
78	Haggai 2:7-9	31 Muhammad		150 Muhammad/ Islam
79	Haggai 2:22			146 LD
80	Zech. 6:13			131 LD/Muslims

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
81	Zech. 12:2,3			67,143 LD/Muslims
82	Zech. 12:4,5			144 LD/Muslims
83	Zech. 12:5,6			145 LD/Islam
84	Zech. 12:8,9			143 LD
85	Zech. 13:2,3			178 LD/Islam
86	Zech. 13:8			146 LD/Muslims
87	Zech. 14:1-5			143 LD/Muslims
88	Zech. 14:6,7			43 Islam
89	Zech. 14:14			67,143 LD/Muslims
90	Zech. 14:20,21			117,133 LD/Muslims
91	Malachi 1:11			134 LD/Muslims
92	Malachi 3:1	33, 94-101 Muhammad		149,150 Muhammad
93	Matt. 3:11,12	145-163 Muhammad		
94	Matt. 10:23			15 Muhammad
95	Matt. 11:11	157-158 Muhammad		
96	Matt. 13:43			53,130 LD/Muslims
97	Matt. 21:42			87 Islam/Ka'ba
98	Matt. 21:43		M11 Islam/Muslims	
99	Matt. 22:41-46	59 Muhammad		38 Muhammad
100	Matt. 24:15-21			133 LD/Muslims
101	Matt. 25:34,41			130 LD/Muslims
102	Mark 13:14			141 LD/Muslims
103	Luke 2:14	125-134, 140-144 Islam/Muhammad		
104	Luke 3:16,17	145-163, 175-184 Islam		

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov
105	Luke 7:28	157-158 Muhammad		
106	Luke 24:49	139 Muhammad		
107	John 1:15	158, 159 Muhammad		
108	John 1:25	147-148 Muhammad	W21,22 Muhammad	15 Muhammad
109	John 5:33,35	164-165 Muhammad		
110	John 14:16,26	139, 192, 202 Muhammad	M21 Muhammad	92,93 Muhammad/ Islam
111	John 15:26	139, 192, 202 Muhammad	M21 Muhammad	92,93
112	John 16:7	139 Muhammad	M15,21 Muhammad	
113	John 16:8,9	203 Muhammad		92 Muhammad
114	John 16:13	205 Muhammad	M26,27, 39 Muhammad	
115	1Thess. 4:16,17			37 LD/Muslims
116	Hebrews 7:22			9 Islam
117	Hebrews 8:6			9 Islam
118	Hebrews 12:25-29			9 Islam
119	Rev. 1:16			54 Islam
120	Rev. 2:7,11,17			151 LD/Muslims
121	Rev. 2:26-28			129,151 LD/Muslims
122	Rev. 3:4-5			151 LD/Muslims
123	Rev. 3:12			30,151 LD/Muslims
124	Rev. 3:18			155 Islam/LD
125	Rev. 3:21			129,151 LD/Muslims
126	Rev. 4:7			12 Islam
127	Rev. 5:9			7,12, 154 Qur'an
128	Rev. 6:6-17			69,153 LD/Muslims
129	Rev. 7:1-3			52 Islam
130	Rev. 7:9-17			53,131 LD/Muslims

	Bible	Abd al-Ahad Dawood	Ahmeed Hoosen Deedat	Abdurahim Baymatov	
131	Rev. 8:3-5			135	LD/Islam
132	Rev. 8:13			67	LD/Muhammad
133	Rev. 9:13-16			31,134	LD/Muslims
134	Rev. 10:1-7			53	Islam
135	Rev. 11:1,2			135	LD/Muslims
136	Rev. 12:1,2			50	Islam
137	Rev. 12:6,7			22	Islam/Muslims
138	Rev. 12:14-17			12	Islam
139	Rev. 13:1-3			68	LD
140	Rev. 13:1-10			132	LD/Muslims
141	Rev. 13:17-18			24-25, 69-70	LD
142	Rev. 14:1-3			7	Qur'an
143	Rev. 15:2,3			14,160	LD/Qur'an/ Muslims
144	Rev. 15:1-8			69	LD/Qur'an
145	Rev. 16:8-9			52	Islam
146	Rev. 16:1-10			70	LD/Muslims
147	Rev. 16:12			31,49,134	LD/Muslims
148	Rev. 19:11-21			38	LD/Muhammad
149	Rev. 19:17-18			53	Islam
150	Rev. 21:7			152	LD/Muslims