

May 15, 2010

Chapter 4 Feet of Clay

Introduction. We have identified Islam as an unbelieving empire that has waged holy war against Jews and Christians since its beginning in the seventh century AD. We have reviewed verses in the Qur'an which describe a perpetual jihad that continues until the world has either converted to Islam or become subjugated to Islam. We now move to specific prophetic passages to determine whether or not Islam fulfills other criteria contained in those passages that will either confirm or deny Islam as the empire of the Last Days that will be used by satan to wage his war against the children of God.

The book of Daniel includes two chapters that are essential to interpreting Bible prophecy in the Last Days. Daniel 2 and Daniel 7 each uses a metaphor to describe an empire in the Last Days that will wage holy war against the kingdom of God. The two chapters are filled with no less than thirteen separate characteristics given to identify satan's instrument, his hand, in this war. A "statue" is present in Daniel 2 and a "ten-horned beast" is present in Daniel 7, both of which symbolize kingdoms relevant to the Last Days. Each characteristic of each metaphor standing alone is not sufficient to conclude who this instrument might be; but taken together, their combined weight all pointing to the same instrument, makes the identification almost irrefutable. This chapter will identify the empire symbolized by the feet of the statue in Nebuchadnezzar's dream of Daniel 2; and, the empire symbolized by the fourth beast of Daniel 7.

We will use our own metaphor to interpret the Bible's prophecies. Imagine a giant jigsaw puzzle with many separate small pieces. Each time Islam fulfills a characteristic in the Bible's metaphor, we will "lay a piece to the puzzle." After we have laid all the pieces, we will be able to see the "picture" that comprises the complete puzzle. As each piece is laid, we will slowly begin to see the instrument satan will use in the Last Days to wage his holy war against God and His children.

King Nebuchadnezzar's Dream (Daniel 2). The statue was impressive. It towered above the earth in the King's dream. None of the King's magicians or sorcerers could fulfill the King's request. Not only did the King demand an interpretation of his dream, but the magicians and sorcerers had to tell him the dream itself. If they couldn't, they would be "*torn from limb to limb*" (Daniel 2:5)! *Not a good time to be a magician!* The Hebrew slave who saved the day was named, "Daniel." His interpretation of the dream coined a phrase used even to the modern day – "*feet of clay*". . . *So strong, but deceptively, so very weak.*

The year is 603 BC.¹ Daniel, perhaps as young as 15, an Israelite captive in exile in Babylon, has come forward to both reveal the dream and to provide its interpretation. A single statue appears in the dream. The head of the statue is made of gold (2:31). It has breast and arms of silver (2:32); belly and thighs of bronze (2:32); legs of iron (2:33); and feet, partly of iron and partly of clay (2:33). In the dream, a stone is cut out of a mountain, without hands, and strikes the statue on its feet, crushing the feet of iron and clay (2:34). Then, the entire statue disintegrates into the ground. The wind sweeps them away without leaving a trace behind (2:35). The stone that struck the statue becomes a huge mountain and fills the whole earth (2:35).

Daniel then provides the King the interpretation of the King's dream. The first three parts of the statue – the head of gold, breast of silver, and thighs of bronze – represent three kingdoms, each of which will defeat the next.² The legs of iron represent a fourth kingdom which will be as strong as iron (2:40). This kingdom will crush the other kingdoms – just as iron crushes and shatters everything (2:40). In the time of these kingdoms, God will set up a kingdom that will never be destroyed (2:44). This kingdom will be the stone “cut out of the mountain without hands” (2:34, 45). This kingdom will put an end to all these kingdoms (2:35), and it will endure forever (2:44).

For the statue of Daniel 2, we must interpret the identity of the kingdom that will be in dominion of the prior kingdoms; and, we must interpret the kingdom that endures forever.

The Feet of Iron and Clay. The traditional interpretation of Bible scholars is that the kingdoms represented in the statue of Nebuchadnezzar are as follows (see Stephen Miller, *Daniel*, pp. 92 -102, for a thorough discussion of each characteristic):

1. *Babylon* - the head of gold; Babylon destroys Jerusalem, 586 BC, in three separate exiles, 605 BC, 597 BC, and 586 BC); Daniel 2:37 names Babylon as the head of gold;
2. *Medo-Persia* - the chest and arms of silver (539-331 BC);
3. *Greeks* - the belly and thighs of bronze (331 BC - 146 BC);
4. *Rome* - the legs of iron, including feet of iron and toes of iron and clay (146 BC - 476 AD).³

The above view is supported by history. Medo-Persia defeated Babylon in 539 BC and continued its dominion of Babylon until 331BC when it was defeated by the Greeks, led by Alexander the Great.⁴ The Roman Empire (Ancient) defeated the Greeks in 146 BC, and continued its dominion until the division of East and West Roman Empires in 395 AD. The last Roman emperor, Romulus Augustus, (Western Empire) was deposed in 476AD, and the Eastern Roman Empire continued until 1453 AD⁵ when the Muslims overwhelmed the Byzantine Empire in the fall of Constantinople. The Muslims had previously defeated the Byzantines in Palestine in the seventh - tenth centuries, AD.

Stephen Miller continues the traditional interpretation of the fourth kingdom as follows:

*Virtually all equate the fourth empire with Rome; however, there is a difference of opinion concerning the identification of the feet and toes of the statue. Some scholars construe the feet and toes of iron and clay to be a further allusion to ancient Rome, whereas others consider this part of the image to be symbolic of an empire that will arise in the last days.*⁶
(Emphasis supplied)

The Kingdom that Endures Forever. Thus far, we are pretty much in agreement with the traditional interpretation of the parts of the statue. Historically, the four kingdoms of Babylon, Medo-Persia, Greece, and Rome, succeeded one another in dominion, each over the prior. This is precisely the meaning of Daniel 2:38-39 which tells us that beginning with Nebuchadnezzar who is the head of gold (Babylon, his kingdom), we need only look to the historical kingdoms, successive in their dominion, to identify the remaining parts of the statue. That is, Medo-Persia defeated Babylon – they are the 2nd part of the statue, the chest and arms of silver. The Greeks defeated Medo-Persia – they are the 3rd part of the statue, the belly and thighs of bronze. The Ancient Roman Empire defeated the Greeks – they are the fourth part of

the statue, the legs of iron.

We move now to identify the kingdom that will “endure forever.” This “enduring kingdom” is prophesied to ultimately crush the kingdom that remains of the earlier kingdoms. In the end time, i.e., the seven year period of Tribulation just prior to the second coming of Jesus Christ, this kingdom will be at enmity with God. This is important because it helps us identify the likely kingdom that represents the “feet” of the statue that are crushed by the “stone,” representing the kingdom that endures forever:

Daniel 2:44 "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever." (Emphasis supplied)

The “enduring kingdom” is defined by the text as a kingdom set up by God “*in the days of those kings.*” This is a reference to Christianity, 1st century AD, which God “set up” when Jesus Christ was born in the “days of those kings.” This event occurred when the Ancient Roman Empire was in dominion of the Jews of Palestine in 146 BC through the year of the birth of Christ (4 BC) continuing through His death, 30 AD. The Ancient Roman Empire is the successor kingdom to the Greeks, the Babylonians, and the Medo-Persians. Since Christianity was “set up” by God under Rome’s dominion (1st century AD), Rome is identified as the fourth kingdom in Daniel’s statue that is represented by the “legs of iron.”

The Final Kingdom at Enmity with God at the End of Days. The text moves from the prophecy of the fourth kingdom to a later period as it states, “*you continued looking. . .*” (2:34). This subsequent period must be the close of the Tribulation period at the second coming of Christ because the text states that the “feet” are crushed by the “stone” and the “*wind carries them away so that not a trace of them is found.*” In this event, Christianity “. . . *puts an end to all these kingdoms, but it will itself endure forever.*” This can only be a reference to the second coming of Christ with His armies as prophesied by Revelation 19:11-19 whereupon the nations of the world gather for Armageddon against the Christ, and Christ establishes His reign forever on earth.

When the “stone” (Christianity) crushes the “feet,” what kingdom is represented by the feet? As stated, Ancient Rome is the fourth empire represented by the “legs of iron;” and, if it is now represented by the “iron in the feet,” then Rome will have to be *revived* as a kingdom in the Tribulation period in order to fulfill the prophecy; and, if revived, *it must be revived as a kingdom at enmity with God since Christianity is the foe of this kingdom.* Suppose, however, that the feet are a separate empire all together, a final kingdom, composed of two parts symbolized by the iron and clay in the toes of the feet?

The Final Kingdom Symbolized by the Feet (and toes) of the Statue. Notice how many parts of the statue are crushed by the stone:

Daniel 2:35, “Then the *iron, the clay, the bronze, the silver and the gold were crushed all at the same time, and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. . .*” (Emphasis supplied)

There are five parts of the statue crushed, not four!⁷ Notice that “clay” has been added to the

four primary parts even though not previously included as a primary part. If Rome, symbolized by the legs of iron, is revived in the Last Days, why list the clay at all? The addition of clay to the four primary parts has no meaning unless the last kingdom *is not Rome*. If revived Rome is the last kingdom crushed by Christianity, the text would have read, "*Then, the iron, the bronze, the silver, and the gold were all crushed. . . .*" The clay has been added as a part of the statue that is crushed; and, it has been added because God is telling us the last kingdom will not be Rome, but another final kingdom. The feet (along with the toes) are a primary and separate part; and the feet are composed of two parts, one part symbolized in the iron, and one part symbolized in the clay. This final kingdom will be the kingdom in dominion of the others which is why when the feet are crushed, the entire statue crumbles!

Who is this divided, two part kingdom, that has absorbed the kingdoms of Babylon, Medo-Persia, the Greeks, and the Ancient Romans? *Islam*. The two parts? Sunni and Shi`ah, the two predominant sects of Islam. The ancient kingdoms of Babylon, Medo-Persia, the Greeks, and *most* of the Roman Empire (Eastern Empire and the collapsed Western Empire previously in dominion of the Middle East) are now all Muslim. As we will see in future chapters, Revelation 13:7 and Daniel 7:23 both prophesy of this accomplished event but on a world-wide scale in the end of the Tribulation period. This is the reason why the entire statue collapses when the stone crushes the feet. The prior kingdoms have been absorbed by Islam, along with an expanded world-wide Islam; and, when the statue is crushed, the "remainder" is blown away by the wind. In the Millennial Reign of Christ, Islam, as a religion, will be no more (2:35).

Where is Rome? Rome is missing because in the seven year Tribulation period, Rome will not be a *kingdom at enmity with God*, nor will Rome be in dominion of Babylon, Medo-Persia, or the Greeks. In the year 312 AD, Emperor Constantine of the Western Roman Empire converted to Christianity. In the year 313 AD, the Edict of Milan was executed by both Western and Eastern emperors ending persecution of Christians. Thereafter, Rome (Western and Eastern) was "Christianized," until Islam overcame what remained of the Ancient Roman Empire beginning in the seventh century AD. In the Tribulation period, "Rome" will not be a kingdom at enmity with God (unless, as we will discuss below, "Rome" has become "Islamized"). In fact, "Rome" will be on the side of God which is why it is absent from the statue when the statue is crushed by Christianity!

The Final Kingdom at Enmity with God Will Be a "Divided Kingdom." Daniel 2:41 states,

"And in that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; . . ."

The cover story for *Time Magazine*, March 5, 2007, describes the very characteristic verse 2:41 has in mind:

**"Sunnis vs. Shiites, Why They Hate Each Other;
What's really driving the civil war that's tearing the Middle East apart?"⁸**

We may not know much about Islam, but one thing we know. It is divided. Sunnis against Shiites. Sunnis are the majority sect (85 - 90%) and Shi`ahs the minority (10%). This division runs so deep that many Sunnis (for example, the "Wahhabi" branch of Saudi Arabia) do not consider Shi`ahs as true Muslims, but unbelievers. Consider the following statement made by

author Stephen Schwarz,

“Today, the Saudi [Sunni Islam] school systems, following Wahhabi tenets, teach their children and other Muslims throughout the Umma (Islamic community) that Shi`a Islam was invented by an imaginary Jewish convert, that Shi`a theologians are liars, that their legal traditions are false, and that they are not Muslims at all.”⁹

The Dividing Event in Islamic History. The roots of the dividing event in Islamic history can be traced all the way back to the choosing of the first caliphs (“caliph” is the title held by those who succeeded Muhammad as rulers of the Islamic world.¹⁰), and the resulting divide between competing individuals for that rulership. The two choices for caliph upon Muhammad’s death in 632 AD were: “Abu Bakr As-Siddiq” (hereafter “Abu Bakr”) and “Ali ibn Abi Talib” (hereafter “Ali”). Abu Bakr was Muhammad’s first convert to Islam; and Ali was the closest surviving member of Muhammad’s immediate family (Ali was the first cousin and son-in-law of Muhammad through Ali’s marriage to Fatima, Muhammad’s daughter). Ali, in spite of being the closest male member of Muhammad’s immediate family, was passed over in favor of Abu Bakr.¹¹ Ali was passed over for caliph two additional times. When Umar ibn al-Khattab (634-644; hereafter, “Umar”) was chosen as the second caliph upon the death of Abu Bakr; and when Uthman ibn Affan (644-656; hereafter, “Uthman”) was chosen as the third caliph upon the death of Umar. Uthman was then assassinated by a follower of Ali. Ali was elected caliph upon Uthman’s death, but Uthman’s clan, the Umayyads, refused to recognize Ali as caliph. A powerful leader arose from within the Umayyad clan – Muawiyah ibn Abi Sufyan (hereafter “Muawiya”).¹² The two opposing forces met in battle. No clear victory was won by either in spite of months of skirmishing between the two forces. Muawiya meanwhile demanded that Ali hand over the murderers of Uthman while at the same time seeking the caliphate for himself. Ali refused, and deadlock between the two groups resulted. Ali eventually lost, but not by the direct hand of Muawiya. From within his own camp, dissension occurred. In the year 661, Ali was stabbed to death in the mosque at Kufa by a clansman from within his own camp.¹³

Ali was survived in death by two sons, Hasan and Husayn, both through his wife, Fatima, Muhammad’s daughter. Hasan succeeded his father as caliph for six months but was forced by Muawiya to cede the caliphate to Muawiya under threat of death.¹⁴ Hasan died a few years later. According to the Shi`ah view, he was poisoned by his wife, who had received a promise of marriage from Yazid, Muawiya’s son.¹⁵

After the death of Muawiya and the ascension of his son, Yazid, to the caliphate, Husayn attempted to lead an insurrection against Yazid. Husayn was invited to Kufa by Muslims of Kufa with the intent of Husayn gaining the caliphate from Yazid. Husayn’s small force included eighteen of his own family members and another sixty or so followers. Husayn was urged by several surviving Companions not to attempt the conquest of Yazid as his forces were severely outnumbered (Husayn’s forces were numbered at less than 100). Husayn refused this counsel, expecting the people of Kufa to join him in battle. They did not do so. The battle between the two forces took place at Karbala in modern day Iraq. Husayn’s forces were cut off from water for eight days.¹⁶ His tragic death at the hands of troops of Yazid is described as follows:

“With his six-month old son Ali Asghar in his arms, the Imam (Husayn) cried out to the enemy that as this innocent babe had defiled none, at least he should be spared and a little water given to him to allay his thirst. But the reply was an arrow shot at the child’s neck which pinned it to his father’s arm. After returning the cruelly murdered child to its sorrowing

*mother's arms, the Imam returned to pay the last of the sacrifice with his own blood. Arrow after arrow followed piercing his body into a sieve until, when the aged Imam fell from his horse his body did not touch the ground but was held off the ground by the arrows that were sticking out of his body. Shamr (one of the Umayyad soldiers) who has earned everlasting shame for himself, after deriding the fallen hero, cut off his head. Ruqaiya, Husayn's young daughter, weeps over the death of her father whose head is then brought into her presence whereupon she falls upon it moaning and sobbing until she, too, dies of sorrow, prostrate over the severed head."*¹⁷

The Battle of Karbala in 680 AD is the dividing event in Islamic history between Sunnis and Shi'ahs, the two predominant sects of Islam. The death of Husayn is still remembered today by Shi'ahs in their annual "Ashura" festival. Shi'ahs commemorate Husayn's martyrdom through flagellation and other acts of personal suffering during a ten day festival.¹⁸

The two primary sects have not been united since this date.

Islam is a divided kingdom. *The first piece of the puzzle has been laid with Islam.*

The Final Kingdom at Enmity with God will "Combine With One Another" in the "Seed of Men." Daniel 2:43 states, ". . . they will combine with one another in the seed of men. . ."

Shi'ahs, the minority sect of Islam (10 - 15%), are "followers of Ali" (literally, "partisans of Ali"). Ali was the closest living male relative of Muhammad at his death. Oxford Encyclopedia of the Islamic World states:

"The focal point of Shiism is the source of religious guidance after the Prophet; although the Sunnis accept it from the "sahabah" (companions) of the Prophet, the Shi'ah restrict it to the members of the "ahl al-bayt" (the people of the house of Ali)."¹⁹ (Emphasis supplied)

That is, the Shi'ah recognize only blood descendants of Ali as the true source of religious guidance after Muhammad's death. Shi'ahs believe Muhammad chose Ali to be his successor prior to his death, a fact Sunnis do not accept. To Shi'ahs, Ali was the rightful successor to Muhammad by virtue of his being chosen by Muhammad and his being the closest blood relationship to Muhammad. Describing Shi'ah Islam, Oxford Encyclopedia of the Islamic World continues:

"The Quran describes the prophets as particularly concerned with ensuring that the special favor of God bestowed on them for the guidance of people be maintained in their families and be inherited by their descendants. Thus, Abraham prays to God to continue his guidance and special favor in his (Abraham's) descendants so that His divine purposes would continue to be fulfilled. The Quran refers to prophetic progeny with four key terms: "dhurriyah" (direct descendant), "al" (offspring; house, dynasty), "ahl" (family, progeny), and "qurba" (relation, nearest of kin). When these words are used with reference to the Prophet, the commentators of the Quran have interpreted them as meaning Muhammad's nearest of kin: his cousin and son-in-law Ali, his daughter Fatimah, and their sons Hasan and Husayn. The Shi'ah also extend the status of "ahl al-bayt" to the descendants of Hasan and Husayn."²⁰ (Emphasis supplied)

For Shi`ahs, the rightful successor (referred to as “Imam” by Shi`ahs²¹) to Muhammad had to meet two criteria to be considered legitimate. First, he had to be a *male blood descendant* of Ali and his wife, Fatima (“ahl al-baht,” literally, “people of the house of Ali”).²² Second, he must have been “designated” (“nass”) i.e., “named,” by the predecessor Imam before the predecessor’s death. This appointment is considered by Shi`ahs to be a divine appointment by Allah and revealed to the predecessor Imam.²³ This means that divine authority, as Imam (successor), is passed from father to son by the father’s “designation”²⁴ (as opposed to “elected” by consensus as is the case for the caliph in Sunni Islam²⁵). Shi`ahs consider their Imam to be an infallible, sinless, spiritual guide *by virtue of the bloodline of Muhammad* passed from one Imam to the next. Shi`ahs, therefore, “combine” with one another by virtue of their *belief that the only true source of divine guidance comes through the bloodline of Muhammad passed through Ali and Fatima*, and their descendants thereafter.

The phrase “*combine with one another in the seed of men*” refers to the distinguishing requirement for Shiism, i.e., guidance comes only through the “*ahl al-bayt*” (the people of the house of Ali), the *bloodline of Muhammad*. To combine in the “seed of men” parallels the Shi`ah belief that legitimate leadership requires a blood relationship to Muhammad, and only the descendants of Ali and Fatimah qualify.

We have laid another piece of our puzzle. This piece is very important. It not only points to Islam, but a sect within Islam that will rise up in the Last Days to fulfill Biblical prophecy.

The Final Kingdom at Enmity with God will Not “Adhere to One Another” Daniel 2:43 states, “. . . *but they will not adhere to one another, even as iron does not combine with pottery.*”

The three main branches of Shiism are:

“There are three main branches of Shiis today: the Zaydis, the Ismailis (Seveners), and the Ithna Asharis (Twelvers or Imamis). The Zaydis (followers of Zayd ibn Ali ibn al-Husayn) are located in Yemen, Iraq, and parts of Africa. They represent the activist groups who believe that the imam ought to fight for his rights and be a ruler of state. The Ismailis (Seveners) are named after the seventh imam, Ismail . They founded the Fatimid Empire (909 – 1171) and represent esoteric Shiism. The Ithna Asharis (Twelvers or Imamis) are the largest and most moderate group.”²⁶

Each of these three primary branches of Shi`ah Islam, i.e., Fivers, Seveners, and Twelvers, are separate from the others for various reasons, the most predominant of which is their disagreement on who the “legitimate” Imam really is. Throughout Islamic history, Sunnis have been the dominant and most powerful of the two sects. Yet, Sunni leaders, generally referred to as “caliphs” or “sultans,” persecuted the Shi`ah Imam because Sunni caliphs saw Shi`ah Imams as a potential threat to their leadership because of the blood relationship of the Shi`ah Imam to Muhammad. This resulted in constant persecution and untimely death for many of the Shi`ah Imams. As stated, in Shiism, the living Imam is required to “designate” (“nass”) his successor prior to his death. Sunni persecution of Shi`ah Imams resulted in some of the Imams not being able to designate the next Imam because of their death at the hands of Sunnis. The different branches in Shiism reflect the fact that the surviving Shi`ahs could not agree on who the legitimate Imam should be.

“Seveners” or “Ismailis” (the second largest sect of Shi`ahs) consider Ismail, the elder son of Ja’far, to be the rightful successor as sixth Imam. However, Ismail died before his father’s death, and Seveners believe that Ismail’s son, Muhammad bin Ismail, should be the rightful seventh Imam. Hence their name, “Seveners.” Twelvers believe that Jafar designated his younger son, Musa, as the seventh Imam and that the true line is through Musa not Ismail, believing that Ismail died before he was designated by his father. Twelvers continue the line of Imams through Muhammad ibn Hasan, the “12th Imam,” who “disappeared” in 874AD. Twelvers believe that the 12th Imam is in “hiding” (occultation) and is still alive. They believe he will “rise” in the Last Days as a “Messianic” leader called, “al-Mahdi,” and will bring peace and justice to the world.²⁷ (Sunnis also believe in “al-Mahdi” but have a different perspective than that of Twelvers. We will discuss both beliefs in a future chapter). Shi`ah Islam also includes a major branch known as “Zaydis” (“Fivers”). “The Zaydis favored Zayd ibn Ali, grandson of Husayn, as fifth imam due to his activist revolutionary position against the Umayyad dynasty.”²⁸

To summarize the major Shi`ah branches, Twelvers (primarily located in Iran, Iraq, Lebanon, and Kuwait) agree on a line of twelve divinely appointed, infallible, individuals who are legitimate Shi`ah Imams. Seveners (“Ismailis,” located in Egypt, North Africa) agree on a line of seven divinely appointed, infallible, individuals who are legitimate Shi`ah Imams, and similarly for Fivers (located in Yemen, Iraq, and parts of Africa).²⁹ None of these Shi`ah branches consider the other Shi`ah branches’ Imams as legitimate. To illustrate the inability of the groups to agree or unite, a Twelver prophecy holds that when the Islamic leader referred to as “al-Mahdi” “rises,” he will issue an order to have all Shi`ahs of the Fiver branch killed.³⁰

Muslims, particularly, Shi`ahs, “do not adhere to one another.”

We have laid another piece of the puzzle.

The Final Kingdom at Enmity with God will be Composed of Both Strong and Weak

To “combine in the seed of men” parallels the Shi`ah belief that legitimate leadership requires a blood relationship to Muhammad.

Parts. Daniel 2:42 states: “*And as the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle.*”

Here is what the prophecy is telling us. The kingdom as a whole will be strong, for “*it will have the toughness of iron*”; yet, the kingdom, will be made up of two parts – one part will be strong (toes partly of iron) and the other will be weak (toes partly

of clay).

For most of us, our understanding of Islam is limited to what we see on our television sets. We see sectarian violence almost without end. One day it is the Sunnis against Shi`ahs. The next day Shi`ahs against Sunnis. Neither side seems to gain the upper hand, and everyone seems to hate the West. With this jaded view of Islam, we could quite easily miss the characteristic being described in verse 43 – *one part of the kingdom will be strong and one part weak*. Yet, this is precisely the historical situation for Islam. The Sunni sect is by far the larger, stronger, more powerful sect since the beginning of Islamic history (comprising 90% of Muslims). The dividing point of the two sects has already been discussed: the Battle of Karbala in October,

680 AD. But this victory by Sunnis over Shi`ahs did little to stop Sunni violence against the weaker sect; and, history did not change which sect would remain the victor. Sunnis have always been the victor and they have always seen Shi`ahs as unbelievers who they have blamed for problems experienced by the ruling majority sect. Consider this quote from author Vali Nasr:

“To the Sunni majority, (Shi`ahs) increasingly looked like an errant interpretation of Islam, mistakenly bestowing larger than life importance on the progeny of Ali . . . The fear that the Shi`ah Imams instilled in the caliphs resulted, not surprisingly, in persecution. . . . The Umayyads [Sunni] caliphs. . . and the Abbasids (750 -1228), who ruled from Baghdad, imprisoned and killed Shi`ah imams When in 971 C.E., Roman forces attacked the Abbasid domain, the first response of the caliph’s forces . . . was to blame the Shi`ah. Shi`ah houses in al-Karkh (in today’s Iraq) – which had become a refuge for Shi`ahs who escaped persecution in Bagdad – were torched as the attackers chanted, “You [Shi`ahs] are the cause of all evil.” . . . By the middle of the eleventh century, persecuting the Shi`ah of al-Karkh had become a custom; every Saturday, Sunni mobs would show up at Shi`ah mosques and shrines before looting the town, saying, “You blasphemers! Convert to Islam!”⁶¹ (Emphasis supplied)

In more recent history, the dominance of the Sunni sect can be seen in the powerful Wahhabi sect of Sunni Islam (Of the 19 Muslims who piloted planes on 9/11, at least 15 of them were from the Wahhabi branch of Sunni Islam). Author Stephen Schwartz describes the origin of the House of Saud and the Wahhabis of Sunni Islam in this observation:

“In 1792, Ibn Abd al-Wahhab died, and Abd al-Aziz took over the leadership of the Wahhabi-Saudi alliance, extending their raiding over the next three years to Medina, Syria, and Iraq. These campaigns saw mass murder and rape of Shi`a Muslims as well as adherents of the Hanafi and other legal schools rejected by Ibn Abd al-Wahhab. The Wahhabis [Sunnis] had an extraordinary hatred of Shi`ism, which became an early target of their violence. . . Whatever its source, bile against the Shi`as has remained a constant throughout Wahhabi-Saudi history.”⁶²

Shi`ahs throughout their history have been forced into quietist roles in order to survive from persecution by the stronger Sunnis. Shi`ahs even went so far as to formulate a doctrine called “taqiyyah.” This doctrine allows the deliberate “concealing or disguising [of] one's beliefs, convictions, ideas, feelings, opinions, and/or strategies at a time of imminent danger, whether now or later in time, to save oneself from physical and/or mental injury.”⁶³

Al-Mahdi will Avenge. A final note about the “weak” part of the statue - the clay. Shi`ahs believe that their 12th Imam, Muhammad ibn Hasan, went into “hiding” almost 1200 years ago to prevent himself from being killed by the dominant sect of Islam, the Sunnis. They believe he has been in hiding (called “occultation”) for over 1,200 years, *and, he is still alive.*

We will discuss the Mahdi at length in a later chapter; for now, the point is this: Shi`ahs believe that *when al-Mahdi returns, he will return as their “redresser of wrongs” against the Sunnis.*⁶⁴ As a “robin hood” of sort, the Mahdi will avenge Sunni wrongs committed against Shi`ahs since Muhammad’s death in 632 AD, including a *redistribution of global wealth* (the Saudis are Sunni Islam).⁶⁵ Thus, Shi`ah prophecy predicts the *weaker will overcome the stronger*, and, the two

sects, irrevocably divided since Karbala, 680 AD, will be one; not by treaty or consensus but by dominion of the weaker over the stronger. What could not “adhere” before, will, according to Shi`ah prophecy, adhere for one final jihad: *a united Islam will convert or subjugate the world to Allah* – this is the same prophecy of Revelation 13:7 and Daniel 7:23 – a false religion will overcome the world in the Last of Days, including Christians for “a time, times, and half-a-time.”

We have laid another piece of our puzzle, an important one. The last kingdom at enmity with God will have “feet (and toes) composed of iron and clay,” a “strong part” and a “weak part.” So does Islam. Shi`ahs are the weak part. Sunnis are the strong. In the Last Days, it will be the Shi`ahs that distinguish themselves, not the Sunnis. The clay may look weak, but in the Last of Days a supernatural leader will arise from within this sect. His power will not be his own (Revelation 13:12-16), and he will direct the world to the “beast,” the spiritual representative of the prince of darkness.

The Revived Roman Empire. Brief mention must be made of the traditional interpretation of the feet (and toes) symbolizing a “revived” Roman Empire that will arise proximate to the Tribulation period, prior to the second coming of Christ. John Walvoord describes this final empire as the “empire of the Gentiles”:

“This prophetic revelation makes clear that the kingdom from heaven is not a spiritual kingdom which by spiritual processes will gradually conquer the earth, but rather a sudden catastrophic judgment from heaven destroying the political kingdoms of the Gentiles. This will pave the way for a political millennial kingdom which will begin with the second coming of Christ. The revelation gives no support to either the amillennial view that the kingdom is a spiritual kingdom now on earth or to the postmillennial view that the kingdom will gradually gain control over the earth spiritually in a thousand years or more. The destruction of the Gentile world powers is an event, not a process and will be fulfilled by Christ in the Second Coming.”⁸⁶ (Emphasis supplied)

To Walvoord, the “Gentile world powers” are further interpreted in Daniel 7:7f where they are the future world empire of the “Romans.” Walvoord interprets the fourth beast of Daniel 7 similarly:

“The fourth kingdom was not named but was historically fulfilled by the Roman Empire. As described in 7:7, it crushed and devoured the countries which it conquered. The ten horns represented a future Roman Empire which will reappear in the end time. . . . It is obvious to many expositors that the first three kingdoms have come and gone in history, represented by Babylon, Medo-Persia, and Greece. The fourth empire, though not named here, has been identified as the Roman Empire as it was historically. The last stage of the Roman Empire, described here as the ten-horn stage and becoming a world empire, has never been fulfilled. In fact, the whole present age intervenes between the Roman Empire and this future world empire, . . .”⁸⁷ (Emphasis supplied)

Steven Miller adds the following to the Roman view:

“Since the feet and toes of iron and clay emanate from the iron legs that symbolize the old Roman Empire, there must be a connection. . . . this future world empire will be connected to ancient Rome in that it evidently will involve peoples or nations that made up the old

*Roman Empire.*³⁸

A variation of the revived Roman view considers the present day European Union to be the final empire symbolized by the feet and toes of Daniel 2 and the fourth beast of Daniel 7. Here is a quote from a representative website briefly describing this view:

“This final world kingdom, we believe, is far along in the process of coming together today in the form of the European Union (EU). The fifth world empire symbolized in the statue is prophesied to be an extension of the fourth kingdom. That is exactly what the EU is, an extension of the ancient Roman Empire. It is, we are convinced, the feet and toes of the man-image, the reviving of the unity that was once Europe in all its power and glory.”³⁹
(Emphasis supplied)

The European Union fails the prophecy of Daniel 2 and Daniel 7. How can the European Union be the correct interpretation unless this organization possesses a “spiritual component” significant to the mission of the organization? The final kingdom is prophesied to be a “different kingdom,” that is, it will not be a political kingdom similar to Babylon, Medo-Persia, Greece or Rome. The European Union is a union of sovereign political countries. The official website of the European Union states:

“The European Union (EU) is not a federation like the United States. Nor is it simply an organisation for co-operation between governments, like the United Nations. It is, in fact, unique. The countries that make up the EU (its ‘member states’) remain independent sovereign nations but they pool their sovereignty in order to gain a strength and world influence none of them could have on their own. Pooling sovereignty means, in practice, that the member states delegate some of their decision-making powers to shared institutions they have created, so that decisions on specific matters of joint interest can be made democratically at European level.”⁴⁰ (Emphasis supplied)

The nations comprising the European Union join together for the purpose of “. . . *gaining strength and world influence none of them could have on their own.*” The European Union is no different than the empires of the Babylonians, Medo-Persians, Greeks or Romans except they are many nations aligned together for political and related purposes. As we will see, the fourth kingdom prophesied by Daniel 7 is a spiritual kingdom not a political kingdom. It wages its war against the world and also against the “saints.” The saints are a specific group distinguished by their religion alone. To wage a spiritual war presumes that the empire waging such war is also a spiritual empire, or the motivation of this empire is to eliminate the saints because of some religious element or belief held by the saints. Any such motivation would be contrary to the stated mission and purpose of the European Union.

What if Europe Becomes Predominantly Muslim? Suppose, however, that modern day Europe (composed of those countries that made up the Roman Empire) one day becomes governed by “Sharia,” i.e., the Qur’an? In other words, suppose in the future the populations of separate European countries become predominantly Muslim and because of the Muslim majority changes are made in the governance of the countries of Europe? Consider the following highlight from Pew Forum on the changing demographics of modern day Europe:

“Throughout Europe today, it is not uncommon to see women wearing headscarves and

men with skull caps and beards. On many European streets, shops now sport signs in Arabic and other Near Eastern languages and sell an array of exotic looking products from the Middle East and other parts of the Islamic world. Indeed, in the space of a few decades, whole neighborhoods in cities like Birmingham, Rotterdam and Paris have been transformed. Streets that have witnessed hundreds of years of European history are now playing host to a decidedly non-Western people and culture. This is the new Europe, one in which a rapidly growing Muslim population is making its presence felt in societies that until recently were largely homogeneous. Muslims are still very much minorities in Western and Central European countries, making up roughly 5 percent of the European Union's total population. But a number of demographic trends point to dramatic change in the years ahead. Islam is already the fastest-growing religion in Europe. Driven by immigration and high birthrates, the number of Muslims on the continent has tripled in the last 30 years. Most demographers forecast a similar or even higher rate of growth in the coming decades.”⁴¹ (Emphasis supplied)

And, similarly, from the Brookings Institute:

“Islam may still be a faraway religion for millions of Americans. But for Europeans it is local politics. The 15 million Muslims of the European Union (EU)—up to three times as many as live in the United States—are becoming a more powerful political force than the fabled Arab street. . . . Today, the Muslim birth rate in Europe is three times higher. . . . If current trends continue, the Muslim population of Europe will nearly double by 2015, while the non-Muslim population will shrink by 3.5 percent.”⁴² (Emphasis supplied)

And finally from Professor Philip Jenkins of Penn State University:

“In most European nations, Muslim communities have birthrates three times larger than their non-Muslim neighbors. France, Germany, and the Netherlands could by the 2030s have Muslim minorities of around 20 to 25 percent of the population, and those proportions will grow as the century progresses. Moreover, while Islam is undeniably growing, Christianity—at least in terms of active practice—is clearly shrinking. . . . Some observers see Europe making a wholesale transition into the Muslim world. Bernard Lewis remarked in a 2004 interview that “Current trends show Europe will have a Muslim majority by the end of the 21st century at the latest. . . .” Bat Ye’or (the pseudonym of British author Giselle Littman) envisages an emerging Muslim-dominated subcontinent of Eurabia in which remaining Christians and Jews might enjoy some tenuous kind of second-class status not unlike Ottoman dhimmitude, and writes of the emerging Euro-Arab axis.”⁴³ (Emphasis supplied)

Whether by conquest or population growth, if Muslims replace the democracies of Europe with Sharia, (governance based on the Qur’an), the affect is the same. The “revived Roman Empire” model will become a very viable option to fulfill Bible prophecies of the Last Days. Islam may not have conquered by jihad, but it will have dominion all the same. The pieces of the puzzle will be laid in many respects if this were to take place.

Conclusion - Daniel 2. Here are the pieces of the puzzle Daniel 2 has laid for Islam:

1. The kingdom will be a divided kingdom. Sunnis and Shi`ahs are the two predominant sects in a divided Islam.
2. The kingdom will combine with one another in the “seed of men.” Shi`ah Islam combines in the “seed of men” (“*ahl al-bayt*,” the “people of the house of Ali”).
3. The divided kingdom will not “adhere to one another.” Sunnis and Shi`ahs do not adhere to one another; Shi`ahs adhere to one another even less. Seveners, Fivers, and Twelvers are the three predominant branches of Shi`ah Islam, none of which considers the Imams of the other to be legitimate.
4. The divided kingdom will be composed of “strong and weak parts.” Islam’s strong sect is the Sunni sect. Its weak sect is the Shi`ah Islam.
5. If Europe becomes Islamized, the “revived Roman Empire” prophetic model will fit many of the Bible prophecies of the Last Days.

The Prophecy of Daniel 7. Daniel’s Dream. The book of Daniel moves us forward to our next important prophecy – this one from the 7th chapter. It is not the king who has a dream but Daniel, who records a “night vision.” It is now the first year of King Belshazzar (553 BC) of Babylon (Daniel 7:1). Daniel observes four great beasts coming out of the sea. The first beast is a lion with wings of an eagle (7:4). The second beast is a bear. It is raised up on one side, and three ribs are in its mouth (7:6). The third beast is a leopard. It has four wings like a bird, and four heads (7:6). Daniel continues looking and a fourth beast appears, dreadful and terrifying and extremely strong. It has large iron teeth. It devours, crushes, and tramples down the remaining beasts with its feet. It is different from all the beasts before it (7:7). While Daniel is thinking about the vision, another horn, a little one, comes up among the ten, and three of the ten horns are pulled out by the roots. This horn possesses eyes like the eyes of a man and a mouth uttering great boasts (7:8). As Daniel continues to look, that horn overpowers the saints; even the entire world becomes subject to his dominion (7:21, 23). Daniel continues to look until thrones are set up. The Ancient of Days takes his seat on the throne, and books are opened (7:9-10). The fourth beast is slain and its body is destroyed and given to the burning fire (7:11).

Who is the fourth beast? What empire does he lead? Is the fourth beast the same kingdom as the fourth part of Nebuchadnezzar’s statue from Daniel 2, i.e., Rome? Are the first three beasts of Daniel 7, the same three kingdoms of Daniel 2? That is, Babylon, Medo-Persia, and the Greeks?

The prevailing and traditional view is that the four beasts of Daniel 7 represent the same four kingdoms of Daniel 2.⁴⁴ Stephen R. Miller sums up this traditional view as follows:

“What do these four animals from the sea represent? In V. 17 the angel explains that they symbolize “four kingdoms” that will rise from the earth (“sea”). They are the same empires represented by the statue’s four parts in chap. 2. Daniel 7 merely provides more detailed information concerning them.”⁴⁵

For a thorough review of the traditional interpretation, see Miller and sources quoted there. This writer concurs that the first three beasts are properly interpreted as Babylon, Medo-Persia, and the Greeks. It is the fourth that does not follow the traditional view; the fourth is not Rome, but Islam, the final kingdom, the kingdom represented by the feet of Nebuchadnezzar’s statue in Daniel 2.

The Ten Horns are Symbolic of Ten Leaders. The fourth beast has ten “horns”; the horns are a metaphor for “kings” (Daniel 7:24). When a “horn” of a beast is symbolic of a “king,” this does not mean that the particular leader must be literally a “king.” Rather, the horn is symbolic of a “leader” that we might liken or compare to a king of a kingdom. Also, the “king” and the “kingdom” he leads are often used interchangeably in prophetic scripture, that is, the kingdom is the embodiment of the king that leads it. For example, in Daniel 7:17 the text

The ten horns of Daniel 7:7 represent Muhammad’s Ten Companions.

tells us that the four beasts are symbolic of four kings; and, in Daniel 7:23 the text tells us the fourth beast is a fourth kingdom.

Interesting fact about these ten leaders: *they all “reign” at the same time.*⁴⁶ We know this because all ten horns are present on the fourth beast when Daniel first views the beast. They do not come up one after the other which one might expect if the leaders were successive in their leadership.⁴⁷

According to a “haddith” or “narration” of Muhammad, Muhammad is said to have promised “Paradise” to ten of his earliest, closest, and most important leaders (called, “Companions”).⁴⁸ These “Ten Promised Paradise” were the highest group of followers comprising the “*Sahaba*,” those who had seen Muhammad and interacted with him in some way during his life.⁴⁹ This eminent group of ten were said to be Muhammad’s closest followers, who kept frequent company with him, and strove to “assimilate his teachings.”⁵⁰ Upon Muhammad’s death in 632 AD, this group elected Muhammad’s successor (“caliph”), and when a caliph died, this group chose the next successor. From these ten leaders, the first four caliphs of Islam were named: Abu Bakr As-Siddiq (632-634 AD; hereafter “Abu Bakr”), Umar ibn al-Khattab (634-644; hereafter, “Umar”), Uthman ibn Affan (644-656; hereafter, “Uthman”), and Ali ibn Abi Talib (656-661). All of these ten were alive at the same time. The first four of this group, all of whom were chosen as caliphs, are known by Sunnis as the “Rightly Guided Caliphs” because they “followed the right path” (“*Rashidun*”).⁵¹

The ten horns of Daniel 7:7 represent Muhammad’s Companions known as the “Ten Promised Paradise.” They are the ten leaders of Islam who surrounded Muhammad until his death in 632 AD, and thereafter, as Islam’s leadership responsible for appointing Islam’s caliphs. It just so happens that the fourth beast also has ten horns. Coincidence? Only if it stood alone in the characteristics of the fourth beast. It does not.

We have laid another piece of our puzzle.

The Fourth Beast is at Enmity with God. The fourth beast of Daniel 7 has a characteristic found in many of the metaphors of the Last Days – he symbolizes a kingdom that will be at enmity with God in the last of the Tribulation period: Daniel 7:21, “. . . was waging war with the saints and overpowering them until the Ancient of Days came, and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.” We found this same characteristic present for feet (and toes) of the statue of Daniel 2. The fourth and final beast of Daniel 7 will also be at enmity with God.

The Fourth Beast at Enmity with God will be “Different” from the Prior Three Beasts.

Daniel 7:7 states, “. . . and it was different from all the beasts that were before it, . . .”

The text gives us an important criteria that must be met by the fourth kingdom: *the kingdom is “different” from all the kingdoms before it.* Scholars have offered little explanation of the meaning of “different” other than to suggest this beast will be extraordinarily violent, and somehow, its violence will distinguish it from the prior three kingdoms.⁵² If the Ancient Roman Empire is the fourth beast, how is it that this empire is somehow more violent than those preceding it, i.e., Babylon, Medo-Persia, or the Greeks? The Greeks were the only of the three kingdoms that Rome actually defeated, and neither Babylon or Medo-Persia were in dominion in the time of Roman conquest. So how could one conclude that Rome was “different” by virtue of its inflicted level of violence on the prior three kingdoms, particularly to the point that this level of violence distinguished it among the three other kingdoms?

The Greeks were led in their military conquests by Alexander the Great. Consider this brief quote of his military exploits which is offered only to remind us of the basis upon which Alexander and his Greeks are remembered in history:

*“He was one of the most successful military commanders in history, and was undefeated in battle. By the time of his death, he had conquered most of the world known to the ancient Greeks.”*⁵³

At the time of Roman conquest, Alexander’s empire had been split into four different parts, each led by a general of Alexander’s army. Nevertheless, the Greeks that survived Alexander’s death could hardly be described as less violent than the Romans that defeated them. The presence or absence of violence does not seem to be a *distinguishing* factor for any of the four kingdoms, including the Ancient Roman Empire. *They were all violent.*

Suppose we add a fifth empire to the group, Islam. What is different about Islam from all the *other kingdoms*?

Islam, alone, is a religious empire.

Islam is not a political empire. It is “different” from Rome, the Greeks, Medo-Persia, and Babylon. As a religious empire, Islam is distinguished from the others. This difference is supported by the text which gives us a further clue of the meaning of “different.” Daniel 7:21 states, *“I kept looking, and that horn was waging war with the saints and overpowering them.”* The enemy of the fourth beast is the “saints.” The saints are a religion, not a political empire. The most likely conclusion, then, is that the fourth beast *must also be a religious empire.* *In this factor, Islam is different from all those kingdoms that preceded it.*

We have laid another piece to our puzzle.

A Little Horn Comes Up Among the Ten Horns and Pulls Three Out by the Roots. Daniel 7:8 states:

“While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this

horn possessed eyes like the eyes of a man, and a mouth uttering great boasts.”

Shi`ahs have “pulled out by the roots” the first three caliphs of Islam.

Here is what the verse means: one considered “little” by the others will arise after the original ten “kings.” This “little one” will usurp three prior “kings.” It will be as if they did not exist for the text tells us that he will “pull out” three of the ten “by the roots.”

The Companions of Muhammad included Muhammad’s cousin and son-in-law, Ali, who was married to Muhammad’s daughter, Fatima. Ali was the closest surviving, male, blood relative to Muhammad from among the Companions. When Muhammad died suddenly in 632 AD, he had not named a successor. The Companions first order of business was to name a successor to their deceased prophet. They chose Abu Bakr, the first convert of Muhammad and a very close friend and follower of Muhammad, rather than Ali, because Ali was *considered to be too young*. The Companions felt someone of more maturity and leadership skills was the proper choice. Ali was passed over by the Companions two additional times; when Umar was elected caliph in 634 (second caliph, 634-644) , and Uthman in 644 (third caliph, 644 - 656). Ali was finally elected caliph in 656 but was never accepted as such by all of the Companions.

As has been stated, after the Battle of Karbala in 680 AD, Shi`ahs and Sunnis divided into two sects. From that point on, Ali and his descendants by Fatima, Muhammad’s daughter, were considered by Shi`ahs to be the only legitimate successors to Muhammad.⁵⁴ *Ali was, for Shi`ahs, retroactively made the first successor to Muhammad effective with Muhammad’s death in 632, thereby eradicating the first three caliphs of Islam for Shi`ahs.* This retroactive appointment by Shi`ahs was *made even though Ali was already dead* (Ali was assassinated in 661, and the irrevocable divide between Sunnis and Shi`ahs did not occur until 680 at the Battle of Karbala). Shi`ah’s literally rewrote their history by “electing” Ali as the first “legitimate” successor to Muhammad, followed by Ali’s two sons, Hasan and Husayn, as the second and third “Imams” (“successors” for Shi`ahs) of Shi`ah Islam. Hasan and Husayn were also already dead at the time of the retroactive “election” just as their father had been (Husayn was killed in the Battle of Karbala⁵⁵ and Hasan was thought to be poisoned before the Battle of Karbala.⁵⁶).

The first three caliphs, Abu Bakr (632-634), Umar (634-644), and Uthman (644-651), were originally accepted by all Muslims, but after the Battle of Karbala when Husayn and his followers were massacred by Sunnis, Shi`ahs no longer considered them “legitimate” and qualified to lead. It was as if they had never been elected because Sunni caliphs never met the conditions of Shi`ahs to be considered legitimate - *they were not related by blood to*

The most likely conclusion, then, is that the beast must also be a religion. *In this factor, Islam is different from all those kingdoms that preceded it.*

Muhammad and had not been “designated” by divine word through the prior blood descendant. In fact, Shi`ahs do not accept any Sunni caliph as a legitimate successor to Muhammad. The phrase, “*pulled out by the roots,*” fulfills what happened historically. Shi`ahs *actually never defeated the Sunnis. They simply annulled the caliphates of the first three caliphs and refused to accept any Sunni leader thereafter as legitimate* (see the chart at the end of this chapter for a diagram of what

happened historically for Islam and its two sects and their leaders).

We have laid another piece to our puzzle; and this one is an extraordinary fit to our puzzle.

Eyes Like the Eyes of a Man and Mouth Uttering Great Boasts. Daniel 7:8 states, “. . . and behold, this horn possessed eyes like the eyes of a man, and a mouth uttering great boasts.”

Why does the text tell us this horn has characteristics like a man? Consider what the text stated about the first three beasts:

- | | |
|---------------|--|
| First beast: | Daniel 7:4 " <i>The first was <u>like a lion</u> and had the wings of an eagle.</i> " |
| Second beast: | Daniel 7:5 " <i>And behold, another beast, a second one, <u>resembling a bear.</u></i> " |
| Third beast: | Daniel 7:6 " <i>After this I kept looking, and behold, another one, <u>like a leopard,</u></i> " |

In each of the first three beasts a metaphor is given which *likens an animal* to the literal empire it represents. The characteristics of the *animal* are only given to help us identify the empire. The empire is not an animal! We are not trying to find a *literal* lion, bear or leopard, but kingdoms that are *likened* to these animals by their inherent characteristics which might be compared to those characteristics possessed by animals. Up until this point, “horns” represented “kings,” i.e., they represented the individual leaders of this fourth empire. So why does the text tell us that the little horn is *like a man* unless the little horn *is not a man*? That is, the reader is led to postulate that the little horn *appears to be a man*; but don’t be fooled, because he is not! He is something other than a man even though he has characteristics normally possessed by a man!

In Shi`ah Islam, the first three Imams were all dead when they were made Imam. The doctrine of the “Imamate” formulated at this time by Shi`ahs required bloodline through Muhammad and “designation” for legitimacy. Imams were considered to be divine-like in nature because of the blood-link to Muhammad and the divine appointment by Allah (as revealed to the predecessor Imam). Shi`ahs consider their Imams to be *infallible, sinless, spiritual guides*. Further, Shi`ahs (“Twelvers,” the majority branch of Shi`ahs) believe this divine-like nature to be continued to the present day through their 12th Imam, the “Hidden Imam,” whom Shi`ahs believe went into “hiding” in the 10th century AD; yet, *he still lives*, but is simply “hiding.” Shi`ahs believe he will return one day as their “long awaited one,” the “Mahdi.” The evolution of the doctrine of the Imamate is described by Professor Sachedina as follows:

“The Imams were now believed to possess divine knowledge which enabled them to predict future events including the proper time for the messianic Imam to strike. . . . The Shi`ite Imam, unlike the Sunnite caliph, is regarded as “designated” by God. God alone appoints the Imams, one by one, in accordance with the testament (“wasiyya”) revealed to the Prophet, which announces the names of those who will succeed him. . . . The leadership of the Imam resembles that of the Prophet himself. . . . The Imam, like the Prophet, is endowed with special knowledge and has inherited the knowledge of all the ancient prophets and their legatees. In this way, the Imam is the link with the way of guidance, and without acknowledging him a person seeking guidance cannot obtain it.”⁵⁷ (Emphasis supplied)

Shi`ah Islam’s first three successors to Muhammad were “*like a man*,” but not a man. The

successors to the first three Imams took on an almost divine-like nature which continues through the present day to the 12th Imam, the “Hidden Imam,” the Mahdi. The Mahdi is also “like a man,” but not a man. How could he be a man if he is still alive after 1200 years? As we will see in future chapters, the Mahdi is the Antichrist. He will one day indwell the body of a “human being” who is prophesied by the Bible to unite Islam within itself, and then take dominion of the world! He will be a spiritual being of satan, incarnate in human flesh.

We have laid another piece to our puzzle

The Fourth Beast at Enmity with God Will Be Exceedingly Violent. Daniel 7:7 states, “. . . and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed, and trampled down the remainder with its feet;”

The violent nature of the fourth beast has been one of the characteristics linking the Ancient Roman Empire with this beast.⁵⁸ As we have stated, Rome does fulfill this characteristic; however, so does each of the preceding empires— they were all violent.

We must consider other Bible prophecies to help identify the fourth beast of Daniel 7. Genesis 16:11 includes a prophecy relevant to the Last Days. It states:

The angel of the LORD said to her further, "Behold, you are with child, And you shall bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction."¹² "And he will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers."

The above prophecy relates to Ishmael, the son of Abraham by Sarah's slave, Hagar. As we have discussed, Islam considers Ishmael to be the rightful “blessed” son of Abraham. Islam consider Ishmael to be Abraham's intended sacrifice on the altar of sacrifice, not Isaac, who is the father of the Jewish nation.⁵⁹ The significance of Ishmael to Islam is that *Muhammad claims his bloodline through Ishmael.*⁶⁰ Biblically, Ishmael is prophesied to have his “*hand against everyone.*” This prophecy has proven itself true with Islam.

A similar prophecy is found in Psalm 120:

Psalm 120:5 “Woe is me, for I sojourn in Meshech, For I dwell among the tents of Kedar! 6 Too long has my soul had its dwelling with those who hate peace. 7 I am for peace, but when I speak, They are for war.”

Kedar was the second son of Ishmael (Genesis 25:13). His heirs have fulfilled the prophecy of *hating peace and loving war.* Consider also, the various references in Daniel's prophecy to iron or metal (Daniel 2:40-42; Daniel 7:19, 23). Notably, Islam refers to itself as the “*religion of the sword*” and Muhammad as the “*Prophet of the Sword.*”⁶¹ Oxford's Encyclopedia of the Islamic World provides the following for the “sword verses”:

“Muslim tradition describes several different verses of the Quran as the “sword verse” (usually given in the Arabic singular “ayat al-sayft”). These include Quran 9:5, the verse most commonly designated the sword verse par excellence, because it is believed to contain the command revealed by God and because it proclaimed at the pilgrimage of the

year 631 C.E. that polytheism would henceforth be proscribed and that all Arabian polytheists, at least, would henceforth be required to embrace Islam. Verses 2:191, 193; 4:89, 91; 8:39; 9:29, 36, 73, 123; and 66:9 all likewise appear to mandate an unlimited military struggle until the superiority of Islam is acknowledged, either by submission to a tax in the case of followers of organized scriptural religions (9:29), or by adoption of Islam in the case of the Arabian polytheists.⁶² (Emphasis supplied)

Revelation 20:4 states,

“And I saw thrones, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God. . . .” (Emphasis supplied).

This verse references the war of Revelation 12 between the dragon (satan) and those who “hold to the testimony of Jesus.” Note – the text specifically refers to those who have been beheaded. Beheading is a primary means of execution used by Islam throughout its history.

Daniel 7:7 includes a characteristic of the fourth beast that is an interesting characteristic relative to Islam’s practice of beheading. The fourth beast has “large iron teeth.” Islam is the religion of the sword, and its historical practice of beheading uniquely identifies it. Dr Timothy Furnish describes the history, in part, below:

“The practice of beheading non-Muslim captives extends back to the Prophet himself. Ibn Ishaq (d. 768 C.E.), the earliest biographer of Muhammad, is recorded as saying that the Prophet ordered the execution by decapitation of 700 men of the Jewish Banu Qurayza tribe in Medina for allegedly plotting against him. Islamic leaders from Muhammad's time until today have followed his model. Examples of decapitation, of both the living and the dead, in Islamic history are myriad. Yusuf b. Tashfin (d. 1106) led the Al-Murabit (Almoravid) Empire to conquer from western Sahara to central Spain. After the battle of Zallaqa in 1086, he had 24,000 corpses of the defeated Castilians beheaded "and piled them up to make a sort of minaret for the muezzins who, standing on the piles of headless cadavers, sang the praises of Allah." He then had the detached heads sent to all the major cities of North Africa and Spain as an example of Christian impotence. . . . The Ottoman Empire was the decapitation state par excellence. Upon the Ottoman victory over Christian Serbs at the battle of Kosovo in 1389, the Muslim army beheaded the Serbian king and scores of Christian prisoners. At the battle of Varna in 1444, the Ottomans beheaded King Ladislaus of Hungary and "put his head at the tip of a long pike . . . and brandished it toward the Poles and Hungarians." Upon the fall of Constantinople, the Ottomans sent the head of the dead Byzantine emperor on tour to major cities in the sultan's domains. The Ottomans even beheaded at least one Eastern Orthodox patriarch. In 1456, the sultan allowed the grand mufti of the empire to personally decapitate King Stephen of Bosnia and his sons—even though they had surrendered and, seven decades later, the sultan ordered 2,000 Hungarian prisoners beheaded. In the early nineteenth century, even the British fell victim to the Ottoman scimitar. An 1807 British expedition to Egypt resulted in "a few hundred spiked British heads left rotting in the sun outside Rosetta."⁶³

The practice of beheading is continued to the modern times through the death sentences seen on television sets and broadcasted by Al-Jazeera, one of Islam’s satellite TV stations. Witness the February, 2002, decapitation of Wall Street Journal reporter, Daniel Pearl. Dr Timothy

Furnish reports it as follows:

*The (Daniel Pearl) murder and video catalyzed the resurgence of this historical Islamic practice. In Iraq, terrorists filmed the beheadings of Americans Nicholas Berg, Jack Hensley, and Eugene Armstrong. . . Scores of Iraqis, both Kurds and Arabs, have also fallen victim to Islamist terrorist's knives. The new fad in terrorist brutality has extended to Saudi Arabia where Islamist terrorists murdered American businessman Paul Johnson, whose head was later discovered in a freezer in an Al-Qaeda hideout. A variation upon this theme would be the practice of Islamists slitting the throats of those opponents they label infidels. This is what happened to Dutch film maker Theo Van Gogh, first gunned down and then mutilated on an Amsterdam street, and to an Egyptian Coptic family in New Jersey after the father angered Islamists with Internet chat room criticisms of Islam.*⁶⁴

In fact, the seal of many Muslim countries includes a sword. The national flag of some Muslim nations includes the emblem of the sword.⁶⁵ Muhammad, on his death bed, is reported to have made this statement,

*"Two religions should not co-exist on the Arabian Peninsula."*⁶⁶

In 640 AD, Caliph Umar Ibn al-Kahattab, the second caliph of Islam after its prophet, invoked the desire of the prophet upon both Jews and Christians of the Arabian Peninsula: he expelled them from the Arabian Peninsula.⁶⁷ Thereafter, uninvited Christians or Jews were not allowed to step foot on the Arabian Peninsula except under penalty of death.

The words of Al-Qaeda's leader, Osama bin Laden, which draw directly from the Qur'an as he states in a message to Muslims in Iraq:

*"May the words of God Almighty stay in your mind: "A prophet should not take prisoners until he has ensured his dominance in the land" (Qur'an 8:67). And "When you meet the disbelievers in battle, strike them in the necks" (Qur'an 47:4). Your reprimand to the Crusaders should be just as the poet said: "All there is between you and me is the piercing of kidneys and smiting of necks."*⁶⁸

We have mentioned in brief Shi'ah Islam's prophecy that a "Messiah" will return at a time of world chaos to restore "peace and justice." The Mahdi will not be a "Messiah" as Jesus Christ was who suffered and died for the sins of the world. Rather, Shi'ah Islam's prophecy is that the Mahdi will subdue the world and convert it to Islam. He is referred to in Shi'ah prophecy as the "Master of the Sword." The Mahdi, as Master of the Sword, will use his weapon to bring Islam under one banner and the world under Islam. Shias believe he will do so without mercy.

*"Al-Baqir is reported to have said, "I can see your religion mixed with blood . . . However, al-Qa'im [the Mahdi] will not follow the Prophet's example of gentleness and flexibility and winning over the people by uniting them; . . . He will also not follow the example of 'Ali, who adopted the path of forgiveness and benevolence in his dealings with the people, . . . His state of affairs will be the sword. . ."*⁶⁹ (Emphasis supplied)

Dr Timothy Furnish sums it up this way:

"Groups such as Abu Mus'ab al-Zarqawi's Al-Tawhid wa al-Jihad (Unity and Jihad) and Abu

'Abd Allah al-Hasan bin Mahmud's Ansar al-Sunna (Defenders of [Prophetic] Tradition) justify the decapitation of prisoners with Qur'anic scripture. Sura (chapter) 47 contains the "ayah" (verse): "When you encounter the unbelievers on the battlefield, strike off their heads until you have crushed them completely; then bind the prisoners tightly." The Qur'anic Arabic terms are generally straightforward: "kafaru" means "those who blaspheme/are irreligious," although "Darb ar-riqab" is less clear. "Darb" can mean "striking or hitting" while "ar-riqab" translates to "necks, slaves, persons." With little variation, scholars have translated the verse as, "When you meet the unbelievers, smite their necks."⁷⁰

Islam is an exceedingly violent kingdom. So the fourth beast is prophesied to be. We have laid another piece to our puzzle.

The "Remainder" that is Trampled and Crushed. Daniel 7:7 states, ". . . *It devoured and crushed, and trampled down the remainder with its feet . . .*"

What kingdom is known historically to have "trampled down the remainder" kingdoms of Babylon, Medo-Persia, the Greeks, as well as the successor kingdom to the Greeks, the Ancient Roman Empire?"

The Greeks defeated and absorbed Medo-Persia and Babylon in 331 BC, led by Alexander the Great. Upon Alexander's death in 323BC, his kingdom was divided into four parts.⁷¹ By the first century BC, the Romans had succeeded the Greeks. The Ancient Roman Empire defeated the Greeks in 146 BC and absorbed what remained of the Greeks, Medo-Persia, and Babylon. The Ancient Roman Empire flourished through the second century but then began to wane in its power and influence. By the fifth century AD, Germanic invaders were successful in their conquest against the once powerful Empire. The Roman Emperor Romulus Augustus was deposed in 476 AD officially ending the Western Roman Empire.⁷² The Germanic peoples that led to the collapse of the Empire settled in the lands formerly occupied by the Ancient Roman Empire and eventually became Christianized.⁷³ While the Western Empire collapsed, the Eastern Roman Empire (the Byzantine Empire) made modest advances. The emperor of the Eastern Roman Empire, Justinian (525-567 AD), rebuilt Constantinople restoring it to its grandeur under Constantine's reign. By the 7th century, the Byzantine Empire included what remained of the Western Empire in Palestine, modern day Turkey, and Greece. *The Byzantine Empire (the Eastern Roman Empire) never succeeded in bringing the Persians under their dominion.*⁷⁴

The Persian Empire in the third - seventh centuries (226 - 637 AD) were the "Sassanids." The Sassanid Empire was founded by Ardashir I who defeated the last Parthian leader, Artabanus IV.⁷⁵ The Parthian empire was led by the Arsacid dynasty, which reunited and ruled over the Iranian plateau, after defeating the Hellenistic Seleucid Empire, beginning in the late 3rd century AD, and intermittently controlled Mesopotamia between 150 BC and 224 AD.⁷⁶

Thus, in the early seventh century AD, the "remainder" of the world empires once under the dominion of the Babylonians, Medo-Persians, and Greeks was then controlled by two world empires: the Byzantines (what remained of Rome in the West and the Eastern Empire), and the Persians (the Sassanids). Their world territories extended from North Africa through Palestine, Iran, Iraq, modern day Turkey, and Greece. But what of the kingdom of the Greeks? Modern day Turkey, Asia Minor, the modern day location of all seven of the churches of Revelation? As

we will see in a future chapter, the Ottoman Turks defeated Constantinople in 1453 AD thereby “cutting off” the entire Middle East from the Kingdom of Jesus Christ. All of modern day Turkey, Iran, Iraq, the Middle East, North Africa, and Saudi Arabia is now populated by one or more sects of Islam.

What kingdom ultimately had dominion over the “remainder” of Babylon, Medo-Persia, and the Greeks? The Islamic kingdom. Daniel 7:7 is, in fact, uniquely fulfilled by Islam.

We have laid another piece to our puzzle.

The “Feet” that Trample the Remainder. Daniel 7:7 states, “. . . and (the beast) trampled down the remainder with its feet. . .” Why feet? Earlier, the text told us that the lion was “made to stand . . . like a man” (Daniel 7:4). This referred to Nebuchadnezzar, who, in the latter part of his reign, became insane and then was restored mentally by God to continue his reign (Daniel 4). Likewise, the bear had “three ribs in its teeth,” interpreted to be Babylon, Lydia, and Egypt, the three kingdoms defeated historically by Medo-Persia. Finally, the leopard had four heads, interpreted to be the four generals of Alexander who replaced him at his death amid the division of his kingdom into four parts. Each of these added details are in the text for a reason. They are all clues to tell us the identity of the beast in each metaphor, and the kingdom symbolized in the metaphor. The interesting thing about Daniel 7’s fourth beast is this is the only time the word “feet” is used (7:19 repeats this verse)! So then, if the trampling is by the “feet,” there is meaning here.

The “feet” are defined for us by Daniel 2! We interpreted the “feet of iron and clay” to be a divided Islam in the Last Days that is the “final kingdom.” In Daniel 7:7, we see the “feet” again; both prophecies use the same metaphor, i.e., “feet,” because both prophecies are pointing to Islam, the last kingdom that succeeds all prior. It is not talking about the “fourth” in chronological terms, i.e., Rome, but the “last” which must be Islam.

We have laid another piece to our puzzle.

A Leader will Arise in the Last Days who will be “Different” from Prior Leaders. He will Appear Larger than His Associates. We move now to the latter period of Daniel’s vision. We know this by the same phrase we found in Daniel 2, “*I kept looking. . .*” A key figure rises from Islam in this period. He is referred to as “that horn” and “another horn.” Daniel 7:20f states,

“and the meaning of the ten horns that were on its head, and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts, and which was larger in appearance than its associates. . . .”²⁴ As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings.” (Emphasis supplied)

The “other horn” of Daniel 7:20f is not the same horn as the “little horn” of Daniel 7. How can verse 20 be referring to the same “little horn” that appeared in verse 8? Verse 20 tells us that the “*little horn*” is now “*larger*” in appearance than its associates when verse 8 stated that this horn was the “*little*” horn? Also, in Daniel 7:7, the “*little horn*” was never referred to as “*different*” from the other ten horns; the *beast* was different but not the little horn. Finally, verse 24 states that the little horn “*subdues three kings*,” yet, verse 8 stated that the little horn

“uproots three.” To “subdue” has the meaning of defeating; while “to uproot” has the meaning of usurping, removing. How can these two verses be referring to the same individual, the same “little horn?” They don’t!

The two passages are referring to two different individuals and two different time periods of Islamic history. Verses 7 - 8 are referring to one individual - Ali, the first Imam of Shiism, and the sect of Islam from which he was Imam, i.e., Shiism, in its beginning history. The purpose of verses 7:21-26 is different than that of 7:7-8. These verses do not refer to the beginning history of Shiism, but to “another one” (verse 7:24) who will rise from Shiism at the End of the Last Days. This one will be “different” than all his associates. He will be “larger in appearance” because he will do things no human being can do. He will be satan incarnate endowed with supernatural qualities. In Islam, he is al-Mahdi,

This one will be the Antichrist. As a result of his supernatural qualities, he will lead Islam to wear down the saints (Daniel 7:25), to devour the whole earth, to tread it down and crush it (Daniel 7:23).

Shi`ah Islam’s prophesied leader who will “rise” at a time of world chaos to avenge Sunni wrongs against Shi`ahs, and to unite the world under the banner of Islam. Here is a modern day quote from one of his most ardent believers.

“Ahmadinejad Criticized for Saying Long-Ago Imam Mahdi Leads Iran, By Thomas Erdbrink, Washington Post Foreign Service, Thursday, May 8, 2008; A13

“TEHRAN, May 7 -- Several leading Iranian clerics criticized President Mahmoud Ahmadinejad on Wednesday for saying that the last imam of Shiite Islam, a messianic figure who Shiites believe was hidden by God 1,140 years ago, leads modern-day Iran. “We see his hand directing all the affairs of the country,” Ahmadinejad told theological students in the city of Mashad “A movement has started for us to occupy ourselves with our global responsibilities. God willing, Iran will be the axis of the leadership of this movement,” Ahmadinejad said. . . . The belief in the coming of the Mahdi is deep-rooted among Iranians. Every Tuesday night, the predicted evening of his arrival, thousands of Iranians gather at the shrine of Jamkaran in the city of Qum. They write wishes on pieces of paper and throw them in a well where the imam is supposed to have appeared.”⁷⁷

This one will be the Biblical Antichrist. We will look at the Biblical prophecies of his coming in a later chapter. He is prophesied Biblically to possess supernatural qualities; and, he will lead a false religion, i.e., Islam, to wear down the saints (Daniel 7:25), to devour the whole earth, to tread it down and crush it (Daniel 7:23). He is the “other horn” who is different from all his associates. He is different because he is demonic, yet in human form.

We have laid another piece of our puzzle - a very important one!

The Fourth Kingdom Will Speak Out Against the Most High. Daniel 7:8, 25 states, “. . . and behold, this horn possessed eyes like the eyes of a man, and a mouth uttering great boasts. . . .²⁵ ‘And he will speak out against the Most High. . . . (Emphasis added)

Another word the Bible uses to describe “*speaking out against the Most High*” is “blasphemy.” It is used in other Bible passages about the Last Days, each of which describe an end-times beast that will rise up against God and His people. Eastons Bible Dictionary defines blasphemy:

“In the sense of speaking evil of God, this word is found in Psalm 74:18, Isaiah 52:5, Romans 2:24, Revelation 13:1, 6, 16:9, 11, 21. . . They who deny his Messiahship blaspheme Jesus, Luke 22:65, John 10:36. . . . Others regard the expression as designating the sin of attributing to the power of Satan those miracles which Christ performed, or generally those works which are the result of the Spirit’s agency.”⁷⁸

Allah, the god of Islam, is known by ninety-nine names collectively called *the “Divine Names”* or *“the Most Beautiful Names (Qur’an 7:179).”* The names are divided into Names of the Essence, Names of the Qualities, Names of Majesty, and Names of Beauty. The Name “Allah” is called the Supreme Name, and stands alone. A Hadith states, *“To Allah belong the ninety-nine Names. . . .”⁷⁹*

We have said that blasphemy occurs when one identifies himself as equal with God or attempts to take credit for what only God can do. Listed below are some of the 99 names the Qur’an ascribes to Allah; listed beside them is the Biblical reference wherein the term is applied to God.

1. The first, the last - Isaiah 44:6; Revelation 22:13
2. Holy One - Psalms 16:10; Isaiah 43:15;
3. Creator - Isaiah 40:28; 43:1
4. Wise - Proverbs 3:19; Jeremiah 10:12; Revelation 7:12
5. Powerful - Jeremiah 51:15; Exodus 13:2; Psalms 29:4
6. Almighty - Genesis 17:1; 35:11; Psalms 91; Exodus 9:16
7. Merciful - Genesis 18:26; Ezekiel 15:13; 25:17; Luke 6:36
8. Peace - Romans 15:33; 16:20; Philemon 4:9; 1Thessalonians 5:23; Hebrews 13:20
9. Forgiver, All Forgiving - Psalms 86:5,13; Psalms 103:3; 130:4
10. All knowing - Psalms 33:13f; 37:18; 44:21; 1 John 3:20
11. Provider - Genesis 1:19; 8:22; 22:14; Psalms 65:9
12. Just - Exodus 34:7; Deuteronomy 10:17; 32:4
13. Judge - Genesis 18:25; Deuteronomy 10:17; Romans 2:6,11
14. Most High - Numbers 23:19; 24:16; 2 Samuel 22:14; Psalms 7:17
15. The Loving - Deuteronomy 4:27; 7:7-9; Isaiah 43:4; Hosea 11:1; John 3:16
16. The Truth - Exodus 34:6; Deuteronomy 32:4; 1 Samuel 15:29
17. The Eternal, Everlasting - Genesis 21:33; Isaiah 44:6; 46:4; Revelation 1:4; Psalms 100:5
18. Compassionate - Exodus 34:6; Psalms 100:5
19. The Light - Psalms 27:1; 119:105; Isaiah 60:19; John 1:4; 3:19; 8:12; 9:5
20. Proportions - Romans 3:25; 5:1; 1 John 2:2; 4:10
21. Patient - Romans 2:4; Exodus 34:6; Numbers 14:18; 2 Peter 3:9

The Qur’an and its god has committed blasphemy against the true God by comparing Allah to God and ascribing names to him reserved for God.

We have laid another piece to our puzzle in Islam.

The Fourth Kingdom Will Intend to Make Changes in Calendar and Law. Daniel 7:25 states, “. . . , and he will intend to make alterations in times and in law; . . .”

One of the Islamic prophesies of the coming al-Mahdi is that he will return Islam to the true teachings of Muhammad, and having conquered the world and brought it under the dominion of Islam, he will enforce the teachings of the Qur'an as modeled by its prophet, Muhammad. This means that the world as we know it will be irrevocably changed. The “free world” will no longer have constitutions and related laws and privileges to govern its citizens. Rather, the world will be governed by the teachings of the Qur'an. The world will be a “Sharia” state much like other Muslim countries in the world.

The “other horn” is prophesied Biblically to do the same thing.⁸⁰ *If the world as we know it was governed in the way that citizens of Saudi Arabia are governed today, we would have little trouble ascribing this prophecy to fulfillment.*

We have laid another piece of our puzzle in Islam.

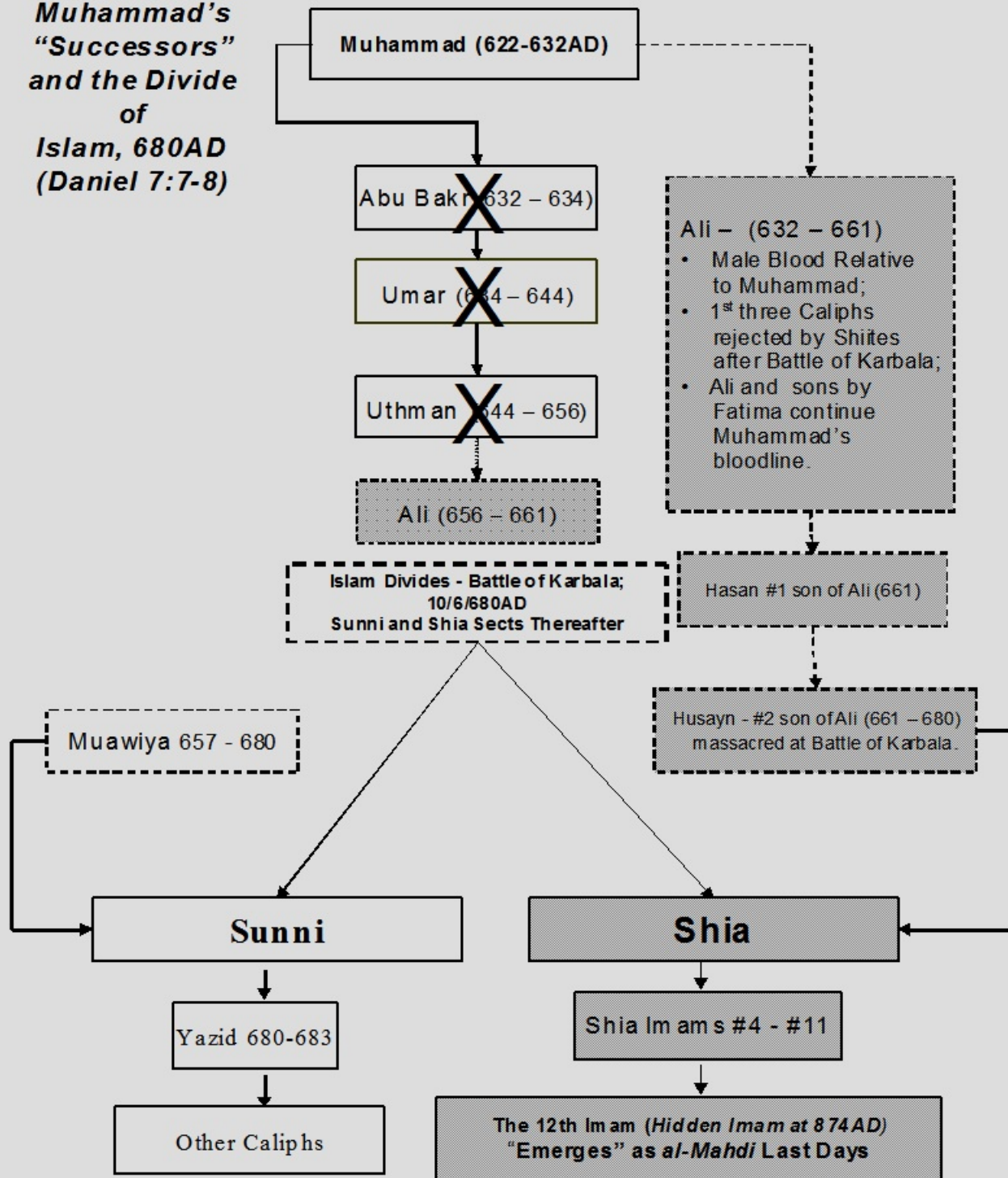
Conclusion. Daniel 7:7 lays the following additional “puzzle pieces”:

1. There are ten “Companions” known in Islam as the “Ten Promised Paradise.” The fourth beast has ten horns.
2. Islam is a spiritual kingdom. It is not a political kingdom similar to Babylon, Medo-Persia, the Greeks or the Ancient Roman Empire. It is “different.”
3. Shi`ah Islam rejects the first three caliphs of Islam. Shi`ahs consider them illegitimate because they are not related to Muhammad by blood nor were they “designated” as “successor” (Imam) by the prior leader of Islam. The “little horn” of the fourth beast is prophesied to “pull out by the roots” three other horns of the fourth beast.
4. The fourth beast is prophesied to be led by one who will have “eyes like the eyes of a man” uttering great “boasts” (Daniel 7:8) Shi`ah Islam’s first three successors to Muhammad were “like a man” but not a man. They were dead when they were retroactively considered as Imams by Shi`ahs. The Imams that followed the first three all the way through the 12th Imam (for “Twelvers”), all were considered to have divine like characteristics. The 12th Imam is believed to still be alive today but in hiding after 1200 years of existence. The “little horn” of the fourth beast is prophesied to “look like a man” (but not be one), possessing eyes and making great boasts.
5. The fourth beast is prophesied to be exceedingly violent, having “large iron teeth.” Historically, Islam has been a violent kingdom, known as the “religion of the sword,” and Muhammad as the “prophet of the sword.” Muhammad declared on his death bed, “Two religions cannot coexist on the Arabian Peninsula.”
6. The “remainder” kingdom of Babylon, Medo-Persia, the Greeks, and the Ancient Roman Empire has been absorbed by nations predominantly Islamic in population. The Byzantines and the Sassanids (the Persians) composed the “remainder” of the Babylonians, Medo-Persians, and the Greeks in the 7th century will Islam began its jihad. The fourth beast is prophesied to trample down the “remainder” with its “feet.” Islam is the feet.
7. The fourth beast is prophesied to be led in the end of days by a “different” leader. Islamic prophesies of the end of days similarly include the “Mahdi” who will “rise” to lead Islam to unity and to have dominion over the entire world. As we will see in future chapters, the Mahdi fulfills other Biblical prophesies on the Antichrist.

8. The fourth beast is prophesied to “speak out against the Most High.” Islam blasphemes God when it ascribes to Allah qualities only to be ascribed to God.
9. The fourth beast is prophesied to be led by a “different” leader who we will interpret to be the Antichrist and Islam’s al-Mahdi. This different leader is prophesied to make “alterations in times and in laws.” When the world comes under the dominion of the Qur’an, a new world order will be instituted similar to what is now present for Muslim countries under “sharia.”

Conclusion. The “Feet of Clay” are not so weak after all. The “feet” in the statue of Daniel 2 and the fourth beast of Daniel 7 reveal the presence of a final kingdom at enmity with God in the Tribulation period. We have identified no less than fourteen separate characteristics each of which identifies Islam, and many of which identify Shi`ah Islam, the sect within Islam specifically fulfilling the characteristics of the “clay.”

**Muhammad's
"Successors"
and the Divide
of
Islam, 680AD
(Daniel 7:7-8)**



Summary of Key Points in Chapter 4	
<i>Point 1</i>	<i>The kingdom represented by the feet of the statue of Daniel 2 is a “final kingdom” that follows the “fourth kingdom” (the legs of iron). Rome is represented by the “legs of iron,” but not the feet. The feet are the kingdom that will rise up against the kingdom that endures forever, i.e., Christianity. This final kingdom will be at enmity with God. Rome is not this kingdom. Rome is on the side of God.</i>
<i>Point 2</i>	<i>The final kingdom at enmity with God will be a “divided kingdom.” Islam is a divided kingdom. Daniel 2:41.</i>
<i>Point 3</i>	<i>The final kingdom at enmity with God will “combine with one another” in the “seed of men.” Shi`ah Islam combines in the seed of men, the “people of the house of Ali” (“ahl al-bayt”). Ali is the closest family member of Muhammad. He married Muhammad’s daughter, Fatima, and Shi`ahs believe only descendants of Ali and Fatima qualify as “legitimate” Imams. Daniel 2:43.</i>
<i>Point 4</i>	<i>The final kingdom at enmity with God will not adhere to itself. Islam, particularly Shi`ah Islam, does not adhere to itself. Shi`ah Islam has numerous branches depicting differing beliefs in the true line of legitimate Imams. Daniel 2:43.</i>
<i>Point 5</i>	<i>The final kingdom at enmity with God will be composed of “both strong and weak parts.” Islam is composed of a stronger sect, Sunnis, and a weaker sect, Shi`ahs. Sunnis have historically persecuted Shi`ahs throughout Muslim history, and in fact, many Sunnis consider Shi`ahs unbelievers. Daniel 2:42.</i>
<i>Point 6</i>	<i>The final kingdom at enmity with God will have “ten horns” who “rule” simultaneously. Islam has ten leaders, the Companions, the Ten Promised Paradise” who were said to be promised paradise” by Muhammad. After Muhammad’s death, these ten elected the “successors” to Muhammad by “consensus.” Daniel 7:7.</i>
<i>Point 7</i>	<i>The final kingdom at enmity with God will be “different” from the prior three kingdoms, Babylon, Medo-Persia, and the Greeks (Daniel 7:7). Islam is different from the three prior kingdoms; it alone is a spiritual kingdom.</i>
<i>Point 8</i>	<i>The final kingdom at enmity with God will have a “little horn” that comes up among the ten horns and pulls three of the ten out by the roots (Daniel 7:8). Shi`ah Islam retroactively made Ali as its legitimate successor (Imam) to Muhammad as of the Battle of Karbala, 680 AD. This action usurped the prior three caliphs of Islam, Abu Bakr (632-634), Umar (634-644), and Uthman (644-651) who had been “elected” as caliphs subsequent to Muhammad’s death, 632 AD.</i>

Point 9	<i>The final kingdom at enmity with God will include one who will have “eyes like the eyes of a man” uttering great “boasts” (Daniel 7:8) Shi`ah Islam’s first three successors to Muhammad were “like a man” but not a man. They were dead when they were retroactively made Imams by Shi`ahs. Imams that followed these three through the 12th Imam (Twelver Shi`ahs), all were considered to have divine like characteristics. Twelves believe the 12th Imam is still alive today but in hiding after 1200 years of existence.</i>
Point 10	<i>The final kingdom at enmity with God will be a violent kingdom (Daniel 7:7). Islam is a violent spiritual kingdom known and identified by its sword.</i>
Point 11	<i>The final kingdom at enmity with God will “trample” the “remainder” with its “feet” (Daniel 7:7). Islam has been identified as the “feet” of Nebuchadnezzar’s statue which had defeated the prior kingdoms of Babylon, Medo-Persia, and the Greeks (Daniel 2:35). This kingdom reappears in Daniel 7 as the feet that tramples the “remainder” of these prior kingdoms, i.e., the Byzantines and the Persians (Sassanids).</i>
Point 12	<i>The final kingdom at enmity with God will include a “leader” who will “rise up” in the Last Days who will be “different” from prior leaders (Daniel 7:21, 24). Shi`ah Islam’s al-Mahdi is prophesied by Islam to be a “different” leader; he is the “hidden Imam” who “emerges” after 1200 years. The Bible identifies him as a supernatural demonic incarnation in human form. As we will see in future chapters, he will be the Antichrist.</i>
Point 13	<i>The kingdom at enmity with God will include a “leader” who will “speak out against the Most High” (Daniel 7:25). Islam blasphemes the name of God through its 99 names ascribed to Allah, many of which are the same names the Bible ascribes to God.</i>
Point 14	<i>The kingdom at enmity with God will intend to make changes in calendar, times and law. (Daniel 7:25). Shi`ah Islam’s al-Mahdi is prophesied by Shiism to restore Islam to the true teaching of Muhammad. Islam has already inaugurated its own calendar as well as sharia, Islamic law, according to the Qur’an. When al-Mahdi comes, the entire world is prophesied by Islam to come under “sharia law.”</i>

Chapter 4 - Endnotes

- 1 Stephen Miller, *Daniel*, p 76.
- 2 John F. Walvoord, *Every Prophecy of the Bible*, p 218.
- 3 Stephen Miller, *Daniel*, p. 96.
- 4 Miller, p. 93.
- 5 Miller, p. 95.
- 6 Miller, p. 97.
- 7 My first awareness of the fifth empire must be credited to "dadad" at <http://www.prophecytalk.com/index.php?topic=4584.30> at April, 2008. Although I could not disagree more with Dadad's conclusions regarding the 5th empire as well as his reasoning for the empires of Daniel 7, he was the first to point this out to me.
- 8 Time Magazine, March 5, 2007, pp. 28f.
- 9 Stephen Schwartz, *The Two Faces of Islam*, p. 75.
- 10 "Caliph." In *The Islamic World: Past and Present.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t243/e56> (accessed May 11, 2010).
- 11 Jafri, Syed Husain M., Joseph A. Kéchichian, Hamid Dabashi and Ahmad Moussalli. "Shi`l Islam." In *The Oxford Encyclopedia of the Islamic World. Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0736> (accessed May 10, 2010).
- 12 Keshk, Khaled M. G. . "Muawiyah ibn Abi Sufyan." In *The Oxford Encyclopedia of the Islamic World. Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e1069> (accessed May 13, 2010).
- 13 Malise Ruthven, p. 74.
- 14 " Hasan ibn Ali ." In *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e816> (accessed May 13, 2010).
- 15 http://en.wikipedia.org/wiki/Hasan_ibn_Ali#Shi.27a_view (accessed May 13, 2010).
- 16 Cyril Glasse', p. 33-34.
- 17 Malise Ruthven, p. 181, quoting from Gustav Thaiss in N. R. Kedie (ed.), *Scholars, Saints and Sufis* (Berkeley, 1972), p. 356.
- 18 http://en.wikipedia.org/wiki/Battle_of_Karbala (accessed January 18, 2008).
- 19 Jafri, Syed Husain M., Joseph A. Kéchichian, Hamid Dabashi and Ahmad Moussalli. "Shi`l Islam." In *The Oxford Encyclopedia of the Islamic World. Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0736> (accessed May 10, 2010).
- 20 Ibid.

- 21 The term "Imam" has different meanings for Sunnis and Shi'ahs. For Sunnis, the term means a prayer leader, and does not have significance in the history of a successor to Muhammad. For Shi'ahs, the term is likened to the Sunni term "caliph," but only for those Shi'ahs consider legitimate. See Cyril Glasse', *The Concise Encyclopedia of Islam*, p. 366.
- 22 Ali had eight wives after Fatima and a total of thirty six children, so the choice was not so much about Ali, alone, but rather, Ali and Fatima, together, thereby insuring the true and closest bloodline to the Prophet. Available at <http://en.wikipedia.org/wiki/Ali#Descendants>.
- 23 Neither Shiite sect accept the first three caliphs as "rightly guided." They begin their first true Imam with Ali, cousin of the Prophet, and husband of Fatima, the daughter of the Prophet.
- 24 S.H.M Jafri, *The Origins and Early Development of Shia Islam* (London: Longman, 1979), 281 as quoted at http://www.wm.edu/so/monitor/spring2001/paper2.htm#_edn27.
- 25 Jafri, Syed Husain M., Joseph A. Kéchichian, Hamid Dabashi and Ahmad Moussalli. "Shi`l Islam." In *The Oxford Encyclopedia of the Islamic World. Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0736> (accessed May 10, 2010).
- 26 "Shii Islam." In *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e2189> (accessed May 13, 2010).
- 27 Ibid.
- 28 "Zaydis." In *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e2567> (accessed May 13, 2010).
- 29 Ibid.
- 30 Abdulaziz Abdulhussein Sachedina, *Islamic Messianism, The Idea of the Mahdi in Twelver Shiism*, p. 165.
- 31 Vali Nasr, *The Shiite Revival*, p. 52-53.
- 32 Stephen Schwarz, *The Two Faces of Islam*, p. 75.
- 33 Cyril Glasse' p. 369; and, <http://en.wikipedia.org/wiki/Taqiyya>, (accessed April 22, 2008).
- 34 Timothy R. Furnish, *Holiest Wars, Islamic Mahdis, Their Jihads and Osama bin Laden*, p. 4-5.
- 35 Timothy R. Furnish, p. 5.
- 36 John F. Walvoord, *Every Prophecy of the Bible*, p. 218-219.
- 37 John F. Walvoord, p. 231, 233.
- 38 Stephen R. Miller, p. 97.
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