

**Chapter 7**  
**Where is Allah and his Muhammad?**

**Introduction.** *Prophecies are for the future.* By their very definition, prophecies predict events not yet fulfilled. Often received in the form of metaphor, prophecies are replete with cryptic symbols and multi-limbed creatures, depicted in conflict between forces representing good and evil. We found this for the Old Testament book of Daniel; and, we will find the same for the New Testament book of Revelation.

It is to the 13<sup>th</sup> chapter of Revelation we move now. The Apostle John describes a most distressing scene. A seven-headed beast with ten horns and ten diadems comes up out of the sea. His body is that of a leopard, with feet like a bear, and mouth like a lion. One of the beast's seven heads is slain. The beast suffers a head-wound as this head perishes. Yet, the beast recovers. In time, he wages war against the saints, and overcomes them. *Lastly, the world comes under his dominion; and is in awe of the beast. It worships him whether voluntarily or by subjection..*

Our questions for this chapter? We interpreted the ten horned, 4<sup>th</sup> beast of Daniel 7, to be Islam. Is Daniel's 4<sup>th</sup> beast the same as the beast of Revelation 13? If so, we should expect Bible prophecy to include a reference to Muhammad, the "prince" of Islam. Muhammad is to Islam what Joseph Smith is to Mormonism! If Muhammad is not there, then we have misinterpreted the prophecies thus found with Islam. Finally, if Muhammad is there, then Allah must be also. Allah is the spiritual being that either gave or sent to Muhammad the recitation that became the Qur'an; both must be present for our previous interpretations to be accurate.

Allah is there, and so is his messenger. This chapter will show us where; and, in the process it will *lift a corner of satan's cloak.*

**Muhammad's Untimely and Unexpected Death - 632 AD.** According to the traditional biography of Muhammad, in 632 AD, Muhammad died unexpectedly after complaining of headaches.<sup>1</sup> Within ten years of the *Hijra* (migration from Mecca to Medina and beginning of the Islamic era), Muhammad had conquered all of the Arabian Peninsula and united the many bedouin tribes of Arabia under the religion of Islam and a single "community" ("Ummah"). At that time, the Arabian Peninsula was filled with fiercely independent, nomadic, bedouin clans. Throughout their histories together they had been in almost constant tribal conflict. In the ten years that Muhammad led Islam, he united the desert tribes under one banner - the banner of Islam, a banner that superceded bloodlines. Just as miraculous was the concept of "community" ("Ummah") that Muhammad brought to these fiercely independent clans. The "community" (Ummah) was elevated in purpose beyond ancient ancestral bloodlines and histories. The concept is summarized below:

*"Muslims believe that they are members of a worldwide Muslim community, known as the "ummah," united by a religious bond that transcends tribal, ethnic, and national identities. This belief is based upon Quran 2:143, which declares that God created the Muslim ummah to serve as witnesses of God's guidance to the nations. Islam was revealed in a time and place in which tribal loyalty was considered a person's most important identification. The individual's status was based upon membership in a particular tribe. Islam declared the*

*absolute equality of all believers. The primary identity of the Muslim was as a Muslim, rather than as a member of a tribe, ethnicity, or gender.*"<sup>2</sup>

Bernard Lewis adds, "*The Ummah thus had a dual character. On the one hand it was a political organization, a kind of new tribe with Muhammad as its Sheikh, and with Muslims and others as its members. Yet at the same time, it had a basically religious meaning. It was a religious community, some would say a theocracy.*"<sup>6</sup>

Finally, author Malaise Ruthven summarizes the importance and impact of *Ummah* that replaced the ancient tribal society of Arabia:

*The old tribal system had been at the root of Arabia's problems, barring the road to future development. . . Yet tribalism could not be eliminated overnight. . . The new solidarity provided by Islam was the Ummah, a super-tribal entity whose loyalty was to Allah, the super-tribal deity. All other allegiances, symbolized by inferior deities or tribal totems, were either abolished or so subsumed within the new allegiance to the Prophet's community that in due course they could be expected to 'wither away.'*<sup>4</sup>

**The Ridda Wars.** In spite of Muhammad having united all of Arabia under Islam, at Muhammad's death in 632 AD, the unity of Arabia under Islam was short-lived. A crisis erupted. Muhammad had not appointed a successor prior to his death. The Islamic empire was composed of bedouin nomads whose history together as Muslims was short lived and predicated upon Muhammad's continued leadership as messenger of Allah.<sup>5</sup> Historian Peter Stearns describes the situation this way,

*"But when Muhammad died suddenly in 632, it appeared that his religion might disappear. . . Many of the bedouin tribes that had converted to Islam renounced the new faith in the months after Muhammad's Death, and his remaining followers quarreled over who should succeed him. Although these quarrels were never fully resolved, the community managed to find new leaders who directed a series of campaigns to force those who had abandoned the faith to return to the fold (the "Ridda Wars")."*<sup>6</sup>

Historian Marshall G. S. Hodgson describes the same period:

*"Of the Bedouin tribes that had submitted to Muhammad, many felt themselves free of any further obligation, and with or without new prophets to turn to, refused to send any further obligation and, with or without new prophets to turn to, refused to send any further zakat [taxes] to Medina; . . ."*<sup>7</sup>

But some within Islam had a different view. Islam was not just about obeying God but also being bound to other members of the Muslim community ("ummah") as well. Muhammad's death did not end the commitment to God or to the Muslim community.<sup>8</sup> Abu Bakr was one of those who led this effort. He was elected the first "caliph" (literally, "successor") of Islam. Historian Bernard Lewis describes the crisis Abu Bakr faced:

*"The first task of the new regime was to counter by military action a movement among the tribes known as the Ridda. . . This word, which means apostasy . . . [signified] the refusal of the tribes to recognize the succession of Abu Bakr. [It was, in effect,] not so much a*

*relapse by converted Muslims to their previous paganism, but rather the simple and automatic termination of a political contract by the Death of one of the parties. . . . To restore the hegemony of Medina, Abu Bakr had to make new treaties. While some of the nearer tribes accepted these, the more distant ones refused, and Abu Bakr was compelled to make military subjugation of the tribes a prelude to their reconversions.*<sup>9</sup>

**Jihad Outside Arabia.** During the months of the *Ridda* wars, Abu Bakr's efforts to restore the apostates to Islam was impacted by an unintended occurrence. Islam achieved unprecedented success in its raiding parties into non-Arabian lands, including Persia, Syria, and parts of Palestine. Their initial purpose for jihad was purely survival – the army had to have food. Pillage of Arabia's neighbors was the chosen means to acquire what they needed. They were successful, amazingly so, and each victory bred another victory. The successful conquest of non-Arab lands motivated the apostate Arabs to return to Islam. They saw success as the favor of Allah, and the possibility of prosperity through plunder of their enemies as a uniting force greater than their tribal hatred of one another.<sup>10</sup>

Here is how Historian Justo Gonzalez describes it as follows:

*"Then something unexpected happened. Out of Arabia, a forgotten corner of the world that had been generally ignored by both the Roman and the Persian empires, a tidal wave of conquest arose that threatened to engulf the world. In a few years, the Persian empire had vanished, and many of the ancient Roman territories were in Arab hands. . . . In 635 they took Damascus, and Jerusalem in 638. Two years later, they were masters of the entire region. At the same time, another Moslem army invaded Egypt, founded what would later become Cairo, and Alexandria in 642. By 647, they were again marching westward along the northern coast of Africa. Meanwhile, a third army invaded the Persian empire whose last king died in 651. After that date, with minor setbacks, the Moslems swept through what had been one of the most powerful kingdoms on earth. . . ."*<sup>11</sup> (Emphasis added)

Historian Ira Lapidus summarizes it very succinctly as follows:

*"At first the small tribal groups were mainly searching for booty, but when Arab raids forced the Byzantines to send a major expedition into southern Palestine, the raiding parties had to concentrate their forces east of Gaza, and there, under the leadership of Khalid b. al-Walid, sent by Abu Bakr from Iraq to take the generalship of the Arab clans, they defeated a Byzantine army at the battle of Ajnadayn (634). This was the first battle that the Arabs acted as an army rather than as separate raiding parties. With this victory, their ambitions became boundless; they were no longer raiders on the soil of Syria seeking booty, but contenders for control of the settled empires. What began as inter-tribal skirmishing to consolidate a political confederation in Arabia ended as a full-scale war against two empires. . . . They took Damascus in 636. . . . in 638 was Jerusalem taken. . . . Caesarea fell in 640. Finally in 641, the Arabs took the northern Syrian and Mesopotamia towns. . . ."*<sup>12</sup>

To sum it up, when Muhammad died in 632 AD, Islam should have disappeared. The message of Allah had come to only one man – Muhammad; and, he was dead. There would be no further revelations; no further recollections of that night when the Angel Gabriel revealed the Qur'an to Muhammad. The powerful, charismatic leader who had subdued the nomadic tribes of the Arabian Peninsula was no longer present as the driving force of Islam. As *the*

*Messenger had died, so would the faith – at least that was the expectation. It was not to be the case. Islam not only did not disappear, it flourished – through jihad. It conquered lands that the Arabs had only dreamed of conquering before. To the world of the 7<sup>th</sup> century, an astonishing event had occurred. Islam not only came back from the brink of death, it came back to overcome the entire known world of its day! The beast was alive! The “fatal wound” of the beast’s head had not killed the beast!*

**Where is Allah in prophetic scripture?** Revelation 13:1 brings us to another vision for the Apostle John. A seven-headed beast with ten horns and ten diadems comes up out of the sea. His body is that of a leopard, with feet like a bear, and mouth like a lion (13:2). One of the beast’s seven heads is slain (13:3), but the beast’s fatal wound is healed (13:3). The “dragon” (satan, 12:9) gives the beast his “throne,” his “power,” and “great authority” (13:2). The whole world is “amazed at the beast” and “worships” him (13:3-4). The beast blasphemes God, and he is given “authority” for forty-two months (13:5). The beast “opens his mouth in blasphemies” against God, His “name,” His “tabernacle,” and those who “dwell in heaven” (13:6-7). It is given to the beast to “make war with the saints and to overcome them” and authority over every tribe and people and tongue and nation (13:7); and all who dwell on the earth will worship the beast, except those “whose name has been written in the book of life from the foundation of the world” (13:8).

This beast “from the sea” is often times referred to as the “first beast” (there are two beasts in Revelation 13). We will refer to him as the “first beast” (Revelation 13:12). Scripture refers to him as one of the three demonic creatures that make up what some have called the “trinity of evil” which includes the “beast” (the first beast), the “false prophet” (the “second beast” of Revelation 13), and the “dragon” (satan). This first beast is a composite of the first three beasts of Daniel 7 (the lion, the bear, and the leopard), all of which were defeated by the 4<sup>th</sup> beast of Daniel 7:7. In Revelation 13, the first beast has now absorbed these three just as the 4<sup>th</sup> beast of Daniel 7 had devoured and crushed these three. *As we will see, the first beast is the same beast as the 4<sup>th</sup> beast of Daniel 7.* Both beasts have two time periods depicted in scripture: a beginning period when the empire the beast represents comes into existence; and an ending period when the beast wages war against the world and the saints, only to be overcome by Jesus Christ at His second coming. Here are common characteristics which lead us to conclude the 4<sup>th</sup> beast of Daniel 7 and the first beast of Revelation 13:1-10 are one and the same beast:

1. The first beast absorbs the kingdoms of Babylon, Medo-Persia, and Babylon (the three kingdoms of Daniel 7:1-6) just as the 4<sup>th</sup> beast of Daniel 7 had devoured them. This is communicated by the composition of the beast from the sea with the parts of the former three kingdoms.
2. The first beast also blasphemes God as did the 4<sup>th</sup> beast of Daniel 7 (Daniel 7:8, 25). The first beast does so in three specific ways (13:6):
  1. blasphemes God and His “name”;
  2. blasphemes the “tabernacle” of God;
  3. blasphemes those who “dwell in heaven”;
3. The first beast makes “war with the saints and overcomes them” just as the 4<sup>th</sup> beast of Daniel 7 had “overpowered them” (Daniel 7:21).

We have discussed each of these identifiers in prior chapters. We will not discuss them again.

They were sufficient to conclude Islam was the 4<sup>th</sup> beast of Daniel 7 and they are sufficient to make the same conclusion for the first beast of Revelation 13. Revelation 13 adds additional characteristics, each of which is uniquely intriguing: *as we will see, Allah and Muhammad are revealed in these additional characteristics.*

The first beast. The first beast is the “spiritual head” of a religion at enmity with God. Although not critical to our interpretation, this writer interprets the first beast to be a *spiritual being*, not a human being. He is a demonic force within the meaning of 2 Corinthians 11:14, (an “angel of light.” In the same way that satan is demonic and darkness, so the first beast is demonic and darkness. Here are the primary reasons why we make this conclusion. Notice where the first beast gets his power and throne and authority:

*Revelation 13:2, 4“ . . . And the dragon gave him his power and his throne and great authority. . . . And they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast saying, “Who is like the beast, . . .”*

The first beast has been given the power and throne of satan. One spiritual being is giving another spiritual being something he possesses – his worldly kingdom. Consider another passage which we looked at previously:

*Matthew 4:8 “Again, the devil took Him [Jesus] to a very high mountain, and showed Him all the kingdoms of the world, and their glory; 9 and he said to Him, “All these things will I give You, if You fall down and worship me.”*

When satan offered the kingdoms of the world to Christ, Christ refused them. What Christ refused, the first beast has not. We have already noted the many references to worship of the beast. The many references to worship are because God is telling us to look for a “deity” of a religion at enmity with God. Revelation 13:12 tells us that the “second beast” (the Antichrist) makes the earth to “worship the first beast.” This is because the first beast is the “deity” of the religion that the Antichrist (second beast) represents. As we will see in our next chapter, the second beast is the “false prophet” (Antichrist). As a false prophet, he leads the world to worship a false religion. The second beast is not Muhammad, because Muhammad is the head that dies. The second beast is a future false prophet.

Next, notice verse 13:4. It states that the “they worshiped the dragon.” Why does the text tells us that satan is worshiped when he has given his power and throne to the first beast? And, the text then states, “they worshiped the beast. . .”? The first beast is the “deity” that the world worships. He is another “pathway” satan has offered to the world to keep humanity away from the one, true Path, Jesus Christ (John 14:6). He has a name. His name is Allah. The world believes that he is also the God of Abraham, Isaac, and Jacob, but he is not. We discussed in an earlier chapter and will not repeat the arguments here. The point? Satan is “behind” Allah. The world thinks they are worshiping a god of justice and mercy when in fact they are worshiping the demonic being that created Allah, who poses as a god of mercy, justice, and peace.

Another point to support this view is found in Revelation 19:20. *The first beast never dies.* He goes directly to the Lake of Fire along with the second beast (the false prophet who is the Antichrist) and the dragon (satan) without experiencing death. He bypasses death. Why? Because he is not a human being. Consider:

Revelation 19:20 *“And the [first] beast was seized, and with him the false prophet [second beast] who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone.”* (Emphasis added)

Satan is judged in the Lake of Fire in Revelation 20:3. The trio are shown together in the following passage where they are tormented forever:

Revelation 20:10 *“And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.”*

The first beast is a spiritual being as real as satan is real. To humanity his name is “Allah.” Yet, he masquerades as an “angel of light.” Allah is a masquerade for the first beast of Revelation 13.

The “Ummah” of Islam. The followers of the first beast submit to the beast, i.e., Allah, and through the beast, they unknowingly submit to satan. They form a religion by virtue of their submission to the first beast. We cannot separate the head of the false religion, Allah, from his followers. They are one and the same as each receives its “life” through the other. We have briefly described the concept of “community” (ummah) for Islam. The “ummah” is symbolized by the body of the beast, i.e., the adherents of the faith who submit to the beast. The first beast has been given “authority” over them. Notice another important verse:

Revelation 13:7 *“. . . , and authority over every tribe and people and tongue and nation was given to him.”*

The first beast is given “dominion” over the earth. This prophecy will likely have dual application, i.e., in the beginning of Islam when adherents submit to Allah, and also during the Tribulation period when the prophecy is fulfilled globally. Nevertheless, it is important to notice the word “authority” in the text. To be given “authority” is to be given “control,” “dominion” or power over another. Islam is a religion that its adherents “submit to Allah.” “Islam,” in fact, literally means “submission to Allah” in Arabic.<sup>13</sup> *The Oxford Encyclopedia of the Islamic World* puts it this way:

*“The Arabic term islam is derived from the root s-l-m, which means submission or peace. Muslims are those who surrender to God's will or law and as a result, Muslims believe, are at peace with themselves and with God. To embrace Islam is to become a member of a worldwide faith community (ummah). Thus, believers have both an individual and corporate religious identity and responsibility or duty to obey and implement God's will in personal and social life.”<sup>14</sup>*

Notice how the “authority” of the first beast will be used in the Tribulation period to bring the world to submission:

Revelation 13:15 *“And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their*

forehead, 17 and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name." (Emphasis added)

Does that sound like forced "submission" to you? Not a whole lot of "free will" in that prophecy. Either submit (to Allah) or you die. No wonder the scripture describes a "one-world" religion during the Tribulation period!

Characteristic of Islam's conquest over the centuries and the requirement of conversion and "submission to Allah" is this letter drafted to a "Hormuz, Satrap of the Delta" by an early leader of Islam, Khalid b. al-Walid. The letter was delivered to Hormuz just prior to the Arabs beginning their successful battle against him. It is characteristic of Islam's "last chance" offer given to those it is in conflict with just prior to the beginning of the conflict:

*"Accept the faith and thou art safe; else pay tribute, thou and thy people; which if thou refusest, thou shalt have thyself to blame. A people is already on thee, loving death, even as thou lovest life."<sup>15</sup>*

Islam has not been advanced through the centuries on the part of evangelists sharing the message of Allah and the Qur'an, but on the part of the Muslim soldier requiring conversion, taxes, or death.

**Where is Muhammad?** The beast has seven heads. One of these heads "dies" resulting in a near fatal wound to the beast. This head symbolizes Muhammad who died in 632 AD after Islam was only 11 years old. The death of Muhammad almost ended Islam as a religion. The Ridda Wars, Islam's Apostate Wars, brought apostate Arab tribesmen back to Islam who had deserted upon Muhammad's death. It was the success of jihad outside Arabia that brought them back to the fold. The text states,

*Revelation 13:3 "And I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; . . . 12 . . . And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. . . 14 And he deceives those who dwell on the earth. . . , telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life." (Emphasis added)*

It is the beast that almost dies, not the head. The beast has a near fatal wound because one of its heads, dies. Notice verse 13:12, "to worship the first beast whose . . . wound was healed." And verse 13:14, "telling those who dwell on earth to make an image to the beast who had the wound . . ." The beast is Islam. The head that dies is Muhammad. The text is describing what happened to Islam when Muhammad died. His death was near fatal to the faith; but Islam recovered just as symbolized by the first beast recovering from his near fatal wound.

The Amazement of the Whole Earth. Notice another factor the text gives us (13:3): ". . . and the whole earth was amazed and followed after the beast. . ." The text is describing exactly what happened when Islam's raiding parties succeeded outside Arabia. The "whole earth [that] was amazed" represents the Arabians who had deserted the faith only to return in amazement after seeing the success of the raiding parties; and, it also represents those populations outside Arabia that were succumbed by the avalanche of Arabian power unleashed upon the remaining

Byzantine and Persian Empires of the 7<sup>th</sup> century AD. As we have seen, it was the success of the raiding parties that brought the Muslim apostates back to Islam, not the desire to submit to Allah. The apostates saw the success of the raiding parties as the blessings of Allah; and, they wanted to participate in the booty more than they wanted the pre-Islamic desert life they had been accustomed to.

**The Wound of the Sword.** But what about the “*wound of the sword*”? Muhammad’s traditional biography describes his death to be the result of headaches, not a “*wound of the sword*.” First, remember it is *not the “head,”* i.e., Muhammad, that has the wound of the sword. The head dies just as Muhammad died. The beast has the wound, and it is the beast that recovers. The text states, “. . . *the beast who had the wound of the sword and has come to life.*” (13:14). The sword must be a *metaphor* that likens the death of Muhammad to a sword being thrust into the body of a living beast, yet, somehow it survived.

**The Seven Heads of the Beast.** The text states, “. . . *And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.*” Revelation 13:2

We interpreted the first beast to be Allah. In the same way, the seven heads and ten horns of the beast represent the regimes (or “dynasties”) that led Islam during the periods subsequent to Muhammad’s death in 632 AD. As we will see, each “head” of the beast will not represent one “leader” (“caliph”) but rather the “regime” or tribe of Islam that historically claimed “leadership” of the ummah (community) during consecutive periods in Islam’s history. As we will see, at times two different regimes within Islam claimed to be “caliph” at the same time. They ruled from two separate geographical areas, and ruled simultaneously. They both professed to be “the true caliphate” of Islam. Where dual regimes led Islam parallel to one another and at parallel times, I have counted these two caliphates as one caliphate for purposes of “counting heads” of the first beast.

The difficulty and danger in dividing history into “seven parts” is that history takes different turns led by different leaders at different geographical locations. What might be an historic change in history in one area of the world might not even be known in another part. What might seem extraordinarily important in one area of the world might seem relatively unimportant in another. The world in the 7<sup>th</sup> century AD was much “bigger” than it is today (determined on the basis of the span of time in communications). Happenings in one area were not known or realized for quite some time in other areas. Marshall G. S. Hodgson describes the problem of “periodization” in a way that might assist our understanding:

*“When we are studying a total civilization, we can no longer follow a single chain of events from key point to key point, as is possible when we are tracing the origin of particular components of culture. We must see how the society developed simultaneously in many parallel and interconnected spheres. We must take whole chunks of time at once, that is, presenting first one sort of activity, then another, in the given period. . . . We must stress what most stands out in that particular time span.”<sup>16</sup> (Emphasis added)*

Here is my point. In the review of Islamic history following, I intend to stress what “most stands out” in a “survey” of Islamic history. The following seven historical caliphates of Islam represent the major changes within Islam in Islamic history. They are not an attempt to represent smaller



or temporary changes in Muslim leadership which by and large did not change the direction or “tribe” of the caliphate. Nor does the following list attempt to reflect “independent” caliphates established in more remote areas of the world outside of the heart of Islam (for example, India).

Consider the following list of seven successive historical Muslim dynasties that ruled Islam, beginning with the Muhammad and the Rightly Guided Caliphs (of the Quraysh tribe).

<b>Caliphate Periods of Islam</b>	<b>Muslim Regime that Claimed the Caliphate of Islam</b>
1	1 <sup>st</sup> Caliphate Period: <u>Muhammad and the Rightly Guided Caliphs (Quraysh tribe)</u> <sup>17</sup> - Muhammad (632-634); Abu Bakr (632-634), Umar (634-644), Uthman (644-656), and Ali (656-661); referred to in Islam as the “Rashidun” (632 - 661), the “Rightly Guided Caliphs” <sup>18</sup>
2	2 <sup>nd</sup> Caliphate Period: Begins with the divide of Sunnis and Shi`ahs at the battle of Karbala: <u>Umayyads</u> <sup>19</sup> - Syria (661-749): <i>Caliphs:</i> Muawiya I, Yazid I, . . . Marwan II
3	3 <sup>rd</sup> Caliphate Period: <u>Abbasids</u> <sup>20</sup> - Baghdad (749-932): <i>Caliphs:</i> Abu Abbas, al-Saffah, . . .
4	4 <sup>th</sup> Caliphate Period: Baghdad: <u>Buyids</u> <sup>21</sup> (or Buwayids <sup>22</sup> ) (932-1055): <i>Amirs:</i> al-Qahir, . . . al-Qaim 4 <sup>th</sup> Caliphate - Egypt: <u>Fatimids</u> <sup>23</sup> (Ismailis) (909-1171): <i>Caliphs:</i> Ubayd Allay, . . .
5	5 <sup>th</sup> Caliphate Period: Baghdad: <u>Seljuk Turks</u> <sup>24</sup> (1055 - 1258): <i>Sultans:</i> al-Muqtadi. . . al-Mustasim 5 <sup>th</sup> Caliphate Period: Egypt: <u>Ayyubids</u> <sup>25</sup> (1169-1260) <i>Sultans:</i> Saladin . . .
6	6 <sup>th</sup> Caliphate Period: Baghdad: <u>Mongols</u> <sup>26</sup> (1258-1350) <i>Sultans:</i> Genghis Khan, . . . 6 <sup>th</sup> Caliphate Period: Egypt: <u>Mamluks</u> <sup>27</sup> (1260-1517) - Egypt and Syria <i>Caliph:</i> Baybers. . .
7	7 <sup>th</sup> Caliphate Period: <u>Ottomans</u> <sup>28</sup> (1342-1924): <i>Sultans:</i> Murad I, Mehmed II . . . Mustafa Kemal Ataturk <sup>29</sup>

For the historians among us, a short history of each regime is found in the endnotes to the chapter.

The seven heads of the first beast symbolize seven “caliphal periods” of Islam, beginning with Muhammad and “Rightly Guided Caliphs.” You may wonder why we are including the Rightly Guided Caliphs with Muhammad as the first head of the beast? Why not make each of them a

separate head? Historically, the first four caliphs ruled by their “personal connection to Muhammad.”<sup>30</sup> None of their individual reigns constituted a “dynasty” of Islam, but together, they are known historically as the “Rashidun,” the Rightly Guided Caliphs.” Also, all four of these men, including Muhammad, were members of the Quraysh tribe originating in Mecca, and the Quraysh regime ruled in the first period of Islam’s history, all of which were “connected” to Muhammad.<sup>31</sup> After the Battle of Karbala in 680 AD, the Sunnis and Shi`ahs divided. The Umayyads were the first regime following the divide and are often labeled in Islam history as the “first caliphate” of Islam (Sunnis).<sup>32</sup> As mentioned above, the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> caliphal periods included dual, competing regimes for caliphate. I have counted the two competing regimes as one regime since we are counting “regime periods” not regime leaders. Again, the two caliphates are counted as only one because each ruled simultaneously with its counterpart, one in Baghdad and the other in Cairo; and, both of which considered itself to be the true caliphate of Islam for the same time period.

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*The beast from the sea has seven heads. Islam had seven historic periods of leadership beginning with Muhammad followed by six dynasties counting from the first dynasty of Islam, the Umayyads.*

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***To make sure you have the point. The beast from the sea has seven heads.*** Islam has seven historic periods of leadership beginning with Muhammad and the Quraysh tribe (the Rightly Guided Caliphs) followed by six caliphal regimes and caliphal periods counting from the first regime through the seventh regime, the Ottomans.

**Ten Diadems on Ten Horns.** Remember those ten horns? The ten diadems on the horns? Revelation 13:1 states,

*“And he stood on the sand of the seashore. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.”*

*Ten diadems. Ten horns. Not seven, but ten.* Which horns go on which heads? There are three horns left over. How do we decide which heads to put them on? If the seven heads symbolize the seven historic periods of leadership beginning with Muhammad followed by six separate regimes, what do the ten horns and ten diadems symbolize?

*Count them yourself.* Go back to the table. This time, also count the separate caliphates in Cairo. The 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> heads have two caliphates, not one. They total ten in number! The three heads with two horns are shown in the table by two caliphs “competing” with one another – one from Baghdad, the other from Egypt. The diadems on each horn signify the representative caliph of each caliphate whether ruling from Baghdad or ruling from Cairo.

It wouldn’t surprise me if you didn’t think I was forcing this interpretation. Actually, I found it by accident. The same thing for the seven regime periods. I didn’t read it anywhere, didn’t try to make it work out. I noticed it one day as part of my research. I found seven consecutive regime periods and sometime later I noticed that if you count all the regimes whether they are competing as dual caliphates or not, you get ten. I certainly am not dogmatic about this interpretation. I am also aware of other views within the Islamic Paradigm that count the heads and horns of the beast in ways similar to the interpretation I used for the heads and horns on

the dragon (Revelation 12). However, if we remember that heads and horns represent the instruments through whom satan and his associates wage their spiritual war, this view makes a lot of sense. If we conclude that the first beast represents Allah (and Islam) then quite naturally the heads and horns should represent the history of Islam and its jihads since its origination in the 7<sup>th</sup> century AD. This is the case with the above view. It might seem so “tight” that it looks like it was forced, but to me, its so tight because it is right on.

**Conclusion.** We have identified Allah as the first beast (from the sea) and Muslims as the religion embodied in the worship (and submission) of the beast. The head of the beast that dies symbolizes Muhammad who died in 632 AD almost ending Islam as a religion. Yet, the beast, i.e., the religion of Islam, recovers from the wound of its principal head, through the success of the Ridda Wars. Six caliphate periods later, Islam is still waging war against the saints. Islam overcame the saints in the 7<sup>th</sup> and following centuries. The Bible tells us it will do so once again! We will see this in a later chapter. For now, *we have lifted another corner of satan’s cloak!*

<b>Summary of Key Points in Chapter 7</b>	
Point 1	The first beast (from the sea) (Rev 13:1-10) and the 4 <sup>th</sup> beast of Daniel 7 are the same beast.
Point 2	The first beast is a spiritual being in the same way that satan is a spiritual being. He is the “deity” of a false religion. We have interpreted the first beast to be Allah. He is satan’s appointee who masquerades as an “angel of light.”
Point 3	The first beast has seven heads, one of which dies and nearly kills the first beast. The head that dies symbolizes Muhammad who died in 632 AD after leading Islam for only ten years. His death should have ended Islam. It did not. The first beast, i.e., Islam, recovers and flourishes.
Point 4	The seven heads of the first beast symbolize Muhammad and the Quraysh regime followed by six successive regimes and six caliphal periods of Islam.
Point 5	The ten horns of the beast symbolize the ten caliphates of Islam that reigned during these caliphal periods. Three of the periods included two caliphates, bringing the total to ten.

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- 1 Bernard Lewis, *The Arabs in History*, p. 45.
- 2 Esposito, John L. . "FAITH AND PRACTICE." In *What Everyone Needs to Know About Islam*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/book/islam-9780195157130/islam-9780195157130-div1-13> (accessed May 25, 2010).
- 3 Bernard Lewis, p. 41.
- 4 Malise Ruthven, *Islam in the World*, p. 60.
- 5 Marshall G.S. Hodgson, *The Venture of Islam, Conscience and History in a World Civilization, Volume 1, The Classical Age*, p. 197.
- 6 Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 287.
- 7 Marshall G.S. Hodgson, p. 197.
- 8 Ibid.
- 9 Bernard Lewis, p. 50.
- 10 Bernard Lewis, p. 50.
- 11 Justo L. Gonzalez, *The Story of Christianity*, p. 249.
- 12 Ira M. Lapidus, *A History of Islamic Societies*, p. 32-33.
- 13 Marshall G. S. Hodgson, p. 29.
- 14 Esposito, John L., Peter Von Sivers, Rüdiger Seesemann, John Schoeberlein, Dru C. Gladney, Bruce B. Lawrence, Kamran Bokhari, M. B. Hooker, Fred R. van der Meiden, P. S. Van Koningsveld, Jocelyne Cesari, Frederick Mathewson Denny and Kathleen M. Moore. "Islam." In *The Oxford Encyclopedia of the Islamic World*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0383> (accessed May 25, 2010).
- 15 Sir William Muir, *The Caliphate: Its Rise, Decline and Fall from Original Sources*, p. 52.
- 16 Marshall G.S. Hodgson, *The Venture of Islam, Conscience and History in a World Civilization, Volume 1, The Classical Age*, p. 240.
- 17 Quraysh - a "powerful Meccan tribe at the time of the Prophet Muhammad. . . . The Quraysh were prosperous merchants controlling Mecca and trade in the region. Muhammad was born into the Hashemite clan of the Quraysh tribe." See "Quraysh." In *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e1947> (accessed 25-May-2010). "The Quraysh Arab tribe at Mecca made a special place for themselves in this Arab society. The most important trading center of western and central Arabia was Mecca in the Hijaz. . . . It had sufficient water to satisfy many camels; however, it was protected by hills from Red Sea pirates; and it possessed a respected shrine to which pilgrimage was made. . . . The Quraysh were organized on Bedouin principles, without a king or any other municipal institutions beyond the clan councils; they used

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an assembly of notables of all the clans for non-binding consultation. The threat of blood feud guarded the peace." See Marshall G. S. Hodgson, p. 154.

18 "For Sunnis, the first four successors of Muhammad : Abu Bakr al-Siddiq, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib. All were prominent Companions of Muhammad and belonged to the tribe of Quraysh. The period of their rule is considered a golden age, when the caliphs were consciously guided by Muhammad's practices. The period saw the establishment of Arab Muslim rule over the heartlands of the Middle East and preparation for conquests and expansion carried out under subsequent dynasties." See "Rightly Guided Caliphs." In *The Oxford Dictionary of Islam*, , edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e2018> (accessed 25-May-2010).

19 Umayyads. The Umayyads were the first Islamic dynasty (Cyril Glasse', *Concise Encyclopedia of Islam*, p. 408). Under the Umayyads, Mecca remained Islam's holiest city, but the Islamic capital was established in Damascus, Syria, after the murder of Caliph Uthman. The Umayyads clan was comprised of descendants of Umayyah, a member of the Quraysh Tribe of Mecca. Caliph Uthman, the third of the Rightly Guided Caliphs, was a relative of Umayya, but not a descendant. Muawiya I (661) is considered as the first caliph of the Umayyads. It was Muawiya that opposed Ali and his sons, Hasan and Husayn, as legitimate caliphs of Islam. Under Muawiya I, and then his son, Yazid, the divide between Sunni and Shiite sects of Islam was solidified, reaching its peak in the Battle of Karbala, 680 AD, when Ali's son, Husayn, was brutally martyred along with his small band of followers. The Umayyads caliphs had the reputation of being cruel tyrants who favored their family members over other Muslims (under Muawiya, the Companions of Muhammad, no longer held sway, but rather, Muawiya's descendants). The Dome of the Rock was constructed in 691 AD by al-Malik, a Umayyads caliph. The rule of the Umayyads ended in 750 AD when the Abbasids killed Caliph Marwan II at the Battle of the Zab River. See Glasse', p. 408-409; 11, and Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 290. Marshall G.S. Hodgson, *The Venture of Islam, Conscience and History in a World Civilization*, Volume 1, p. 217f.

20 Abbasids. The Abbasids were the second dynasty of Islam following the Umayyads (Hodgson, *The Venture of Islam, Conscience and History in a World Civilization*, Volume 1, p. 234). The Abbasids took their name from their clan – the House of Abbas. The patriarch of the clan was al-Abbas ibn `Abd al-Muttalib, the uncle of Muhammad. Hence, this clan claimed an indirect blood relationship with Muhammad, resulting in initial support among the Shiites. Al-Abbas led his armies in initial victories over the Umayyads armies in the mid-8th century. Al-Abbas recruited Shiites as his allies against the Umayyads by virtue of the claim of blood relationship to Muhammad. Persia and Iraq fell to the Abbasids in 750, and the ultimate victory was at the River Zab near the Tigris in 750 where the Umayyads Caliph Marwan II was killed. The Abbasids wanted to eliminate all future claim of the Umayyads and invited the remaining members of the Umayyads to a reconciliation banquet. As the Umayyads were enjoying the feast, the guards covered them with carpets and they were all slaughtered. See Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 294. Shortly after their defeat of the Umayyads, the Abbasids moved the capital to Baghdad in 762. They enthroned themselves as caliph and began persecution of the Shiites who had allied with them against the Umayyads. They sought to purge the various strands of Shiism from Islam. See Glasse, p. 11, and Bernard Lewis, *Arabs in History*, pp. 84f. See also *Ira M. Lapidus, A History of Islamic Societies, 2<sup>nd</sup> Edition*, pp 53-66.

21 Buyids. The Buyids were Shiites of Persian origin. In 945 they invaded the heartlands of the Abbasid Empire and captured Baghdad. The Buyids chose not to depose the Abbasid caliphs, but rather, to retain them to legitimize their own reign. The Abbasid caliphs were merely figure heads under Buyid reign. The Buyids controlled the caliph and his court but could do little to preserve the Islamic empire from further disintegration. They were supplanted in 1055 by another group of nomadic invaders from central Asia via

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Persia, the Seljuk Turks. See Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 310. See also Glasse', p. 80. According to Bernard Lewis, the Buyids adopted the title, "Amir al-Umara," "Commander of Commanders," symbolizing his headship of both the state and religion. See *Arabs in History*, p. 105-106.

22 Bernard Lewis, p. 105.

23 Fatimids. The Fatimids were Ismaili Shiites (Seveners) who founded Islam's "other" capital in Cairo, Egypt, in opposition to the latter reigning caliphate of the Abbasids of Baghdad. The Fatimids established their own caliph in Egypt thereby laying claim to both spiritual and political authority for all of Islam (contra to the latter Abbasid caliphate reigning in Baghdad). The Fatimids took their name from Fatima, daughter of Muhammad and wife of Ali, thereby claiming blood descent from Muhammad. The Fatimid Caliphs also were the Imams of the Ismailis, a sect of Shiite Islam, whose doctrine defines the Imam or Caliph as divine. See Glasse', p. 123-125. The Ismailis are also known for the Shiite group referred to as "Assassins," a group of fanatical followers who waged a campaign of terror and assassinations against the kings and princes of Islam in the name of a mysterious hidden Imam, the 12<sup>th</sup> Imam (who we will interpret as the Antichrist/false prophet of Revelation 17:8, 11). See *Arabs in History*, p. 160-162.

24 Seljuks. The Seljuks (or "Saljuks") were Sunnis of Turkish origin. Their name comes from the military family that led them (See Bernard Lewis, *Arabs in History*, p. 160). The House of Seljuk was a branch of the Oghuz Turks who in the 9th century lived on the periphery of the Muslim world, north of the Caspian and Aral sea. In the 10th century the Seljuks migrated from their ancestral homelands into mainland Persia, in the province of Khurasan, where they mixed with the local population and adopted the Persian culture and language. The Seljuks supplanted the Buyid Amirs in Baghdad in 1055 and immediately removed all Shiite influence that had occurred during the Buyid reign, marking the beginning of Turkic reign in the Middle East. They seized control of the caliphate under their leader, Toghrul Beg (or "Bey"), who assumed the title, "Sultan." The Seljuks continued the practice of the Buyids of not deposing the Abbasid Caliphs but using them as figureheads to legitimize their reign. According to Lewis, the Seljuk Turks were able to wrestle Syria and Palestine from local rulers, and from the declining reign of the Fatimids of Egypt in the West. Their conquest even extended to areas under the control of the Christian Byzantines in Turkey. Under the Seljuks, a large part of Islam was united under a single authority for the first time since the early Caliphate. See *Arabs in History*, p. 161 and Cyril Glasse', p. 350. The Seljuk advance into Anatolia, Asia Minor, against the Byzantines, opened the door to nomadic peoples of Turkic origin. The region later formed the nucleus of the powerful Ottoman Empire. The Sultanate provided stability to Islam until the conquest of the Mongols in 1258.

25 Ayyubids. The Ayyubids were a Sunni dynasty founded by Salah ad-Din al-Ayyubi or Saladin in the late 12<sup>th</sup> century when Egypt was under control of the Fatimids. In 1177, Saladin declared the Fatimid Caliphate ended. He restored the name of the Abbasid Caliphs of Baghdad as Egyptian caliphs and established himself as ruler of Egypt and eventually Syria and Palestine. It was Saladin who led Islam to reclaim lands lost to the Crusaders during the First Crusade (1193). See *Arabs in History*, p. 166 - '67 and Cyril Glasse', p. 59. The Abbasids continued their control of Syria, Palestine and Egypt until the arrival of the Mongols in 1258.

26 Mongols. The Mongols were a people of the Siberian Steppes of Asia. According to Glasse', the Mongols were Shintoists who saw God as a spirit whose presence was active in nature. This caused them to be naively open to other religions, treating their own rites as magic that could be used in conjunction with the religions of conquered lands. After conquering Islamic lands, the Mongols adopted the religion of the conquered peoples into their Shintoist origins. Their leader was Genghis Khan who successfully united the Mongol tribes in 1206. The superiority of the Mongols lay in their tribal unity, their extremely strict discipline and ability to endure hardship, and their strategic use of spies, terrorism, and superior siege equipment. Mongols were known for their cruelty and barbarism. See Cyril Glasse', p.

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274. According to Bernard Lewis, Genghis Khan led the Mongols in 1221 in victorious conquest over Iran. Genghis died in 1227, resulting a pause in Mongol advance into Islamdom. Mongol Prince Huleku captured Baghdad in 1258, killed the Caliph, and abolished the Abbasid Caliphate. In spite of the decline of the caliphate to the point of figurehead only under both Buyid and Seljuk reigns, the caliphate represented the legal center of Islam and the token of its unity. In its destruction, the end of an Islamic ear occurred. The Mongol conquest of the Arab world was confined to Iraq and Iran. Syria and Egypt were saved from the Mongols by the Ayyubids. See Barnard Lewis, p. 168-169.

27 Mamluks. According to <http://en.wikipedia.org/wiki/Mamluk>, "The first mamluks served the Abbasid caliphs in 9th century Baghdad. The Abbasids recruited them mainly from areas near the Caucasus (mainly Circassian and Georgian) and in areas north of the Black Sea (mainly Turkic, most of whom were Kipchak Turks). Most of the captured were of non-Muslim origin. The mamluks were often sold into slavery by impoverished steppe families or kidnaped by slave-traders. The mamluk system gave rulers troops who had no link to any established power structure. . . . The slave-troops were strangers of the lowest possible status who could not conspire against the ruler and who could easily be punished if they caused trouble, making them a great military asset. Mamluks were frequently used as mercenaries." Ironically, the eventual commander of the Mamluks, Baybars, was earlier enslaved by the Mongols before he was sold to the Egyptians where he rose to power through his military service. See Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 488. Baybars united Syria and Egypt and repulsed the advancing Mongols from the east. Baybars also crushed the remnants of the Crusaders in Syria. An ingenious idea of Baybars was to invite a member of the Abbasid family to establish himself as Caliph in Cairo. The caliph was nothing more than court functionary of the Mamluk Sultan. The caliph had no authority or even right to express his opinion. He passed his time visiting the Mamluk officials and staging parties for them. According to Bernard Lewis, the Cairo Caliphs represented the final stage in the decay of the Caliphate. See *Arabs in History*, p. 170. The Mamluks remained in power in Syria and Egypt until the advance of the Ottomans in the fifteenth century.

28 Ottoman Dynasty. The Ottoman Dynasty takes its name from the Osman family of Turkey which became increasingly powerful during the early years of the 14<sup>th</sup> century. The Osmans populated an area of the world situated on the western edge of the Seljuk Empire in Anatolia from where it served as a buffer zone between the Byzantines to the west and the Seljuks to the south and east. In this context, the Osmans acted as mercenaries at different times for the Byzantines and then the Seljuks, expanding their own territory at the expense of both. See David R. Ringrose, *Expansion and Global Interaction*, p. 42. The Ottomans took advantage of the death of the Byzantine Emperor in 1341 which brought civil war there, and the bubonic plague in Europe allowed Ottoman invasion as far inland as Bulgaria. After conquering much of the Balkans and Southeastern Europe, the Ottomans turned their armies to the land of Islam. Beginning in the 15<sup>th</sup> century, Selim I, the Sultan of the Ottoman Empire, conquered Egypt. However, the prize for the Ottoman's was the long cherished capital of Byzantium, Constantinople. In 1453 AD, Constantinople was taken by Mehmet the Conqueror and immediately renamed "Istanbul." See Karen Armstrong, *Islam, A Short History*, p. 109-110. With the conquest of Constantinople, the age of the Ottomans began, reaching their zenith under Sulayman the Magnificent in 1566. Sulayman controlled Asia Minor, Syria, Iraq, Iran, Egypt, North Africa, the coast regions of Arabia, Azerbaijan, the Balkans, Hungary, and vassal states in the Volga regions and the southern steppes of Russia. Karen Armstrong states, "By the end of the fifteenth century, Islamdom was the greatest power bloc in the world. It had advanced into eastern Europe, into the Eurasian steppes, and into sub-Saharan Africa, in the wake of the Muslim traders. . . . The whole world seemed to be becoming Islamic. Even those who did not live under Muslim rule discovered that the Muslims controlled the high seas, and that when they left their own lands they had to confront Islamdom. . . . Islam seemed invincible, and now Muslims were ready to establish new empires, which would become the most powerful and up to date in the world." Karen Armstrong, *Islam, A Short History*, p. 110-111.

The success of the Ottoman Empire was in no doubt impacted by the Ottoman's mastery of gunpowder.



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According to Peter Stearns, p. 519, it was the use of huge cannons of the Ottomans against the Byzantine fortresses of Constantinople which paved the way to success; and, the use of field guns to supplement trained infantry was just as much the reason for the Ottoman's success against the Middle East. See Peter Stearns, et al., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 519. The Ottoman Empire lost its status as a world power in the 17<sup>th</sup> and following centuries as battle after battle was lost and territories formerly within the great Empire were granted independence or claim of invading forces.

Dr Timothy Furnish summarizes a final attempt to resurrect the caliphate by the Ottomans in the 18<sup>th</sup> century. He states, "The Ottomans, starting in the eighteenth century, resurrected the caliphate as a rallying point for Muslims against Russian, British, and French imperialism. Late Ottoman rulers were attempting to recapture some of the religious legitimacy that had been lost with utilization of the prosaic titles of padishah and sultan, by setting themselves up as the world's preeminent Muslim rulers. This attempt ultimately failed to rally the Islamic world to their side at times of trouble, and Kemal Atatürk abolished both the sultanate and caliphate following the establishment of the Turkish Republic in 1924." See <http://www.meforum.org/article/159> at June 13, 2007.

Amidst the decline of the Ottoman Empire, efforts were sought to modernize the Muslim state. "The process of reform is referred to as: "tanzimat"( meaning reorganization of the Ottoman Empire). Tanzimat was a period of reformation that began in 1839 and ended with the First Constitutional Era in 1876. Tanzimat emerged from the minds of reformist sultans like Mahmud II and Abdülmecid as well as prominent reformers who were European educated bureaucrats, such as Ali Pasha, Fuad Pasha, Ahmed Cevdet Pasha, and Midhat Pasha. They recognized that the old religious and military institutions no longer met the needs of the empire in the modern world." Tanzimat reforms had far reaching effects. Mustafa Kemal Atatürk and other progressive leaders and thinkers of the Republic of Turkey and of many other former Ottoman states in the Balkans, the Middle East and North Africa were educated in the schools established during the Tanzimat period. . . . The reforms peaked in 1876 with the implementation of an Ottoman constitution checking the autocratic powers of the Sultan. The details of this period are covered under the First Constitutional Era. While the new Sultan Abdülhamid II signed the first constitution, he quickly turned against it." See [http://en.wikipedia.org/wiki/Decline\\_of\\_the\\_Ottoman\\_Empire](http://en.wikipedia.org/wiki/Decline_of_the_Ottoman_Empire).

29 According to Wikipedia, <http://en.wikipedia.org/wiki/Ataturk> "Mustafa Kemal Ataturk was an army officer, revolutionary statesman, the founder of the Republic of Turkey and its first president. Mustafa Kemal established himself as a successful military commander while serving as a division commander in the Battle of Gallipoli of World War I. Following the defeat of the Ottoman Empire at the hands of the Allies, and the subsequent plans for its partition, Mustafa Kemal led the Turkish national movement in what would become the Turkish War of Independence. His successful military campaigns led to the liberation of the country and the establishment of the Republic of Turkey. Mustafa Kemal implemented what are known as Atatürk's Reforms, which led to sweeping changes in the political, economic and cultural sphere of the Turkish nation and the drive to create a modern, democratic and secular state based on Western principles of governance shaped by Kemalist ideology."

30 Ira M. Lapidus, p. 45.

31 "Rightly Guided Caliphs." In *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e2018> (accessed 25-May-2010).

32 Cyril Glasse' p. 408.