

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, multi-limbed creatures, and out-of-the-ordinary. 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 13th 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; and, he wages war against the "saints," only to overcome them. *Lastly, the world worships the beast.*

Our questions for this chapter? We interpreted the ten horned 4th beast of Daniel 7 to be Islam. Is Daniel's 4th beast the same as the beast of Revelation 13? If so, where is Muhammad? Muhammad is to Islam what Joseph Smith is to Mormonism! If Muhammad is there, so must Allah be also. Allah is there, and so is his "messenger." This chapter will show us where Muhammad is as well as his god; and, in the process it will *lift a corner of satan's cloak.*

We will begin with a modern day quote from a scholar of Shia Islam, Ayatollah Ibrihim Amini. See if this Shia prophecy has elements of a "beast" that overcomes the saints, and a world that worships him:

*"When the promised Mahdi, the twelfth Imam (peace be upon him), appears, following his victory over the evil forces of the world, he will administer the entire world under one Islamic government. . . . The entire earth will be filled with justice and equity. People will have become kind and will treat each other with honesty and sincerity. There will be security everywhere as no one will wish to cause harm to another. The economic condition of the people will improve enormously. There will be plenty of rain to cause the earth to become lush with greenery and there will be all kinds of grains and fruits in abundance. Necessary improvements will be introduced in agricultural methods. People will pay more attention to God's presence than to sins. Islam will become the official religion of the world, with the call of the Unity of God arising from all corners of the earth."*¹ (Emphasis added)

Muhammad's Untimely and Unexpected Death - 632AD. According to the traditional biography of Muhammad, in 632AD, Muhammad died unexpectedly after complaining of headaches.² 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 Arabian tribes under Islam.³ At that time, the Arabian Peninsula was filled with fiercely independent, nomadic, bedouin tribes. Throughout their histories together they had been in almost constant tribal conflict. In the ten years that Muhammad led Islam, he had somehow been able to unite the desert tribes under one banner - the banner of Islam. Karen

Armstrong describes Muhammad's success as follows:

*"When Muhammad died in 632, in the arms of his beloved wife, Aisha, almost all the tribes of Arabia had joined the ummah (the "community" of Islam) as confederates or as converted Muslims. Since members of the ummah could not, of course, attack one another, the ghastly cycle of tribal warfare, of vendetta and counter-vendetta, had ended. Single handedly, Muhammad had brought peace to the war-torn Arabia."*⁴

The Ridda Wars. In spite of Muhammad having united all of Arabia under Islam, at Muhammad's death in 632AD, 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. 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")."*⁵

Abu Bakr 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."*⁶

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. Historian and author Bat Ye'or describes the religious context of the pre-Islamic Orient as follows:

"The Jews formed the largest community in Babylonia after the Nestorians. . . . Monophysite Christians (or Jacobites) were fewer in number than the Nestorians or Jews, yet they made up sizable communities, especially in Mesopotamia, . . . Spiritual life prospered in churches, monasteries, and synagogues, while jurists codified the bases of a civil organization which allowed the Christians and Jews of Persia to rule themselves according to their own jurisdiction. In effect, each group had several schools and academies where scholars, learned men, and theologians developed their knowledge and

transmitted their science."⁷

Into this climate of religious pluralism burst the much reduced forces of Islam. 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-Arabian lands motivated the apostate Arabians 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. Bernard Lewis summarizes:

The wars of Ridda, begun as a war of reconversion, developed into a war of conquest which ultimately led far beyond the boundaries of Arabia. The two conquests, on the one hand of Arabia itself, on the other of the neighboring provinces of Iraq, Syria, and Egypt, were simultaneous and interlinked, not successive. The Arabian tribes might never have been conquered had not the conquests in the north provided an attractive solution to the internal economic problems of the Peninsula. The first northern expeditions were merely raiding parties aimed at plunder, not conquest. The latter only followed when the weakness of the enemy was revealed. . . ."⁸

Here is how Karen Armstrong describes the unifying affect to Islam of the successful conquest of non-Arabian lands.

*"Under Umar's leadership, therefore, the Arabs burst into Iraq, Syria, and Egypt, achieving a series of astonishing victories. . . The Muslims were victorious (over the Syrians) at the Battle of Yarmuk (636) . . ., conquering Jerusalem in 638, and controlled the whole of Syria, Palestine and Egypt by 641. . . The experience of conquest enhanced their sense that something tremendous had happened to them. Membership of the umma was thus a transcendent experience, because it went beyond anything they had known or could have imagined in the old tribal days. Their success also endorsed the message of the Qur'an, which had asserted that a correctly guided society must prosper because it was in tune with God's law. Look what had happened once they had surrendered to God's will. Where Christians discerned God's hand in apparent failure and defeat when Jesus died on the cross, Muslims experienced political success as sacramental and as a revelation of the divine presence in their lives."*⁹

Islam . . . flourished – through jihad. It conquered lands that the Arabians had only dreamed of conquering before. In that accomplishment, Islam came back from the brink of death! The beast had recovered!

To sum it up, when Muhammad died in 632AD, 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 Arabians had

only dreamed of conquering before. In that accomplishment, *Islam came back from the brink of death! The beast had recovered!*

With this brief summary of Islam, 7th century AD, as our background, we move now to look at scripture. Does scripture prophecy of Allah and his messenger, Muhammad?

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" (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 is often times referred to as the "beast from the sea" (Revelation 13:1 describes him as "coming up out of the sea"). We will most times refer to him as the "beast" because scripture refers to him in this way as one of the three demonic creatures that make up the "trinity of evil." The beast is a composite of the first three beasts of Daniel 7 (lion, bear, and leopard), all of which were defeated by the 4th beast of Daniel 7:7. In Revelation 13, the beast has now absorbed these three just as the 4th beast of Daniel 7 had devoured and crushed these three. *As we will see, the beast from the sea is the same beast as the 4th beast of Daniel 7.* However, Revelation's prophecy of this beast relates to a different time period of dominion for the beast: it is the "Last Days," the time in human history which begins with the death, resurrection, and ascension of Jesus Christ (Hebrews 1:2), and ends with the return of Jesus Christ in judgment. Here are common characteristics which lead us to conclude the 4th beast of Daniel 7 and the beast from the sea of Revelation 13:1-10 are one and the same beast:

1. The beast from the sea has absorbed the kingdoms of Babylon, Medo-Persia, and Babylon (the three kingdoms of Daniel 7:1-6) just as the 4th beast of Daniel 7 had devoured them;
2. The beast from the sea also blasphemes God as did the 4th beast of Daniel 7 (Daniel 7:8, 25); the 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 beast from the sea also makes "war with the saints and overcomes them" as the 4th beast of Daniel 7 made war with the saints (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 4th beast of Daniel 7 and they are sufficient to make the same conclusion for the beast from the sea of Revelation 13. Revelation 13 adds additional findings, each of which is uniquely intriguing: *Allah and Muhammad are revealed specifically by the text.*

Allah. The beast from the sea is the “head” of a religion. *Satan is behind the religion and therefore behind the beast, using it as his cloak.* Revelation 13:1-3 states,

“ . . . And I saw a beast coming up out of the sea, having ten horns and seven heads, . . . ² . . . And the dragon gave him his power and his throne and great authority. . . .”

Having received the dragon’s (satan) power, throne, and great authority, the beast is *worshiped* by his followers; and, *satan indirectly receives worship as the beast is worshiped.* Revelation 13:4 states,

“and they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?”

Thus, the creator of the beast’s religion is the dragon, satan; and, satan has given what is “rightfully” his to the beast. Consider another passage which we have 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.””

What Christ refused, i.e., the kingdoms of the world, the beast has not. The beast, then, is the “head” of the religion made up by the beast’s followers. We have already concluded on multiple fronts that the Last Days’ beast is Islam. The religion, Islam, identifies the head, Allah, and vice versa.

Islam. The followers of the beast worship the beast, i.e., Allah, and through the beast, they unknowingly worship satan. They form a false religion by virtue of their worship of the beast who is a false god. 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. Notice how many times “worship” appears in the text to describe the beast and his followers.

Revelation 13: 4 “and they worshiped the dragon, because he gave his authority to the beast; and they worshiped the beast, . . . 8 And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. . . . 12 And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.”

Worship of the beast is what brings the worshipers together as a religion, albeit a false religion. The false religion is symbolized by the body of the beast, i.e., the adherents of the faith who worship the beast. The beast is also the head of the religion, i.e., he is Allah. How can the beast represent both the head of the religion he leads, and also represent the followers of that religion? We saw this exact characteristic in a previous chapter; then, it was applied to the 4th beast of Daniel 7. Notice, the 4th beast is defined first as a “king” and then as a “kingdom.”

Daniel 7:17 *“These great beasts, which are four in number, are four kings who will arise from the*

earth.”

Daniel 7:23 *"Thus he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms, and it will devour the whole earth and tread it down and crush it."*

Thus, a “head” at times will symbolize the “king,” i.e., the leader of the empire. At other times, the “head” will symbolize the “kingdom” that is embodied by the followers of the king. So then, *the beast is Allah*; and, his body is also the Muslims who follow him.

Muhammad. Does the Bible prophesy of a false religion that almost “dies” upon the death of one of its leaders? 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 632AD after Islam was only 11 years old. The death of Muhammad almost ended Islam as a religion. The Ridda Wars, i.e., Islam’s Apostate Wars, brought apostate Arabian 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 supplied)

It is the beast that almost dies. 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 the beast recovered from his near fatal wound.

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.”* Remember that it is *not the “head,”* i.e., Muhammad, that has the wound of the sword. The head dies. The beast has the wound (as if from a sword) that it recovers from. The text states, *“. . .the beast who had the wound of the sword and has come to life.”* (13:14). The sword is a metaphor that likens the death of Muhammad to a sword being thrust into the body of a living beast, yet, somehow it survived.

What about the “whole earth” that was “amazed and followed after the beast” (13:3)? This phrase is referring to the apostate Muslims who had left Islam upon Muhammad's death in 632AD. They are amazed at the success the small raiding parties were having and the “booty” that literally was falling into the laps of their Arabian “brethren.” Their amazement is so great that they “repent” of their apostasy, return to submit to Allah, and join the raiding parties. 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 to sit under desert palm trees eating dates. Also, the “whole earth” is not to be taken literally, but figuratively, just like the other elements in Revelation 13. To the beast (Islam), the “whole earth” that “follows after the beast”

(13:3) are the returning Arabian apostates in 632AD. As we move through the remainder of Rev 13, the "whole earth" has a meaning that extends beyond Arabia in the 7th century. It includes "all who dwell on the earth," except Christians (13:8), who will in the End, submit to the authority of the beast.

The head that is slain symbolizes Muhammad who died when Islam was only ten years old. The beast almost died from the fatal wound resulting from the death of its "head"; but it did not. Islam recovered.

The Seven Heads of the Beast. The Bible gives us other identifiers to remove satan's cloak. It 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.” Rev 13:2

We interpreted the beast to be Allah and his body to be Islam. In the same way, the seven heads and ten horns of the beast represent "kings" and the "kingdoms" they led. Hence, the seven "heads" of the beast symbolize seven successive kings and the seven successive kingdoms they led. In our case, the kings are "caliphs" and the kingdoms they led are "caliphates."

The Seven Heads of the Beast. Consider the following list of seven successive historical Sunni dynasties that ruled Islam, beginning with Muhammad (and the "rightly guided caliphs), the head that is slain. Notice the time line for the caliphates: it is unbroken from the 7th century AD and the first caliphate of Islam, the Umayyads, through the last caliphate, the Ottomans, the 6th caliphate.

Heads of the Beast	Muhammad and the Caliphates (or Dynasties) from the 7th Century AD to Present
1	Muhammad (622 - 632AD), followed by his first four successors (the Rightly Guided Caliphs): Abu Bakr (632-634), Umar (634-644), Uthman (644-656), and Ali (656-661)
2	<i>1st Caliphate:</i> Begins with the divide of Sunnis and Shias at the battle of Karbala: <u>Umayyads</u> ¹⁰ - Syria (661-749): <i>Caliphs:</i> Muawiya I, Yazid I, . . . Marwan II
3	<i>2nd Caliphate:</i> <u>Abbasids</u> ¹¹ - Baghdad (749-932): <i>Caliphs:</i> Abu Abbas, al-Saffah, . . .
4	<i>3rd Caliphate - Baghdad:</i> <u>Buyids</u> ¹² (or Buwayids ¹³) (932-1055): <i>Amirs:</i> al-Qahir, . . . al-Qaim <i>3rd Caliphate - Egypt:</i> <u>Fatimids</u> ¹⁴ (Ismailis) (909-1171): <i>Caliphs:</i> Ubayd Allay, . . .
5	<i>4th Caliphate - Baghdad:</i> <u>Seljuk Turks</u> ¹⁵ (1055 - 1258): <i>Sultans:</i> al-Muqtadi. . .al-Mustasim <i>4th Caliphate - Egypt:</i> <u>Ayyubids</u> ¹⁶ (1169-1260) <i>Sultans:</i> Saladin . . .

Heads of the Beast	Muhammad and the Caliphates (or Dynasties) from the 7 th Century AD to Present
6	5 th Caliphate - Baghdad: <u>Mongols</u> ¹⁷ (1258-1350) Sultans: Genghis Khan, . . . 5 th Caliphate - Egypt: <u>Mamluks</u> ¹⁸ (1260-1517) - Egypt and Syria Caliph: Baybers. . .
7	6 th Caliphate - <u>Ottomans</u> ¹⁹ (1342-1924): Sultans: Murad I, Mehmed II . . . Mustafa Kemal Atatürk ²⁰

For the historians among us, a short history of each dynasty is found in the endnotes to the chapter. The above caliphates/dynasties are the six successive dynasties that led Islam following the death of Muhammad through the present day. The heads of the beast symbolize seven “caliphate periods” for each of the seven caliphate periods of Islam, beginning with Muhammad and the Rightly Guided Caliphs. In addition, in the 3rd, 4th, and 5th caliphate periods (heads 4 - 6), there are two separate caliphates listed. Yet, 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 center of true Islam for the same time period.

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.

To make sure you have the point. The beast from the sea has seven heads. Islam has seven historic caliphate periods of leadership beginning with Muhammad followed by six caliphate dynasties and caliphate periods counting from the first dynasty of Islam, the Umayyads (the “divide” of Sunni and Shia marks the 1st caliphate), through the sixth dynasty, 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 caliphates/dynasties, 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 4th,

5th, and 6th 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.

Coincidence you say? Think about it. We need to figure out what to do with the three extra horns. It just so happens that historically three dynasties of Islam also had duel “competing” caliphates. Too coincidental to be a coincidence at all. *God is telling us what and who to look for.* Islam.

Conclusion. We have identified Allah as the beast from the sea and Muslims as the religion embodied in the worship of the beast. The head of the beast that dies symbolizes Muhammad who died in 632AD 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. Seven caliphate periods later, Islam is still waging war against the saints. Islam overcame the saints in the 7th and following centuries. The Bible tells us it will once again do the same! We will see this in a later chapter. For now, *we have lifted another corner of satan’s cloak!*

Summary of Key Points in this Chapter	
Point 1	The beast from the sea (Rev 13:1-10) and the 4 th beast of Daniel 7 are the same beast, just different time periods.
Point 2	The beast from the sea is the head of a false religions; the religion is created by satan. Its followers worship the beast, and unknowingly, satan who is behind the beast.
Point 3	The beast from the sea and the 4 th beast both symbolize Islam. Thus, the beast who also symbolizes the head of the false religion is Allah.
Point 4	The beast from the sea has seven heads, one of which dies and nearly fatally wounds the beast. The head that dies symbolizes Muhammad who died in 632AD after leading Islam for only ten years. His death should have ended Islam. It did not. The beast, i.e., Islam, recovered and flourished.
Point 5	The seven heads of the beast symbolize Muhammad, the head that dies, and the six successive caliphates and caliphate periods of Islam, beginning with the Umayyads in 661AD and ending with the sixth caliphate, the Ottomans.
Point 6	The ten horns of the beast symbolize the ten caliphates of Islam that reigned during these six caliphate periods; three of the periods included two caliphates, bringing the total to ten.

Chapter 6 Endnotes.

1Ayatollah Ibrihim Amini, Al-Imam, al-Mahdi, *The Just Leader of Humanity*, chapter 14, p 11. Available at <http://www.al-islam.org/mahdi/nontl/chapt-14.htm>, at February 20, 2008.

2Bernard Lewis, *The Arabians in History*, p. 45.

3Karen Armstrong, *Islam, A Short History*, p. 23.

4Karen Armstrong, p. 23.

5Peter Stearns, etal., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 287.

6Bernard Lewis, p. 50.

7Bat Ye'or, *The Decline of Eastern Christianity Under Islam - From Jihad to Dhimmitude*, p. 33-34.

8Bernard Lewis, p. 50.

9Karen Armstrong, p 26-29.

10Umayyads. The Umayyads were the first Islamic dynasty. 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 Umayyad 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, 680AD, when Ali's son, Husayn, was brutally martyred along with his small band of followers. The Umayyad caliphs had the reputation of being cruel tyrants who favored their family members over other Muslims. The Dome of the Rock was constructed in 691AD by al-Malik, a Umayyad caliph. The rule of the Umayyads ended in 750AD when the Abbasids killed Caliph Marwan II at the Battle of the Zab River. See Glasse', p. 408-409; 11, and Peter Stearns, etal., *World Civilizations, The Global Experience, Volume I, Beginnings to 1750*, p. 290.

11Abbasids. The Abbasids were the second dynasty of Islam. 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 Umayyad 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 Umayyad 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, etal., *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.

12Buyids. 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 Persia, the Seljuk Turks. See Peter Stearns, etal., *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.

13 Bernard Lewis, p. 105.

14 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. See *Arabs in History*, p. 160-162.

15 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.

16 Ayyubids. The Ayyubids were a Sunni dynasty founded by Salah ad-Din al-Ayyubi or Saladin in the late 12th 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.

17 Mongols. The Mongols were a people of the Siberian Forests 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. 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 era 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.

18 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.

19Ottoman Dynasty. The Ottoman Dynasty takes its name from the Osman family of Turkey which became increasingly powerful during the early years of the 14th 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 15th 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 1453AD, 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. 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 17th 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 18th 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 Abdülmeceid 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.

20According 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."