

Unveiling Overlooked Symbols: How Eschatological Signs in Ḥadīth align with Historical Events in the Light of the Bible and the Qur'ān (1)

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Introduction

This article provides a unique framework for understanding the signs of the Day of Judgment in the Ḥadīth literature by analyzing the prophecies of the Bible and the Qur'ān. The signs of the Day of Judgment described in the Ḥadīth reflect complex geographical, social, and historical changes, which were shown to the Prophet Muḥammad (pbuh) in the form of visions and dreams. In this article, these signs are interpreted in the light of the divine scriptures.

This symbolic approach not only effectively conveys these important messages but also helps in transmitting them from generation to generation. At the same time, it keeps certain future circumstances somewhat concealed. When these prophecies are examined in a historical context with an unbiased and broad-minded perspective, they appear to align with numerous historical facts. The purpose of these prophecies is not to morally validate or criticize the actions of people in the past, but rather to highlight Allah's perfect knowledge, power, and sovereignty over history.

This article has three fundamental objectives. The first objective is to invite the recognition of God as the Creator and Sustainer of the universe—a Lord who rules not only over believers but also non-believers, thus emphasising the universality of divine sovereignty. The second objective is to accurately identify the present era in the light of prophecies, so that Muslims do not base their intellectual and practical direction on false assumptions. The third and most important objective is to clarify that these prophecies do not demand any new religious obligations beyond the existing duties outlined in the Qur'ān and Sunnah. As a result of this clarification, believers can free

themselves from unnecessary intellectual and practical burdens and focus on their core religious responsibilities with dedication.

For example, the Ḥadīth mentions that seeking refuge in the mountains during the tribulation of the Dajjāl is in harmony with the Qur'ānic principle that encourages migration during religious persecution. This is a continuation of divine guidance, and it shows that these prophecies, rather than issuing commands, enable the believers to acknowledge and affirm God's sovereignty in historical and global events.

The article asserts that many signs of the Day of Judgment represent major global events, some of which may have already occurred. All references to Ḥadīth in the article are based solely on Sahih Muslim and Sahih Al-Bukhārī to ensure authenticity and reliability.

Prophecies of the Future

Allah sent His prophets to guide His creation on the straight path, who were granted divine revelation to fulfil their mission. These revelations sometimes included glimpses of future events, serving as clear testimony to Allah's perfect knowledge. On some occasions, these events were described explicitly, as in the Qur'ān's Sūrah al-Rūm, which mentions the Romans' victory over the Sassanids. On other occasions, the revelation was presented in the form of a vision. For example, Prophet Joseph (pbuh) saw celestial bodies prostrating before him in a dream, symbolising the honour and respect he would receive from his family after his trials. Similarly, Prophet Abraham (pbuh) was shown in a vision the scene of sacrificing his son, which was a great trial for him and his son. Prophet Abraham (pbuh) and his son regarded this as a test of obedience and adopted an attitude of submission, deciding to carry it out exactly as per the dream. However, Allah's intervention stopped the sacrifice, as the dream interpretation was for Prophet Abraham (pbuh) to dedicate his son to the service of Allah's House.¹ In this trial, their willingness to make every kind of sacrifice and their complete obedience to Allah's command made their actions a great

1. Javed Ahmed Ghāmidī, *Quran Exegesis*, on Sūrah 37:102–113, Ghāmidī Institute of Islamic Learning, accessed May 17, 2025, https://www.javedahmedGhāmidī.org/#!/quran?chapter=37¶graph=13&type=Ghāmidī#fn_60.

example of servitude, loyalty, and sincerity.

However, the symbolic nature of visions often makes them susceptible to misunderstanding. A prominent example is the Book of Revelation, which was revealed to Jesus (peace be upon him). This text contains various symbolic visions, including references to calamities, historical events, and the coming of Prophet Muḥammad (pbuh). In the Book of Revelation, Prophet Jesus (pbuh) is depicted as the “slaughtered lamb,” symbolizing the prophet’s innocence, sacrifice, and complete loyalty to Allah.² This allegory resembles the dream of Prophet Abraham (pbuh), as described above, where the concept of sacrifice signifies complete submission and acceptance of Allah’s will and command. However, Christians interpreted the symbol of the “slaughtered lamb” as a reference to the crucifixion of Jesus (pbuh). This misinterpretation serves as a reminder that preconceived notions, not derived through sound scholarly methods, can lead to incorrect conclusions when interpreting symbolic traditions.

Fundamental Principles for Understanding Prophecies

This article establishes the following principles as the foundation for understanding the prophecies shown to Prophet Muḥammad (pbuh) in visions described in the Ḥadīth.

First Principle – Interpretation of Human and Animal Symbols

In the Ḥadīth, prophecies are presented symbolically, just as in previous divine books such as the Book of Daniel and Revelation, where future events are depicted in dreams and visions. In these texts, the symbols of animals and humans represent various powers, such as kingdoms, countries, and organisations. For example, in the Book of Daniel, during the final period of the Babylonian Empire, the empire is shown as a human, and the subsequent Greek Empire is depicted as an animal in the dream of Prophet Daniel (pbuh).³ This is part of the same symbolic style, under which, in the Ḥadīth, the “Dajjāl” is presented as a human and the “Beast of the Land” as an animal.

2. Revelation 5:5–6 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.5.5-6.NIV>.

3. Daniel 7:17–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.17-27.NIV>.

Second Principle – Symbolic Meanings of Places and Groups

Understanding the geographical locations and human groups mentioned in the Ḥadīth requires considering the political and cultural context of the era of Prophet Muḥammad (pbuh), just as understanding the Qur’ān is impossible without knowledge of the Arabic language of that time and its linguistic background. This symbolic style gives the Ḥadīth meaning and continuity that remain intact despite changing political circumstances and geographical divisions.

For example, during the time of Prophet Muḥammad (pbuh), Constantinople was the capital of the Byzantine Christians, and it retained this status at the time of its conquest, which is why it is mentioned by its original name in the Ḥadīth. Similarly, during the Prophet’s (pbuh) era, “Shām” was under the control of the Byzantine Empire, so in prophecies related to the early period, “Shām” refers to the actual geographical region of Syria. However, in later prophecies, “Shām” acquires a symbolic meaning, representing regions under Christian influence.

In this context, soon after the Prophet Muḥammad’s (pbuh) passing, the centre of the Caliphate shifted outside of Arabia. Therefore, in Ḥadīths related to later periods, the mention of Maḍīnah refers not merely to a city, but as a symbol of the entire Muslim community, just as during the Prophet’s (pbuh) era it was the centre of the Muslim state. Similarly, it is necessary to understand other places such as Damascus, Lod, and Yemen within their historical and cultural backgrounds to interpret the Ḥadīths correctly.

According to this principle, the human groups mentioned in the Ḥadīth should also be understood in the context of their historical identity at the time. For example, Christianity was an integral part of the identity of Roman citizens in the Byzantine Empire. Although their empire came to an end in 1453 CE, later Christian groups are also called “Romans” in the prophecies of the Ḥadīth.⁴ Similarly, references to other groups, such as the descendants of Isaac and the Jews of Isfahan, should be interpreted within their specific historical context to ensure the correct understanding of the related Ḥadīth.

4. Muslim ibn al-Hajjaj, *Sahih Muslim* 2898a, accessed May 17, 2025, <https://sunnah.com/muslim:2898a>.

Third Principle – Details Remain Hidden Due to Divine Wisdom

According to the prophecies described in the Ḥadīth, Allah conceals certain signs and details based on His infinite wisdom, so their complete understanding is only possible after their actual occurrence. These signs are often presented in symbolic language, which points to a significant event, but does not reveal its specifics. For example, the sudden death of Gog and Magog by worms on their necks symbolizes a considerable factor, which is presented in a symbolic style rather than described in detail. Similarly, the rush of hypocrites and disbelievers towards the Dajjāl due to three tremors in Maḍinah conceals the trials manifesting in these tremors. The correct interpretation of such prophecies only becomes clear in their historical context after their occurrence, when it becomes evident which real events these signs represent.

The Ten Major Signs of the Day of Judgment

The following sections mention significant events before the Day of Judgment, as described in the Ḥadīth of the Prophet Muḥammad (pbuh). These events are based on the ten major signs of the Day of Judgment,⁵ which were shown to Prophet Muḥammad (pbuh) in his visions.⁶ For example, the Dajjāl was shown to Prophet Muḥammad (pbuh) during the event of Mi‘rāj,⁷ which was a vision.⁸

The Beast of the Land (Dābbat al-Arḍ)

Among the signs of the Day of Judgment, states, empires, kingdoms, and organizations are often depicted as living creatures, which is a symbolic way of understanding and describing powerful forces. This symbolic expression is prominent in various religious texts, such as the Bible, the Qur’ān, and the Ḥadīth of Prophet Muḥammad (pbuh). The Beast of the Land (Dābbat al-Arḍ) is a significant metaphor in

5. Muslim ibn al-Hajjaj, *Sahih Muslim* 2901a, accessed May 17, 2025, <https://sunnah.com/muslim:2901>.

6. Sayyid Manzoor-ul-Hasan, *Nazul Masīḥ* (Ghāmidī Institute of Islamic Learning, November 2023), 185–217.

7. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 3239, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:3239>.

8. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 7517, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:7517>.

these traditions, representing oppressive, vast, and often tyrannical states.

Examples from the Old Testament

In the Old Testament, especially in the Book of Daniel, the symbolism of animals in the dreams of the Prophet Daniel (pbuh) is described in great detail. These animals are presented as representations of powerful and oppressive empires. The oldest extant manuscripts of the Bible are written in Greek, where the word “thērion” means “animal,” which is similar to the Arabic word “dābbah,” indicating the same meaning in both languages. In the dreams of Prophet Daniel (pbuh), these animals represent great empires characterised by their power, oppression, and vastness. Some animals are depicted with multiple heads, representing different families, groups, or factions within an empire, while their horns symbolise kings, rulers, or influential leaders.

Four Beasts – Four Ancient World Empires

Four animals are mentioned in the Book of Daniel.⁹ These animals represent successive world empires, as explained to Prophet Daniel (pbuh):¹⁰

- **The First Animal – The Babylonian Empire:** The first animal is like a lion with eagle’s wings, which later transforms into a human figure and is given a human mind. This represents the Babylonian Empire (605–539 BCE), which was renowned for its strength, dominance, and swiftness.
- **The Second Animal – The Achaemenid Empire:** The second animal is like a bear, representing the Median-Persian Achaemenid Empire (539–331 BCE). This empire was famous for its immense power and conquests, and it inspired fear due to its ferocity.
- **The Third Animal – The Greek Empire:** The third animal is like a leopard with four wings and four heads. This represents the Greek Empire (331–146 BCE), which, under the leadership of Alexander the Great, dominated the world

9. Daniel 7:1–28 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.7.NIV>.

10. Daniel 7:17–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.17-27.NIV>.

stage. The four heads symbolise the division of Alexander's empire into four parts after his death.

- **The Fourth Animal – The Roman Empire:** The fourth animal is terrifying and dreadful, with iron teeth and ten horns. It represents the Roman Empire (from 146 BCE onwards), symbolizing unparalleled power and dominance. Its iron teeth signify ruthlessness and powerful control, while the ten horns represent kings or rulers.

The Ram and the Goat – The Achaemenid and Greek Empires

Another vision in the Book of Daniel mentions a ram and a goat.¹¹ The angel Gabriel (pbuh) explained this vision to Prophet Daniel (pbuh).¹² The ram with two horns represents the Achaemenid Empire, symbolizing the combined power of Media and Persia within the Achaemenid Empire. The goat represents the Greek Empire, which strikes the ram fiercely, throws it to the ground, and defeats it. The prominent horn between the goat's eyes signifies the power and leadership of Alexander the Great. The breaking of the goat's horn, followed by the emergence of four smaller horns, symbolizes the division of Alexander's vast empire among his four generals after his death. This vision describes the power, rise, and fall of great empires in the course of history.

Examples from the New Testament

The use of animal metaphors continues in the New Testament, especially in the Book of Revelation, where three symbolic animals are mentioned.

The Beast from the Sea – The Roman Empire

This beast described in the Book of Revelation represents the Roman Empire,¹³ renowned for its powerful naval force and its vast influence spread through the sea. Its emergence from the sea signifies Rome's maritime strength. Its seven heads symbolise

11. Daniel 8:1–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.8.1-27.NIV>.

12. Daniel 8:19–25 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/DAN.8.19-25.NIV>.

13. Revelation 13:1–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.1-10.NIV>.

seven royal eras, and the blasphemous words inscribed on each head represent its rebellion and arrogance against God. This beast was given the power to speak pride and disbelief for forty-two months.¹⁴ These forty-two months refer to the war between the Romans and the Jews from 66 CE to 70 CE, after the ascension of Jesus (pbuh), which culminated in the desecration and destruction of the Jewish Temple by the Romans in 70 CE.

The Beast from the Land – The Church

The beast of the land mentioned in the Book of Revelation symbolizes an authority based on the earth, which deceives the masses through false messages. It is referred to as the “False Prophet,” representing the spread of false ideologies under satanic influence. This beast derives its power from the authority of the sea beast, and it appears when the deadly wound on one of the heads of the sea beast has been healed.¹⁵ This wounded head symbolises the Crisis of the Third Century in the Roman Empire, after which the Church emerged as a formal institution following the Council of Nicaea held in 325 CE. The Church, utilizing the authority of the Roman Empire, began persecuting those Christians who opposed the Nicene Creed, such as the Arians, Donatists, Marcionites, and Montanists. In the symbol of the “beast from the land,” its two horns appear like a lamb, giving an impression of gentleness, sanctity, and innocence, but its speech is like that of a dragon, representing deception, threats, and misguidance. These two horns signify the religious power of the two major branches of the Church—Constantinople (East) and Rome (West).¹⁶

The defeat of the sea and earth beasts in the Book of Revelation¹⁷ signifies the defeat of the Romans at the hands of

14. Revelation 13:5–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.5-10.NIV>.

15. Revelation 13:11–12 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.11-12.NIV>.

16. Revelation 13:11 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.11>.

17. Revelation 19:19–21 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.19-21>.

the noble Companions of Prophet Muḥammad (pbuh), which not only weakened the power and influence of Rome and the Church but also profoundly affected their methods, philosophy, and ideologies.

The Scarlet Beast – The Persian Empire

The scarlet beast mentioned in the Book of Revelation represents the Persian Empire.¹⁸ Its seven heads¹⁹ symbolise seven dynasties. The sixth head corresponds to the Parthians during the time of Jesus (pbuh), while the seventh head represents the Sassanid Empire.²⁰ Its ten horns represent the last ten Sassanid kings²¹ who fought against the noble Companions of Prophet Muḥammad (pbuh).²²

Mention of the Beast in the Qur’ān – A Warning to the Quraysh

In Sūrah al-Naml of the Holy Qur’ān,²³ there is mention of a beast emerging from the earth (Dābbatan mina al-Ard), which will speak to the deniers of the truth. This verse was revealed in response to the disbelief and denial of the people of Quraysh, the

18. Revelation 17:3–14 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.3-14.NIV>.

19. Revelation 17:7 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.7.NIV>.

20. Revelation 17:10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.10.NIV>.

21. Khusrau II (590–628) – the first king of the Sassanid Empire who fought against the Companions of Prophet Muḥammad (peace be upon him).

Qubad II (Shi-Yaroya) (628)

Ardeshir III (628–629)

City of Braz (629)

Boran Dakht (629–631)

Azarmi Dakht (631)

Hormuz VI (631)

Khusrau III (631)

Hormuz V (631)

Yazdgird III (632–651) – last king of the Sassanid Empire.

22. Revelation 17:12–14 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.17.12-14>.

23. Quran 27:82, *Quran.com*, accessed May 17, 2025, <https://quran.com/27/82>.

nation of the Prophet Muḥammad (pbuh).

If we compare the “speaking” of the beast in this Qur’ānic warning with the “sea beast” mentioned in the New Testament²⁴—which speaks arrogantly and blasphemously for forty-two months—we find a profound similarity between the two events. In the New Testament, the speech of the sea beast is a sign of divine wrath upon the Israelites, which the Jews had to endure between 66 and 70 CE in the form of religious humiliation, psychological pressure, and national disgrace, culminating in the destruction of the Temple in Jerusalem. Similarly, the Qur’ān issues a warning of the same nature to the Quraysh, presented as a punishment in response to their disbelief and denial of the truth. However, when a large number of the Quraysh accepted Islam, this punishment was averted.²⁵

Mention of the Beast in Ḥadīth – The Mongol Empire

In light of the prophecies of the Qur’ān and the Bible, the “beast of the land” described in the Ḥadīth—which is among the ten major signs of the Day of Judgment—actually symbolises a powerful and tyrannical empire. This empire expanded its influence through land routes and military conquests, oppression, and global cultural transformations, leaving a profound impact on the world. This power differs from the “sea beast” mentioned in the New Testament, which represents a maritime power—such as the Roman Empire—whereas the “beast of the land” represents a terrestrial power.

In the historical context, this prophecy applies to the Mongol Empire of the 13th century. The Mongol Empire emerged as the largest and most lethal empire in human history, spreading through land routes, devastating vast regions stretching from Asia to Europe. Their military invasions, the collapse of empires, and the reconfiguration of the international geopolitical and political order all confirm that the Mongol Empire is the symbol of the “Beast of the Land,” as described in the Ḥadīth.

24. Revelation 13:5–10 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.5-10.NIV>.

25. Javed Ahmed Ghāmidī, *Quran Exegesis*, on Sūrah 27:82, Ghāmidī Institute of Islamic Learning, accessed May 17, 2025, <https://www.javedahmedGhāmidī.org/#!/quran?chapter=27¶graph=35&type=Ghāmidī>.



Figure 1: The Mongol Empire at its peak – the largest empire in history, which expanded primarily through land-based invasions, and is symbolically described in the Ḥadīth as the “Beast of the Land.”²⁶

The Rising of the Sun from the West

Among the major signs of the Day of Judgment mentioned in the Ḥadīth is the sun’s rising from the west. “The rising of the sun over a civilization” is a metaphor in various languages and cultures, symbolising a civilization’s influence, power, and ascendancy. In this metaphor, the sun highlights the historical periods of rise and fall of civilizations, where power and leadership shift between different regions. The sun’s rising over a civilization is generally considered a sign of ascendancy. In contrast, the sun’s setting over a civilization is typically seen as a sign of its decline.

In the context of the signs of the Day of Judgment, the rising of the sun from the west has been interpreted as the rise of Western civilisation. This journey of ascendancy began with the Renaissance of the 12th-century Middle Ages,²⁷ a period of intellectual and scholarly awakening in Europe, marked by the

26. “Mongol Empire Map,” *Wikipedia*, accessed May 17, 2025, https://en.wikipedia.org/wiki/Mongol_Empire#/media/File:Mongol_Empire_map_2.gif.

27 “Renaissance of the 12th Century,” *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Renaissance_of_the_12th_century.

rediscovery of ancient wisdom through translations of Greek and Arabic sciences, the development of scholastic philosophy, the establishment of universities, and significant advancements in law, science, and architecture. During this time, progress in popular literature, religious reforms, and cultural exchanges resulting from the Crusades further strengthened the foundations of European civilisation and knowledge. Later, the Renaissance from the 14th to the 17th centuries and the Reformation movements of the 16th century also played a prominent role. These movements brought about profound revolutions in thought, science, and governance in Europe, ultimately establishing the West as a dominant global power.

Proximity to the Beast of the Land

In the Ḥadīth,²⁸ the rising of the sun from the west is mentioned as the first of the major signs of the Day of Judgment, and the Beast of the Land is described as another major sign that will appear immediately after it. The sign of the rising of the sun from the west was the first to be fulfilled among the ten major signs.²⁹ After the Renaissance of the 12th century Middle Ages,³⁰ the emergence of the Beast of the Land—symbolically interpreted as the Mongol Empire in the 13th century—took place.

The Futility of Faith at That Time – A Warning

It is stated in the Ḥadīth that when the sun rises from the west, people will see it and believe, but at that time, faith will be of no benefit.³¹ In some Ḥadīths, the Beast of the Land and the Dajjāl are also included among those signs after whose appearance faith will not bring any benefit.³² A similar warning is also found in Sūrah al-Anbiyā' regarding Gog and Magog, where, after the barrier of Gog and Magog is broken, people will admit, "Indeed,

28. Muslim ibn al-Hajjaj, *Sahih Muslim* 2941a, accessed May 17, 2025, <https://sunnah.com/muslim:2941a>.

29. Muslim ibn al-Hajjaj, *Sahih Muslim* 2901a, accessed May 17, 2025, <https://sunnah.com/muslim:2901>.

30. "Renaissance of the 12th Century," *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Renaissance_of_the_12th_century.

31. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 4636, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:4636>.

32. Muslim ibn al-Hajjaj, *Sahih Muslim* 158, accessed May 17, 2025, <https://sunnah.com/muslim:158>.

we were wrongdoers.”³³

These Ḥadīths and the verse of the Qur’ān are a clear warning, because these signs will occur close to the Day of Judgment. And this is the scenario of the Day of Judgment: that a person’s faith will not benefit him, and people will admit, “Indeed, we were wrongdoers.” This warning indicates the imminent occurrence of these signs before the Day of Judgment. Only Allah knows how close these signs are to the Day of Judgment. This message invites people to believe before the time of respite ends and to reform themselves through sincere repentance, before there remains no way to return.

Dajjāl – The Coming of the False Messiah

Dajjāl, which means “the great deceiver,” is also referred to as “al-Masīḥ al-Dajjāl,” which translates as “the false Messiah.” “Masīḥ” (from the Hebrew “Mashiach,” meaning “anointed one”) was used in ancient Israel for those chosen by God as kings, prophets, or priests, who were anointed with oil. Over time, the concept of the Messiah evolved from simply an anointed individual to that of a saviour, as a result of historical struggles, hopes for deliverance, and religious interpretations.

In this context, the Masīḥ al-Dajjāl is the figure who presents himself as a saviour and exploits humanity’s hope for deliverance from the inherent sufferings and difficulties of human nature. This quest for salvation, in itself, does not necessarily possess any specific religious aspect. According to traditions, the word “Kāfir” (disbeliever) will be written on his forehead, which reinforces the idea that Dajjāl will be a denier of God. Consequently, his promises will not be based on any divine or religious foundation.

In contrast to the Beast of the Land, which is merely a symbol of power and oppression, Dajjāl appears in human form, just as the Babylonian Empire was later depicted in human form.³⁴ This indicates that Dajjāl is not merely a kingdom based on military power, but rather a state that, with misleading beliefs, convinces people to believe in its false promises.



33. Quran 21:96–97, *Quran.com*, accessed May 17, 2025, <https://quran.com/21/96-97>.

34. Daniel 7:4 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.7.4.NIV>.