

Unveiling Overlooked Symbols: How Eschatological Signs in Hadith align with Historical Events in the Light of the Bible and the Qur'ān (2)

Dr. Muhammad Saad Saleem

Identification of Dajjāl

Events preceding the appearance of Dajjāl

Before the advent of Dajjāl, several Ḥadīths mentioned four major events in the history of Muslims, which were significant milestones in the Muslim-Christian conflict and represented collective trials for the Ummah. These four events are as follows:

1. The Battle of Yarmouk — in which the Muslims decisively defeated the Byzantine (Roman) Empire.
2. The Battle of Antioch during the First Crusade — which took place in the northern region of Syria and marked the beginning of the Crusader invasion.
3. The conquest of Constantinople — through which the Ottoman Turks raised the Muslim flag over the Byzantine capital.
4. The fall of the Ottoman Empire after the First World War — when the Caliphate surrendered to the Allied forces.

Although centuries of distance separate these events, there is a profound connection among them. The first three are related to the Roman (Byzantine) Empire, while the last three feature the prominent role of Turkish Muslims, who settled in Anatolia and became the military and political centre of the Islamic world.

The Great Battle between the Romans and the Muslims – The Battle of Yarmouk (636 CE)

It is stated in the Hadith that there will be a fierce battle with an army coming from Syria, in which the Muslims will fight with the resolve for either martyrdom or victory. In the first three days of fighting, both sides will suffer heavy losses, but no decisive outcome will be reached. On the fourth day, the Muslim

contingent will defeat the enemy. The battle will be so intense that even a bird flying in the sky will not escape its effects. In the end, so many people will be killed that, when the count is taken after the battle, only one out of every hundred will remain alive.¹

This event, as mentioned in the Hadith, refers to the great battle of Yarmouk, which took place soon after the passing of the Noble Prophet and was fought against the Byzantine Christians of Syria. This battle lasted for six days, with the first day involving initial skirmishes and efforts to assess the situation. On the fifth day, the Byzantines proposed a ceasefire and re-formed their ranks before the final engagement. Therefore, the Hadith mentions only four days of intense fighting.

The second, third, and fourth days witnessed the fiercest clashes, with extraordinary casualties. During these days, swift cavalry played a pivotal role in keeping the Muslim ranks united and resisting the intense pressure from the enemy, risking their lives in the process. Among them were especially ‘Ikrimah ibn Abī Jahl (may Allah be pleased with him) and his four hundred devoted warriors, who, disregarding their own lives, adopted the strategy of launching themselves upon the enemy—an approach that appears to be the practical interpretation of the *sakrāt al-mawt* (the detachment of death) mentioned in the Hadith.²

On the sixth day—which was, in reality, the fourth day of intense fighting—the Muslims launched a decisive attack. Allah Almighty granted a glorious victory to the Muslims, and the Byzantine forces were utterly shattered. The Muslims also suffered heavy casualties in this battle. The detail that even birds could not pass over the battlefield refers to the rain of arrows and the clouds of dust that rose over the field, indicating the ferocity of the conflict. This battle is regarded as a significant turning point in world history, laying the foundation for Muslim dominance in Syria.

The Romans descending upon Dābiq or A‘māq and fighting the Muslims – Battle of Antioch in the First Crusade (1098 CE)

The Hadith describes the Romans descending upon Dābiq or A‘māq, the arrival of an army composed of the best soldiers

1. Muslim ibn al-Hajjaj, *Sahih Muslim* 2899a, accessed May 17, 2025, <https://sunnah.com/muslim:2899a>.

2. A. I. Akram, *Sword of Allāh: The Biography of Khalid bin Waleed* (Rawalpindi: Army Education Press, 1970).

from Medina to confront them, the Romans demanding the release of war captives from Muslim control, one-third of the Muslims fleeing, one-third being martyred, and one-third never being subjected to any trial.³

This scenario became evident in history during the First Crusade, when the Byzantine Empire called upon European Christian powers for military assistance against the Seljuk Turks. A major objective of this war was to ‘liberate’ the Christian holy sites—especially Jerusalem—from Muslim control. The Hadith presents the Crusaders’ intentions as if, in their view, these holy sites were imprisoned by the Muslims, and they were determined to recover them at any cost.

After their victories in Anatolia during the First Crusade, the Crusaders advanced towards northern Syria. Their first major target was Antioch, a central and key city of the region. To reach Antioch from the north, they passed through the Marash Mountains and descended into the plain of A‘māq⁴⁵⁶ — a location mentioned explicitly in the Hadith.⁷

After the Crusaders captured Antioch, a great Muslim army, led by the Atabeg of Mosul, the Turkish commander Karbughā, set out to recapture Antioch. This army was composed of renowned and experienced Muslim warrior groups. According to the Muslim historian Ibn al-Athīr, this army first encamped at Dābiq and then advanced towards Antioch.⁸ The “army departing from Medina” mentioned in the Hadith symbolises the Muslim

3. Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

4. “Amuq,” *Encyclopaedia Britannica*, accessed May 17, 2025, <https://www.britannica.com/place/Amuq>.

5. “Amik Valley,” *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Amik_Valley.

6. Yakut al-Hamawi, *Mu‘jam al-Buldan*, written 626/1229 AD, under the entry “al-Amaq” or “al-‘Am Iq,” translation of quoted line: “This name is used for various places, the old one is the one which is located near Antioch.”

7. Thomas Asbridge, *The First Crusade: A New History* (London: Simon & Schuster, 2004), notes that by 10 October 1097, the Crusader army had “arrived in Marash, which is located at the end of Al-Amaq... [This] route led to Antioch,” after which they moved downwards in al-Amaq.

8. Ibn al-Athir, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

forces, because during the time of the Messenger of Allah (peace be upon him), Medina was the centre of the Muslim state, and armies would set out from there.

According to the Hadith, three groups of Muslims are mentioned:

1. **One third are those who will flee from the battlefield:** Ibn al-Athīr states that almost the entire Muslim army deserted the field during the battle, except for a small contingent.⁹ According to the Hadith, this is the group that chose the path of flight, whom Allah will never forgive.
2. **One third are those who will be martyred:** According to Ibn al-Athīr, a small group of Mujāhidīn, who belonged to the Holy Land, remained steadfast and continued to fight for the pleasure of Allah and the pursuit of martyrdom. The Crusader army martyred thousands among them.¹⁰ These are the people whom the Hadith refers to as “the best of martyrs” (*afḍal al-shuhadā*).
3. **And one third are those who will never be subjected to any trial:** that is, the Turkish Muslims who did not participate in the first nine Crusades (1096–1272), which Christians primarily fought to gain control of holy sites.

This division is a sign of the defeat of the Muslims in the Battle of Antioch.

The effects of this battle were profound on history, because at that time the number and military strength of the Muslims were much greater than that of the Crusaders. However, this unexpected defeat further encouraged the Crusaders, as a result of which they attacked Jerusalem in 1099 and ultimately succeeded in capturing it from the Fatimids.

Conquest of Constantinople by the Muslims (1453 CE)

The Hadith¹¹ mentions that one-third of the Muslims would achieve victory and conquer Constantinople, who would never be subjected to trial. This refers to those Turkish Muslims who did not participate in the first nine Crusades (1096–1272), which

9. Ibn al-Athīr, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

10. Ibn al-Athīr, *al-Kāmil fī al-Tārīkh*, vol. 8, al-Maktabat al-Shāmilah edition.

11. Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

Christians primarily fought to gain control of holy sites. This group, under the Ottoman Empire, conquered Constantinople in 1453, bringing an end to the Eastern Roman Empire.

The Muslims hanging up their swords and the appearance of the Dajjāl – The surrender of the Ottoman Empire (1918 CE) and the establishment of the Soviet Union (1922 CE)

The Hadith¹² states that when swords are hung on olive trees and the spoils of war are being distributed, Satan will call out: “The Messiah has entered your homes!” Upon hearing this news, the Muslims will set out, but it will be a lie. Then, when they reach Syria and line up, at that very moment, the Dajjāl will appear.

Here, “hanging swords from the trees” refers to the Ottoman Empire’s surrender of arms under the Treaty of Mudros in 1918, while the “division of spoils” symbolically represents the partition of Ottoman territories and resources among the victorious powers—Britain, France, Italy, and Greece.

During these very days, Communism emerged as a global power, and in 1920, the Communists seized control of Azerbaijan, Armenia, and several former Ottoman territories. This is the moment symbolically described in the Hadith as “Satan’s call: ‘The Messiah has entered your homes!’” “This false proclamation of the Messiah’s advent by Satan represents the Communist propaganda, which presented the Communist state as a saviour—a state claiming to deliver the people from capitalist and feudal exploitation, and to realise an exemplary social dream of “equality” for workers and peasants in the form of a socialist system.

In the time of the Prophet Muhammad (peace be upon him), Syria was under Christian rule; therefore, the Muslims’ arrival in Syria symbolically points to the formal occupation of Ottoman territories by European Christian victors under the Treaty of Sèvres in 1920. Similarly, the “lining up” of Muslims described in the Hadith symbolises establishing a new political order in Turkey. In November 1922, the Turkish National Assembly officially declared the end of the Ottoman Empire. During this period, in December 1922, the Soviet Union was established—this was the very moment, according to Hadith, when the Dajjāl appeared.

12. Muslim ibn al-Hajjaj, *Sahih Muslim* 2897, accessed May 17, 2025, <https://sunnah.com/muslim:2897>.

Ten Horsemen of the Muslims – the Ten Leaders of the Turkish National Movement

The Hadith states that when the Muslims hear news of the Dajjāl, they will leave everything and send ten horsemen as a vanguard.¹³ This scene is similar to the horsemen described in the Book of Revelation of the Prophet Jesus (peace be upon him), where horsemen appear as symbols of leadership and guidance.¹⁴

In this Hadith, these ten horsemen refer to the ten leaders of the Muslims. Their interpretation is of the ten prominent political and military figures of the Turkish National Movement, who initially negotiated successfully with the Communists and later with Western powers.¹⁵ The Hadith describes them as the best horsemen of that day, which reflects their professional competence as diplomats and leaders. Among them, especially Mustafa Kemal Atatürk, Yūsuf Kemal Tengirşenk, Kazım Karabekir, and later İsmet İnönü, demonstrated exceptional

13. Muslim ibn al-Hajjaj, *Sahih Muslim* 2899a, accessed May 17, 2025, <https://sunnah.com/muslim:2899a>.

14. For example, the Prophet (peace and blessings be upon him) is called “Amin” and “Sadiq,” and is shown riding a white horse. See Revelation 19:11 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.11.NIV>.

15. Youssef Kemal TungYershink – Head of the Turkish delegation in the Moscow Agreement (1921), received Soviet support.

Reza Nur – the main negotiator of the Moscow Agreement (1921) and the Kars Treaty (1921), settled border issues with the Soviets.

Ali Fuad JabYesoy – the first Turkish ambassador to Soviet Russia in 1921, established formal diplomatic relations.

Kazim Karabekar – Expert in military negotiations with the Soviet Union on the Eastern Front.

Raouf or Bey – Involved in securing Soviet military and financial assistance through diplomatic negotiations.

Baker Sami Kunduh - Established initial diplomatic contacts with the Bolsheviks, the first foreign minister of the Government of Ankara.

Ahmed Mukhtar Bay – played a prominent role in the Moscow negotiations, with Reza Noor and Yūsuf Kamal.

Khalil Pasha (Khalil Qat) – Served as a ceremonial ambassador, assisting in arms supplies and informal negotiations.

Mahmoud Jalal Bayar –Engaged in economic negotiations with the Bolsheviks, focusing on trade and financial cooperation.

Mustafa Kemal Atatürk – although not directly involved in negotiations, played an important role in guiding diplomatic strategy with the Soviets.

diplomatic skill and secured the best agreements with both the Communists and Western powers. In 1921, the Turkish National Movement concluded agreements with the Communists on border demarcation, financial aid, and military support.¹⁶ Still, the movement's leaders succeeded in protecting Turkey from the ideological influence of Communism. Later, in 1923, through the Treaty of Lausanne, they achieved complete independence from the Western powers and saved Turkey from colonial domination, unlike the Ottoman Empire. This was a rare diplomatic success, in which Turkey benefited from both global powers but did not become subservient to either.

Seventy thousand of the Descendents of Isaac – the Shiite Muslims of Baku (1918–1920)

The Hadith mentions a city with land on one side and sea on the other. Seventy thousand of the Descendents of Isaac, unarmed, will attack this city, and after saying “Lā ilāha illā Allāh, Allāhu Akbar” three times, the city will open up for them. After capturing the city, they will gather and divide the spoils, but upon hearing news of the appearance of the Dajjāl, they will return.¹⁷

The interpretation of this Hadith refers to the events of 15 September 1918 in Baku, the present capital of Azerbaijan. This city is located on the shore of the Caspian Sea—with land on one side and sea on the other. In this prophecy, Shia Muslims are symbolically likened to the “Descendents of Isaac.” Just as the Descendents of Isaac,¹⁸ though followers of Prophet Abraham (peace be upon him), had a distinct religious identity in the time of the Prophet Muhammad (peace be upon him), similarly, Shia Muslims emerged as a group with a sectarian distinction within Islam after the Prophet.¹⁹ The Hadith mentions “seventy thousand” Descendents of Isaac, which refers to the Shia population present in Baku at that time, which was

16. “Treaty of Moscow (1921),” *Wikipedia*, last modified May 17, 2025, [https://en.wikipedia.org/wiki/Treaty_of_Moscow_\(1921\)](https://en.wikipedia.org/wiki/Treaty_of_Moscow_(1921)).

17. Muslim ibn al-Hajjaj, *Sahih Muslim* 2920a, accessed May 17, 2025, <https://sunnah.com/muslim:2920a>.

18 Like The Jews

19 Furthermore, the use of the term “Bani Isaac” instead of “Israelites” in Ḥadīth indicates that “Bani Ishaq” is described here as a symbolic relation and not merely in an ethnic or historical sense. If it meant Jews, “The Israelites” would be used explicitly, because Jews not only existed in the time of the Prophet but still exist in the world today.

approximately seventy thousand.²⁰

Historically, 15 September 1918 in Baku was the day of ‘Īd al-Aḍḥā,²¹ when Ottoman forces entered Baku during the First World War.²² The British and Armenian troops had already evacuated Baku the night before,²³ effectively ending the city’s defence. The words “Lā ilāha illā Allāh, Allāhu Akbar” mentioned in the Hadith correspond to the takbīrs of the days of Tashrīq during ‘Īd al-Aḍḥā. According to the Hadith, after these words are recited three times, the “opening” of the city symbolically refers to the return of the exiled leadership of the Azerbaijan Democratic Republic, representing the local Shia population, on the third day of ‘Īd al-Aḍḥā, and the formal establishment of their government in Baku on 17 September 1918.²⁴

In the Hadith, the term “spoils of war” refers to the vast oil reserves of Baku, which, for a brief period, came under the control of the shiite Muslim leadership of the Azerbaijan Democratic Republic. This leadership made vigorous efforts to utilise these resources for economic and diplomatic purposes. However, in April 1920, when Bolshevik Communist forces threatened to attack Baku, this leadership abandoned its short-lived autonomy and the resources it had acquired, returning to exile. This return is interpreted as the fulfilment of the Hadith’s prophecy regarding the retreat upon hearing news of the appearance of the Dajjāl.²⁵

20 According to the *1917 Caucasus Yearbook*, there were 69,366 Shia Muslims in Baku. See “Baku gradonachalstvo,” *Wikipedia*, last modified May 17, 2025, https://en.wikipedia.org/wiki/Baku_gradonachalstvo.

21 “The Liberation of Baku: A Retrospective View after a Century,” *Baku Research Institute*, accessed May 17, 2025, <https://bakuresearchinstitute.org/en/the-liberation-of-baku-a-retrospective-view-after-a-century>.

22 Roland P. Minez. *At the Limit of Complexity: British Military Operations in North Persia and the Caucasus 1918*. Fort Leavenworth, KS: Army University Press, 2018.

23. “Massacre of Baku,” *Milwaukee Armenians*, published September 11, 2015, accessed May 17, 2025, <https://milwaukeearmenians.com/2015/09/11/massacre-of-baku>.

24. “March 1918 – Massacre,” *Heydar Aliyev Center Digital Archive*, accessed May 17, 2025, <https://axc.preslib.az/en/page/e7tUwdDSIh>.

25. This is the same news narrated in another Ḥadīth by Satan’s call “Messiah has entered your homes!”: *Sahih Muslim* 2897: <https://sunnah.com/muslim:2897>

Victory over Arabia, Persia, and Rome before the Dajjāl

Before the Dajjāl, historical events have been collectively described in another Hadith.²⁶ The Noble Prophet (peace be upon him) foretold the conquest of Arabia, Persia, Rome, and finally the Dajjāl. These events correspond to historical facts: the complete conquest of Arabia by Muslims in 633 CE, the conquest of Persia in 651 CE, the fall of the Byzantine (Roman) Empire in 1453 CE, and the defeat of Soviet forces in Afghanistan, which was followed by the dissolution of the Soviet Union in 1991.

The mark of “Kāfir” on the forehead – The Soviet Union’s declaration of atheism and hostility to religion

Just as in the Book of Revelation, the “beast from the sea”—which symbolised the Roman Empire—had blasphemous words inscribed on its heads,²⁷ likewise, the Dajjāl will have “Kāfir” written on his forehead,²⁸ which every Muslim, whether literate or illiterate, will be able to recognise easily.²⁹ The forehead is the most prominent part of the human body, a symbol of open and undeniable identity. The inscription of “Kāfir” on the Dajjāl’s forehead signifies that his identity and disbelief will not be hidden, but rather openly declared.

Similarly, the Soviet Union did not conceal its rejection of religion but, rather, adopted it as an ideological point of pride. The Soviet Union stands out in human history as the only state whose official ideological policy systematically sought the elimination of all existing religions, the prevention of the spread of religious beliefs in the future, and the establishment of state atheism as a long-term goal.³⁰³¹ State-sponsored scientific

26. Muslim ibn al-Hajjaj, *Sahih Muslim* 2900, accessed May 17, 2025, <https://sunnah.com/muslim:2900>.

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

28. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 1555, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:1555>.

29. Muslim ibn al-Hajjaj, *Sahih Muslim* 2934b, accessed May 17, 2025, <https://sunnah.com/muslim:2934b>.

30. Paul Froz, “Forced Secularization in Soviet Russia: Why an Atheistic Monopoly Failed?” *Journal for the Scientific Study of Religion* Volume 43, Issue 1 (March 2004): 35–50. Published by Wiley.

31. “History of Atheism,” in *The Cambridge History of Atheism*, accessed May 17, 2025, <https://doi.org/10.1017/9781108562324.047>.

atheism was promoted, and religion was labelled as a backward, unscientific belief, with its complete eradication set as an official objective. This ideology was manifested not only in the closure of religious institutions but also, in particular, through state oppression and pressure on followers of Abrahamic religions.

**NO ONE WILL GRANT US DELIVERANCE,
NEITHER GOD, NOR TSAR, NOR HERO.
WE WILL WIN OUR LIBERATION,
WITH OUR OWN HANDS.**

The verses of the “Internationale” (which, from 1922 to 1944, were part of the national anthem of the former Soviet Union) reflect the atheistic and anti-religious ideology of communism.

The Dajjāl’s one eye and curly hair – The practical and ideological flaws of the Soviet system

In the Hadith,³² the Dajjāl’s blindness in one eye symbolises the limited perspective of communism, which is focused solely on the concept of a classless and stateless society. This ideology ignores the divinely ordained interdependence among human beings, resulting in the failures of communism and the devastating consequences witnessed during its implementation.

Likewise, the Dajjāl’s curly hair signifies his ugliness and awkwardness, which manifest in closed and controlled societies, equality imposed by force, the absence of freedom of expression, and the forms of social and political oppression that emerge. Thus, the Dajjāl’s outward deformity becomes a symbol of the ideological and practical contradictions of communism, which, instead of creating an ideal society, paves the way for injustice, oppression, and tyranny.

The Dajjāl as the False Messiah – The Soviet system’s claim to solve humanity’s problems

Communism made false promises of equality and justice, but in practice established a harsh, oppressive, and inhumane system. This system resembled the signs of the Dajjāl as the “false messiah”—a messiah who offers humanity a false dream of salvation, only to plunge them into a new form of oppression.

32. Muslim ibn al-Hajjaj, *Sahih Muslim* 169b, accessed May 17, 2025, <https://sunnah.com/muslim:169b>.

The Soviet state exploited genuine popular sentiments against poverty, class injustice, and capitalism to spread the illusion of a socialist paradise. As a result of this deception, violent revolutions, forced collectivisation of agriculture, class purges, and unprecedented restrictions on religion and freedom of expression were imposed. The overall effect of Soviet policies was to sever man from God and compel obedience to the state, which was the practical manifestation of the Dajjāl's tribulation.

The Paradise and Hell of the Dajjāl – The Contradiction Between the Promises and Reality of the Soviet System

It is stated in the Hadith³³ that the Dajjāl will call people towards paradise, but in reality it will be hell; and the fire or hell of the Dajjāl will be cool and like sweet water, so one should choose that instead.

The communist system also promised paradise, equality, and justice on earth. But in practice, this promise turned out to be a terrible deception. Capitalism was presented as a symbol of exploitation, but the communist states themselves became the worst examples of oppression, famine, and injustice. In the Soviet Union, forced labour, gulag camps, and political purges claimed the lives of millions. In China, during the “Great Leap Forward” from 1958 to 1962, state policies led to the deaths of an estimated fifteen to fifty-five million people due to hunger and poverty.

In contrast, capitalist societies made remarkable progress in economic development, scientific innovation, and individual freedom during the same period. This contradiction highlights the symbolic truth of the Hadith—the paradise offered by the Dajjāl was, in fact, a path to destruction, while the true path to salvation was hidden in the opposite direction.

The Dajjāl as a False Prophet – The Soviet System's Claim to Guide Humanity

The Dajjāl is called a false prophet³⁴ because he falsely claims authority, moral superiority, and the right to guide humanity. Unlike a true prophet who provides divine guidance, the Dajjāl is a representative of Satan—just like the “false prophet” in the

33. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 3450–3452, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:3450>.

34. Muḥammad al-Al-Bukhārī, *Sahih al-Al-Bukhārī* 7121, accessed May 17, 2025, <https://sunnah.com/al-Bukhārī:7121>.

Book of Revelation, who speaks with the voice of Satan.³⁵ The Soviet system elevated atheism to the level of state policy, and by declaring religion as “the opium of the people,” officially closed mosques, churches, and religious institutions. This system promoted atheism and materialism, which were based on the denial of God and the devaluation of moral values.

The Era of the Dajjāl (1917–1991)

According to the Hadith, the era of the Dajjāl will last for 40 days: one day will be like a year, one day like a month, one day like a week, and the remaining days will be like ordinary days.³⁶ Just as the Book of Daniel³⁷ and the Book of Revelation³⁸ present mathematical puzzles in their prophecies; this, too, is a mathematical puzzle.

In this puzzle, “days” represent periods. If read in reverse, the first period is a week, i.e., 7 days; the second period is a month, i.e., 30 days; and the remaining 38 (out of a total of 40 days) are like ordinary days, meaning they do not represent 38 separate periods. “One day will be like a year” means that each day equals one year in real time.

These periods—7 years, 30 years, and 38 years—represent different phases of the influence of the Dajjāl:

- **First Period – 7 Years (Beginning of the Revolution – Lenin’s Era):** After the February Revolution of 1917, Lenin returned to Russia in Jumādā al-Thānī 1335 AH,³⁹ after which the Bolshevik faction among the communists rose as a power and led the revolution in the same year. Lenin’s return occurred exactly seven years before his death, which took place in Jumādā al-Thānī 1342 AH,⁴⁰ symbolically

35. Revelation 19:20 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.19.20.NIV>.

36. Muslim ibn al-Hajjaj, *Sahih Muslim* 2937a, accessed May 17, 2025, <https://sunnah.com/muslim:2937a>.

37. Daniel 9:24–27 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/dan.9.24-27.NIV>.

38. Revelation 13:18 (New International Version), *Bible.com*, accessed May 17, 2025, <https://www.bible.com/bible/111/REV.13.18.NIV>.

39. The Islamic Month, according to the Islamic Calendar Converter of Turkey, based on April 16, 1917:

<https://webspace.science.uu.nl/~gent0113/islam/diyanetcalendar.htm>

40. According to January 21, 1924

representing a week. During Lenin's era, revolutionary movements gained momentum, and the foundation of the Soviet state was laid.

- **Second Period – 30 Years (Peak of Power – Stalin's Era):** Similarly, Stalin died in Jumādā al-Thānī 1372 AH,⁴¹ exactly 30 Islamic years after Lenin's death, symbolically representing a month. During Stalin's era, power was consolidated, the Soviet Union rapidly advanced on the path of industrial development, and a system of severe repression and fear was imposed on the people. Under Stalin's rule, the Soviet state became a global power.
- **Third Period – 38 Years (Beginning and End of Decline):** In the subsequent periods, the leadership of the Soviet Union and the intensity of the communist movement no longer displayed the prominent features seen during the eras of Lenin and Stalin. After Stalin's death, communism undoubtedly spread worldwide, profoundly influencing revolutions and governments in Asia, Africa, and Latin America. However, internal failures, economic problems, nationalist movements, and international pressure from the Cold War gradually weakened the Soviet Union and the communist bloc. Ultimately, exactly 38 Islamic years after Stalin's death, with the fall of the Berlin Wall in Jumādā al-Thānī 1410 AH,⁴² the monopoly of the Communist Party ended. This event became a symbol of the decline of communism worldwide, and soon after, the dissolution of the Soviet Union and the weakening of the global communist movement were completed exactly 40 Islamic years after Stalin's death, in Jumādā al-Thānī 1412 AH.⁴³



41. As of March 5, 1953

42. On January 23, 1990, the Central Committee of the Communist Party of the Soviet Union voted to end the monopoly on party power, paving the way for the establishment of a multiparty system.

43. As of December 26, 1991