

## Refutation of Anti-Islam End-Times Claims

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### The Christian Allegations

The following list summarises the anti-Islamic allegations made by the Christian speaker. These claims are presented here first so that the reader can clearly see what is being answered in the section titled The Muslim Response.

- A. Antichrist claim:** Islam's Mahdi is allegedly the same figure as the Bible's Antichrist.
- B. Anti-Jewish violence claim:** The Mahdi will allegedly conquer Israel and massacre the Jews.
- C. Charismatic world-leader claim:** The Mahdi will allegedly appear during global chaos as a powerful messianic political leader.
- D. Demonic-religion claim:** Islam is allegedly a demonic ideology and religion.
- E. End-times trigger claim:** The rise of Islam is allegedly helping usher in the biblical end times.
- F. Forced-religion claim:** The Mahdi will allegedly establish Islam as the only acceptable religion.
- G. Global-domination claim:** The Mahdi will allegedly take control of the world and destroy all who resist him.
- H. Invasion claim:** The Mahdi will allegedly invade many nations.
- I. Jerusalem-headquarters claim:** The Mahdi will allegedly establish a one-world Islamic government headquartered in Jerusalem.

**J. Peace-treaty claim:** The Mahdi will allegedly broker a seven-year peace treaty with the Jews.

**K. Prophet-assistant claim:** The Mahdi will allegedly be assisted by a powerful prophet.

**L. Seven-year-rule claim:** The Mahdi will allegedly rule and reign for seven years.

**M. Signs-and-wonders claim:** The Mahdi will allegedly perform supernatural signs and wonders.

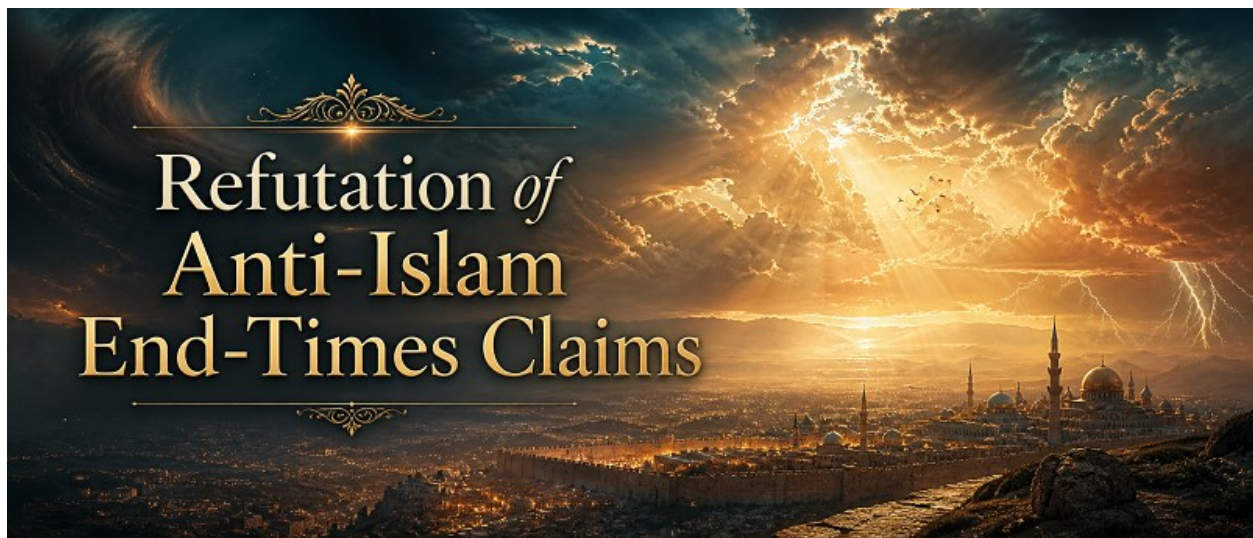
**N. White-horse claim:** The Mahdi will allegedly come on a white horse, which the speaker links to biblical Antichrist imagery.

**O. Ezekiel 38 claim:** The nations in Ezekiel 38 are allegedly mostly modern Islamic nations or regions connected to Islam.

**P. Russia-Islam claim:** Russia is allegedly increasingly tied to Islam because Islam is claimed to be its fastest-growing religion.

**Q. Islam-enslavement claim:** Islam allegedly destroys and enslaves its followers.

**R. Love-Muslims-hate-Islam claim:** Christians should allegedly love Muslims as people but hate Islam as a religion.



## The Muslim Response:

This document provides a structured refutation of the anti-Islamic claim that Islamic eschatology, especially the belief in the Mahdi, corresponds to the Christian concept of the Antichrist. It addresses the original alphabetical list of claims from A to R in Parts I to IV, followed by a final methodological and cumulative assessment in Part V.

The refutation is based on three controlling principles. **First**, Sunni Islamic teachings must be understood through the Qur'an, authentic hadith, recognised Sunni Islamic tafsir, and the understanding of the Prophet Muhammad and his Companions.

**Second**, the Mahdi must not be confused with al-Dajjal, since Sunni Islamic sources distinguish clearly between the righteous guided ruler and the false deceiver of the end times. **Third**, Christian claims about the Antichrist, Daniel, Ezekiel, Gog and Magog, and the end times must be assessed critically rather than assumed to represent one uncontested biblical interpretation.

The central conclusion of this refutation is that the Christian polemical argument fails because it conflates separate Islamic figures, relies on selective and disputed Christian prophecy models, imposes modern political meanings onto ancient biblical geography, and ignores the Qur'anic and Sunni Islamic ethical principles of justice, non-compulsion, and lawful conduct toward non-Muslims. As such, the claim that Islam's Mahdi is the Christian Antichrist is not supported by authentic Sunni Islamic doctrine, sound comparative method, or careful biblical scholarship.

## Part I

### Scope and source method

1) This first part addresses claims A through F only, the hierarchy of proof here follows the Sunni Islamic order of evidence recognised by Ahl al-Sunnah wa al-Jama'ah: first the Qur'an<sup>[1]</sup>, then sound and fair hadith from the canonical Sunni Islamic collections, then classical Sunni Islamic tafsir, and only after that comparative biblical scholarship and modern academic analysis. That matters, because most sensational anti-Islam end-times claims are built not from the strongest Sunni Islamic texts, but from polemical paraphrases, weak reports, and a selective Christian eschatological grid that is itself far from a unanimous Christian reading. (Alma'itah & Haq, 2022; Yusoff, 2023). <sup>[2]</sup>

2) The decisive preliminary point is that the Christian speaker has collapsed three different figures in Sunni Islamic eschatology into one. In Sunni Islamic hadith, the Mahdi is a righteous descendant from the family of Prophet Muhammad[3]; al-Dajjal is the deceiver or false messiah; and Jesus[4] returns, descends among the Muslims, and kills al-Dajjal. In one authentic report, Jesus descends and refuses to displace the Muslims' commander in prayer; in another, he pursues al-Dajjal and kills him at the gate of Lod[5]. Once those roles are separated, much of the speaker's argument immediately collapses. (Sahih Muslim, 156; Sahih Muslim, 2937a; Sunan Ibn Majah, 4075). [6]

### **The central category mistake**

3) The strongest Sunni Islamic reports about the Mahdi are remarkably restrained compared with popular end-times preaching. In the key narrations of Sunan Abi Dawud[7] and Sunan Ibn Majah[8], the Mahdi is described as being from the Prophet's household, specifically from the descendants of Fatimah, and as a ruler who fills the earth with justice and equity after oppression and tyranny. One hasan report gives him a rule of seven years. These are the securely repeated core traits. The core traits are justice, lineage, and rectification, not deception, blasphemy, or anti-God rebellion. (Sunan Abi Dawud, 4283-4285; Sunan Ibn Majah, 4085). [9]

4) By contrast, the false-messianic features that Christians ordinarily associate with "Antichrist" are attached in Sunni Islamic texts to al-Dajjal, not to the Mahdi. Al-Dajjal is the deceiver who beguiles people, appears with extraordinary seeming powers, causes trial and confusion, and is then destroyed by Jesus. The Mahdi is on the other side of that confrontation. To identify the Mahdi as the biblical Antichrist therefore requires the reversal of the Islamic narrative's moral alignment. It is not merely a difference of interpretation; it is a substitution of one figure for his enemy. (Sahih Muslim, 2937a; Sunan Ibn Majah, 4075). [10]

### **The Mahdi and the Antichrist**

5) Claim A says that "Islam's Mahdi is the same figure as the Bible's Antichrist." From a Sunni Islamic and academically comparative standpoint, that is false. The Mahdi in Sunni Islamic reports is a just descendant of the Prophet who restores justice; the Antichrist in Christian tradition is the enemy of Christ and a persecutor before judgment. Even within Christian scholarship, the word "antichrist" is not a neat label for one fully standardised end-times politician.

**First Epistle of John**[\[11\]](#) explicitly says that many antichrists have already come, while Encyclopaedia Britannica notes that the fully developed biography of Antichrist is a later medieval construction rather than a single transparent biblical profile. That means the Christian speaker is not only misreading Sunni Islamic eschatology; he is also oversimplifying Christian eschatology. (Britannica, 2026; Bible Odyssey, 2022; 1 John 2:18). [\[12\]](#)

6) The Christian argument also imports into Christianity a specifically dispensational profile and then projects it back onto Islam. But even conservative Christian teaching is not uniform here. Richard Belcher’s overview of Book of Daniel[\[13\]](#) 9 lays out multiple major views and explicitly distinguishes the future-Antichrist reading of the final “seven” as the dispensational reading, while non-dispensational readings take the passage as referring to Christ’s ministry and the destruction of Jerusalem in 70 CE. So the popular prophecy package of “future Antichrist plus seven-year covenant” is not simply “what the Bible says”; it is one specific Christian interpretive model. Once that is granted, the polemical certainty of the speaker’s comparison disappears. (Belcher, n.d.; Britannica, 2026). [\[14\]](#)

7) The most accurate Sunni Islamic comparative move is not “Mahdi equals Antichrist,” but rather “al-Dajjal is the closer Islamic analogue to the false messiah/Antichrist motif.” In the authentic Sunni Islamic reports, al-Dajjal deceives people through extraordinary signs, while Jesus returns and defeats him; in Christian tradition the Antichrist is likewise the ultimate opponent of Christ before the end. The Mahdi does not fit that role. The speaker has simply moved the Christian category onto the wrong Islamic figure. (Sahih Muslim, 2937a; Sunan Ibn Majah, 4075; Britannica, 2026). [\[15\]](#)

### **Violence, leadership, and coercion**

8) Claim B says that the Mahdi will conquer Israel and massacre the Jews. Here precision is essential. There really are Sunni Islamic apocalyptic reports about a final conflict involving Jews, most famously the report in Sahih Muslim[\[16\]](#) about fighting Jews and another report about seventy thousand Jews of Isfahan following al-Dajjal. But those narrations belong to the al-Dajjal cycle, not to the core Mahdi profile. They do not say that the Mahdi’s defining mission is to conquer Israel and massacre Jews.

In the strongest Sunni Islamic texts, the one who explicitly pursues and kills al-Dajjal is Jesus at Lod, not the Mahdi leading an anti-Jewish genocide. The Christian speaker therefore fuses together distinct eschatological scenes and then attributes the

composite to the Mahdi. (Sahih Muslim, 2922; Sahih Muslim, 2944; Sahih Muslim, 2937a). [17]

**9)** That distinction is not a minor technicality. In the principal Mahdi narrations regularly cited by Sunni Muslim scholars, there is talk of his descent from Fatimah, his justice, his physical description, and his years of rule. There is no explicit statement in these core reports that he conquers Israel, massacres Jews, or makes anti-Jewish violence his defining programme. So, the speaker's formulation is not a citation from Sunni Islamic doctrine; it is a polemical recombination of disparate reports. (Sunan Abi Dawud, 4283-4285; Sunan Ibn Majah, 4085). [9]

**10)** It is also crucial to remember that normative Sunni Islamic legal and moral teaching does not authorise indiscriminate anti-Jewish bloodshed. The Prophet explicitly said that whoever kills a protected non-Muslim under covenant will not smell the fragrance of Paradise, and authentic hadith forbid the killing of women and children in war. Even when one discusses difficult apocalyptic texts honestly, those texts cannot be turned into a standing Sunni Islamic warrant for murdering Jews as Jews. The Christian speaker's language erases the ordinary Sunni Islamic legal distinction between combat, covenant, and unlawful bloodshed. (Sahih al-Bukhari, 6914; Sahih Muslim, 1744b). [18]

**11)** Claim C says that the Mahdi appears during global chaos as a charismatic messianic political leader. The first half of that claim contains a trace of truth in a loose sense: Sunni Islamic apocalyptic material does place the Mahdi near the end of time amid turmoil and injustice. But the second half is overstated and, in its modern prophetic-theatre form, largely unsourced. An authentic report in Sunan Ibn Majah says that Allah will rectify the Mahdi in a single night, which gives the image of divine preparation rather than a long-projected cult of personality.

The often-quoted narration about people bringing him out in Mecca [19] against his will after he flees from Medina, (Qur'an 5:82) [20] actually runs in the opposite direction from the image of a self-advertising strongman, and significantly that Abu Dawud report is graded weak by al-Albani. So even where later preachers use it, it does not support the confident picture of an Antichrist-style global demagogue. (Sunan Ibn Majah, 4085; Sunan Abi Dawud, 4286). [21]

**12)** Claim F says that the Mahdi will establish Islam as the only acceptable religion. Here the most important controlling principle is the Qur'anic one, not a sensational extrapolation. The Qur'an states clearly, "There is no compulsion in religion," and Ibn Kathir explains the verse in exactly that sense: do not force anyone to become

Muslim. The Qur'an also commands Muslims to argue with the People of the Book in the best manner and to act kindly and justly toward those who do not fight them.

These are not marginal lines; they are foundational textual statements. A claim that the Mahdi's programme is compulsory conversion of the world must therefore prove itself against these governing texts. It does not. (Qur'an 2:256; Ibn Kathir on 2:256; Qur'an 29:46; Qur'an 60:8). [22]

**13)** The only well-known end-times hadith about the disappearance of jizyah belongs to Jesus's return, not to the Mahdi's rule. In Sahih al-Bukhari and Sahih Muslim, Jesus descends as a just ruler, breaks the cross, kills swine, and abolishes jizyah. Whether one interprets that literally or as an end-of-history vindication of the truth about Jesus in Islam, it still does not prove the claim that "the Mahdi will establish Islam as the only acceptable religion" by coercion. The speaker has again transferred to the Mahdi material that belongs to Jesus's eschatological role. (Sahih al-Bukhari, 3448; Sahih Muslim, 155a). [23]

**14)** Some polemicists appeal instead to the report in Sunan Abi Dawud 4286 that the Mahdi will "establish Islam on Earth." But that same page identifies the report as weak according to al-Albani. In rigorous Sunni Islamic method, a weak report cannot be used to build a dramatic doctrine of worldwide forced conversion, especially when the Qur'an's explicit principle is non-compulsion and when authentic hadith uphold the sanctity of protected non-Muslim life. So even the strongest possible reading for the polemicist fails on isnad, on legal method, and on textual hierarchy. (Sunan Abi Dawud, 4286; Sahih al-Bukhari, 6914; Qur'an 2:256). [24]

### **The demonic-religion allegation**

**15)** Claim D says that Islam is a demonic ideology and religion. This is not scholarship; it is polemical denunciation. Encyclopaedia Britannica's historical discussion of Western perceptions of Prophet Muhammad notes that medieval Christian polemicists portrayed him as a deliberate imposter and a downright diabolical figure, and that later scholarship moved toward a more impartial assessment. In other words, calling Islam or Prophet Muhammad "demonic" is historically recognisable as an old confessional trope, not as a conclusion of serious comparative scholarship. (Britannica, 2026). [25]

**16)** The content of Islam's own primary doctrine directly contradicts the description "demonic." Britannica summarises Qur'anic doctrine as rigorously monotheistic: God is one and unique, without partner or equal, just and merciful, and not incarnate. The

Qur'an itself tells the People of the Book not to say "Trinity" and insists that God is only One God, (Qur'an 4:171).

From a Muslim standpoint this is the purification of monotheism, not demonic rebellion. One may disagree with Islamic theology, but to call uncompromising divine oneness of God, rejection of idolatry, and insistence on God's justice and mercy "demonic" is to abandon description for abuse. (Britannica, 2026; Qur'an 4:171). [26]

**17)** The same point is strengthened by the Qur'an's treatment of Christians and Jews. The Qur'an says that those who say "We are Christians" are often nearest in affection to the believers because among them are priests and monks and because they are not arrogant. It says the People of the Book are not all alike. It commands gracious discussion with them and kindness and fairness toward those who are peaceful.

A text that instructs Muslims to recognise moral differentiation among Jews and Christians and to relate to many of them with justice and good argument cannot honestly be flattened into "demonic ideology." That language functions to close thought, not to open it. (Qur'an 5:82; Qur'an 3:113-115; Qur'an 29:46; Qur'an 60:8). [27]

**18)** In fact, the Qur'an's portrait of Satan runs in the opposite direction from the Christian polemicist's accusation. Satan in the Qur'an is the rebel who deceives humanity, promotes pride, and lures people into associating partners with God. Islam's central doctrinal struggle is precisely against polytheism "shirk", idolatry, pride, and satanic deception. A religion centred on the worship of the one Creator, rejection of idols, moral accountability, repentance, and the sanctity of revelation is not academically describable as satanic simply because it rejects Trinitarian or incarnational doctrine. That move is a sectarian verdict, not a textual analysis. (Britannica, 2026; Qur'an 112:1-4; Qur'an 4:171). [28]

### **The biblical-end-times trigger allegation**

**19)** Claim E says that the rise of Islam is helping usher in the biblical end times. This claim stands or falls on Christian interpretive premises, and those premises are highly disputed. As already noted, Christian reference works emphasise that the term "antichrist" comes from the Johannine letters, where many antichrists are already present, while the later, fully dramatic biography of Antichrist is strongly shaped by medieval development.

Likewise, the well-known seven-year-Antichrist reading of Daniel 9 is explicitly identified by Belcher as the distinctive dispensational reading, whereas non-dispensational readings interpret the same text as fulfilled in Christ and the events around 70 CE. So, the speaker's framework is not "the Bible versus Islam"; it is one modern Christian eschatological framework versus Islam. (Britannica, 2026; Bible Odyssey, 2022; 1 John 2:18; Belcher, n.d.). [29]

**20)** The same overconfidence appears in the use of Book of Ezekiel[30] 38. The text itself names Gog, Magog, Meshech, Tubal, Persia, Cush, Put, Gomer, and Beth Togarmah. But major reference works do not support the simplistic modern chain "Meshech = Moscow, Tubal = Tobolsk, therefore Islam and Russia are Gog's coalition." HarperCollins Bible Dictionary, via Bible Odyssey, places Meshech in mountainous central Asia Minor and Tubal in the same Anatolian nexus.

Bible Odyssey's entries on Gomer and Togarmah point to Cimmerian and Anatolian locations rather than a map of modern Muslim-majority states as such. The text is ancient, and the names are ancient. Mapping them directly onto contemporary Islamic geopolitics is already an interpretive leap before any theological conclusion is drawn. (Ezekiel 38:2-6; Bible Odyssey, 2022a, 2022b, 2022c, 2022d). [31]

**21)** The modern Russia-identification in particular is much shakier than prophecy preaching usually admits. A scholarly review by Edwin Yamauchi calls the identifications of Meshech with Moscow and Tubal with Tobolsk "groundless identifications" that nevertheless gained widespread evangelical currency through channels such as the Scofield Reference Bible and Hal Lindsey-style popular prophecy literature. That is extremely important, because it means the speaker is not merely reading the Bible; he is reproducing a specific modern prophecy tradition that has already been challenged by biblical and historical scholarship. (Yamauchi, 1976/2020s rediscovery snippet). [32]

**22)** Once those premises are weakened, the claim that "the rise of Islam ushers in the biblically prescribed end times" loses force. It depends on a chain of debatable moves: first, choosing a particular Christian last-things model; second, reading Daniel 9 in a dispensational way; third, mapping Ezekiel 38's ancient ethnonyms onto modern states; fourth, identifying those states primarily by religion; and fifth, then converting all of that into an indictment of Islam as such. That is not an "irrefutable" reading. It is an ideologically loaded interpretation resting on multiple disputed premises. (Belcher, n.d.; Britannica, 2026; Bible Odyssey, 2022a, 2022b, 2022c, 2022d; Yamauchi, 1976/2020s rediscovery snippet). [33]

**23)** The net result for claims A through F is straightforward. In sound Sunni Islamic terms, the Mahdi is a righteous descendant who restores justice, not the Antichrist. The anti-Jewish massacre charge attaches a bundle of Dajjal-cycle materials to the wrong figure and ignores normative Sunni Islamic protections for non-combatants and covenant peoples. The charismatic world-ruler image is largely embellishment. The forced-religion claim contradicts the Qur'an's controlling principle of non-compulsion and imports Jesus-material into the Mahdi dossier.

The “demonic religion” allegation is inherited polemic, not scholarship. And the idea that Islam’s rise proves the approach of the biblical end times depends on a chain of contested Christian eschatological assumptions rather than on stable textual facts. (Sahih Muslim, 156, 2922, 2937a, 2944; Sahih al-Bukhari, 6914; Sunan Abi Dawud, 4283-4286; Sunan Ibn Majah, 4075, 4085; Qur'an 2:256, 3:113-115, 4:171, 5:82, 29:46, 60:8; Britannica, 2026; Belcher, n.d.; Bible Odyssey, 2022a, 2022b, 2022c, 2022d). [34]

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- 8) Ibn Kathir. *Tafsir* on Qur'an 2:256 and 3:113-115, accessed via Quran.com. [41]
- 9) *Sahih Muslim*. Hadith 156, 1744b, 2922, 2937a, 2944. Accessed via Sunnah.com. [42]
- 10) *Sahih al-Bukhari*. Hadith 3448 and 6914. Accessed via Sunnah.com. [43]
- 11) *Sunan Abi Dawud*. Hadith 4283-4286. Accessed via Sunnah.com, including hadith grades shown on the collection page. [44]
- 12) *Sunan Ibn Majah*. Hadith 4075 and 4085. Accessed via Sunnah.com. [45]
- 13) The Holy Bible. Ezekiel 38:2-6; 1 John 2:18. Accessed via Bible Gateway and Bible Odyssey-linked reference tools. [46]
- 14) Yamauchi, E. M. (1976; resurfaced in modern digital archives). *Meshech, Tubal, and company: A review article*. Snippet noting the Meshech/Moscow and Tubal/Tobolsk identifications as groundless. [32]

## Part II

### Textual baseline

1) This second part continues with claims G through L. The controlling question is not whether a preacher can string together dramatic end-times motifs, but whether the specific claims attributed to Islam are actually found in the strongest Sunni Islamic evidence. Recent academic work on Sunni Islamic Mahdi traditions notes that the core hadith portrait is comparatively stable: the Mahdi is from the family of Prophet Muhammad[1], he rules for a limited period, he fills the earth with justice, and he appears in conjunction with the descent of Jesus[2].

Encyclopaedia Britannica summarises the same basic profile: a deliverer who fills the earth with justice and ushers in a short golden age. That core profile is already **very far** from the Christian speaker's image of a blood-soaked apocalyptic tyrant. (Bin Muhammad Yusoff, 2023; Encyclopaedia Britannica, 2026). [3]

2) The strongest Sunni Islamic descriptors of the Mahdi are not “world destroyer,” “invader of many nations,” or “Jerusalem-based one-world dictator.” Rather, the strongest recurrent descriptors are lineage, justice, rectification, and limited duration. In one widely cited hasan report, the Prophet said that the Mahdi will be of his stock,

with a broad forehead and prominent nose, that he will fill the earth with equity and justice as it had been filled with oppression, and that he will rule for seven years.

In another accepted Sunni Islamic report, he is “one of us, the people of the household,” and Allah “will rectify him in a single night.” Sunni Islamic summaries that collate the reliable reports likewise stress justice, unity of the Muslim community, and cooperation with Jesus against the Dajjal, not universal slaughter of the Mahdi’s opponents. (Sunan Abi Dawud, 4285; Sunan Ibn Majah, 4085; Islam Question & Answer, 1998). [4]

### **Claims about domination and war**

3) Claim G says that the Mahdi “will take control of the world and destroy everyone who resists him.” That is not what the strongest Sunni Islamic sources say. The best-known reports describe him as a ruler whose hallmark is justice and fairness, not annihilation. Some reports also portray his time as one of abundance: the earth gives its produce, wealth becomes plentiful, and people experience unusual ease. Even where later Sunni Islamic summaries speak of the Mahdi establishing religion on earth, the dominant authenticated image is restorative and moral, not one of indiscriminate extermination. The Christian formulation therefore converts a just ruler into a genocidal tyrant without textual warrant. (Sunan Abi Dawud, 4285; Islam Question & Answer, 1998; Encyclopaedia Britannica, 2026). [5]

4) The overstatement becomes even clearer once one distinguishes between general end-times conflict and the Mahdi’s own defining mission. Sunni Islamic eschatology certainly contains wars and tribulations, but it does not follow that every war mentioned anywhere in late-time narrations becomes “the Mahdi destroys everyone who resists him.” In the authentic material, the Mahdi’s defining role is that he restores justice, rules briefly, and is present before the descent of Jesus. By contrast, the great deceiver who spreads trial and ruin is the Dajjal. The Christian speaker’s rhetoric works by shifting destructive functions from the deceiver’s side of the story onto the Mahdi’s side. That is not exegesis; it is role reversal. (Bin Muhammad Yusoff, 2023; Islam Question & Answer, 1998). [6]

5) Claim H says that the Mahdi “will invade many nations.” Here again, the crucial issue is source quality. The core authenticated Mahdi reports do not present a catalogue of global offensives carried out by him against “many nations.” The closest commonly cited Mahdi-specific military narration is the report of a force sent against him from Syria and a later clash with the expedition of Kalb. Yet the detailed report in Sunan Abi Dawud 4286 that includes those details is graded weak by al-Albani.

Another often-cited narration about black banners from the east and allegiance to the Mahdi in Sunan Ibn Majah 4084 is also graded weak. A doctrine as sweeping as “the Mahdi invades many nations” cannot be built securely on weak reports and rhetorical inflation. (Sunan Abi Dawud, 4286; Sunan Ibn Majah, 4084). [7]

6) The most famous authentic military hadith about late Islamic victory, the report about the Romans landing at al-A‘maq or Dabiq and the subsequent conquest of Constantinople, does not even name the Mahdi. It speaks of an army from Medina[8], followed by conflict, then the appearance of the Dajjal, and then the descent of Jesus. In other words, there are authentic end-times battle traditions in Sunni Islam, but the Christian speaker’s move from “there are late battles” to “the Mahdi will invade many nations” is not textually justified. The authenticated narration itself does not say that. (Sahih Muslim, 2897). [9]

### **Claims about Jerusalem and treaties**

7) Claim I says that the Mahdi will establish an Islamic one-world government headquartered in Jerusalem[10]. This claim is especially weak. First, the Qur'an[11] does not mention the Mahdi at all, which means any precise claim about his capital, headquarters, or administrative seat must be proved from hadith rather than presumed from scripture. Second, a stricter Sunni Islamic hadith review concludes that there is no proven marfu‘ report from the Prophet that definitively specifies the place where the Mahdi will first appear. If even the place of his appearance is not fixed by a sound marfu‘ text, then the assertion that his world government will be headquartered specifically in Jerusalem is not merely unproven; it is a far-reaching extrapolation without a sound textual base. (Encyclopaedia Britannica, 2026; Islam Question & Answer, 2016). [12]

8) Some later or weaker reports do associate the Mahdi’s public recognition with Mecca[13], specifically the pledge of allegiance between the Corner and the Maqam after he comes from Medina[8]. But the detailed report most often cited for that scenario in Sunan Abi Dawud 4286 is itself graded weak by al-Albani. Even so, notice the direction of the claim if one cites it at all: it points to Mecca, not Jerusalem. The Christian speaker therefore fails on both levels. He fails if strict hadith criticism is applied, because no sound marfu‘ text gives Jerusalem as the Mahdi’s headquarters. He also fails if he relies on the familiar detailed report, because that report still points to Arabia, not Jerusalem. (Sunan Abi Dawud, 4286; Islam Question & Answer, 2016). [14]

**9)** Claim J says that the Mahdi “will broker a seven-year peace treaty with the Jews.” This is not a Sunni Islamic doctrine. No authenticated Sunni Islamic hadith states that the Mahdi will make a seven-year peace treaty with the Jews. The claim is instead recognisable as a Christian futurist import from a particular reading of the Book of Daniel<sup>[15]</sup>, especially Daniel 9:27. Yet Daniel 9:27, in the text itself, simply says that “he will confirm a covenant with many for one seven.” The verse does not explicitly say “the Jews,” does not explicitly say “peace treaty,” and does not mention the Mahdi at all. So even before one enters debates about interpretation, the Christian speaker’s confident phrasing goes beyond the wording of the biblical text he is implicitly using. (Bible Gateway, n.d.). <sup>[16]</sup>

**10)** Matters become even weaker once Christian scholarship is considered. Michael Bird notes that interpretation of Daniel 9 is highly contested: many Church Fathers linked the passage to a future antichrist, traditional Protestant interpreters often identified the anointed one of verse 27 with Christ, and dispensationalists place the final week in the distant future by inserting a substantial chronological gap. Richard Belcher likewise surveys multiple major views, including readings that culminate in Antiochus, in Christ, or in Antichrist scenarios. A recent conservative exposition at Crossway similarly argues that the “prince” is more naturally the Messiah, not the Antichrist, and that the large time gap required by many Antichrist views lacks textual warrant. Accordingly, the Christian speaker’s treaty claim fails twice over: it is not an authenticated Sunni Islamic teaching, and it depends on a disputed Christian interpretation that many Christians themselves do not accept. (Bird, 2025; Belcher, 2009; Crossway, 2018). <sup>[17]</sup>

### **Claims about Jesus and the duration of the Mahdi’s rule**

**11)** Claim K says that the Mahdi “will be assisted by a powerful prophet.” If the intended referent is Jesus, then this claim contains a kernel of truth but is still framed misleadingly. Authentic Sunni Islamic eschatology does teach the descent of Jesus near the end of time. In the strongest narrations, Jesus descends as a just ruler, breaks the cross, kills swine, abolishes jizyah, and defeats the Dajjal. Sunni Muslim scholars therefore do connect Jesus’s return with the period in which the Mahdi is present. However, to call Jesus merely the Mahdi’s “assistant” is theologically imprecise and rhetorically loaded. Jesus is not a subordinate prop to legitimise the Mahdi. He is an independently sent prophet returning by Allah’s decree to destroy falsehood and kill the Dajjal. (Sahih al-Bukhari, 3448; Islam Question & Answer, 1998, 2024). <sup>[18]</sup>

**12)** The prayer narrations make the same point. In Sahih Muslim, Jesus descends and the Muslims’ commander invites him to lead the prayer, but he declines, saying that some of the community are leaders over others as an honour for this ummah. Sunni

Islamic scholarly summaries commonly identify that commander with the Mahdi, and some later reports explicitly say that Jesus will pray behind him. Yet the point of the narration is not that Jesus is the Mahdi's junior officer. The point is the honour granted to the Muslim community and the continuity of the final prophetic mission under the law of Prophet Muhammad, not the subordination of Jesus's status as a prophet. That is why the Christian phrase "assisted by a powerful prophet" is a flattening oversimplification of the Sunni Islamic narrative. (Sahih Muslim, 156; Islam Question & Answer, 1998). [19]

**13)** The Christian framing also ignores that the decisive anti-Dajjal act belongs to Jesus himself. In the famous narration of al-Nawwas ibn Sam'an, Jesus pursues the Dajjal until he catches him at the gate of Lod[20] and kills him. That is not the language of a mere assistant functioning as a side character in the Mahdi's story. It is the language of a prophet with his own eschatological mission. Thus, the accurate Sunni Islamic formulation is that the Mahdi and Jesus are both present in the final period, with Jesus playing the decisive prophetic role against the Dajjal. The Christian speaker's wording does not preserve that hierarchy of roles. (Sahih Muslim, 2937a). [21]

**14)** Claim L says that the Mahdi "will rule and reign for seven years." This is the one claim in this part that must be handled with nuance rather than blanket denial. A well-known hasan narration in Sunan Abi Dawud 4285 does indeed say that the Mahdi will rule for seven years. Sunni Islamic summaries based on authenticated reports also cite seven years, and some quote an authenticated report through al-Hakim, endorsed by al-Dhahabi and al-Albani, that gives seven or eight years. So, the Christian speaker did not invent the number out of thin air. There is real Sunni Islamic support for a short Mahdist rule commonly described as seven years. (Sunan Abi Dawud, 4285; Islam Question & Answer, 1998). [22]

**15)** But the claim still becomes misleading when it is folded into an Antichrist template. First, the Sunni Islamic material is not as rigid as the preacher implies. Some reports say seven years, some seven or eight, and weaker reports mention seven or nine. That is why careful Sunni Islamic presentation treats seven years as the dominant report, not as the backbone of a Christian-style "seven-year tribulation regime." Second, a shared numeral proves almost nothing by itself.

Daniel 9:27 is itself fiercely disputed within Christian interpretation, and even conservative Christian sources acknowledge serious disagreement over whether its final "seven" refers to Christ, Antiochus, or a future antichrist. Therefore, the argument "Mahdi has seven years, Daniel has one seven, therefore Mahdi is

Antichrist” is a weak association argument, not an academically serious demonstration. (Sunan Ibn Majah, 4083; Sunan Abi Dawud, 4286; Bird, 2025; Belcher, 2009). [23]

## Synthesis

**16)** Claims G through L do not survive close reading of the evidence. The global-domination claim turns the Mahdi’s justice into tyranny. The invasion claim depends on weak Mahdi-specific reports and on attaching unrelated end-times battles to him. The Jerusalem-headquarters claim lacks any sound Sunni Islamic textual basis. The peace-treaty claim is imported from a disputed Christian reading of Daniel rather than from authenticated Sunni Islamic hadith. The prophet-assistant claim partially gestures toward Jesus’s descent but misdescribes his role.

The seven-year-rule claim contains a real Sunni Islamic element, but it does not justify the preacher’s larger identification of the Mahdi with the Antichrist. The recurring methodological error is clear: a small number of genuine Sunni Islamic motifs are taken out of their own doctrinal setting, padded with weak reports, merged with Christian futurist assumptions, and then presented as though Islam itself had authored the preacher’s composite end-times villain. It did not. (Bin Muhammad Yusoff, 2023; Encyclopaedia Britannica, 2026; Islam Question & Answer, 1998, 2016, 2024). [24]

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## Part III

### Scope and method

1) This part addresses the remaining claims M through R and completes the original alphabetical list. The method remains intentionally narrow: first, identify what sound Sunni Islamic material actually says about the Mahdi; second, test the Christian speaker’s biblical claims against the wording of scripture and mainstream scholarship; third, separate authenticated evidence from later apocalyptic folklore. On that basis, many of the remaining claims collapse not because they are emotionally provocative, but because they are textually unsupported, anachronistic, or rhetorically inflated. The basic Sunni Islamic profile of the Mahdi remains that of a just, short-term ruler from the Prophet’s family, not a counterfeit satanic messiah (Encyclopaedia Britannica, 2026; Islam Question & Answer, 1998). [1]

## Claims on wonders and the white horse

1) Claim M states that the Mahdi will allegedly perform supernatural signs and wonders.

a) In the strongest Sunni Islamic material, the spectacular miracle-working that Christian polemicists associate with an Antichrist figure belongs above all to al-Dajjal, not to the Mahdi. The long narration in Sahih Muslim describes al-Dajjal as bringing rain, causing vegetation to grow, producing famine for those who reject him, drawing out treasures from the earth, and deceiving people through extraordinary phenomena. By contrast, the best-known Mahdi narrations in Sunan Abi Dawud and Sunan Ibn Majah describe his lineage, physical appearance, rectification by Allah, justice, and length of rule. The difference is not minor; it is structurally decisive. In Sunni Islamic eschatology, the false wonder-worker is the deceiver, not the Mahdi (Sahih Muslim, Hadith 2937a; Sunan Abi Dawud, Hadith 4285; Sunan Ibn Majah, Hadith 4085). [2]

b) A narrow nuance is necessary. Some accepted Sunni Islamic reports do say that during the Mahdi's period the earth will give its produce, rain will come, wealth will increase, and the ummah will experience unusual blessing. Yet that is still not the same as saying that the Mahdi personally performs deceptive "signs and wonders" in the New Testament sense. The Christian speaker blurs together providential blessing during a righteous reign and counterfeit miracle-working by an end-times impostor. Those are two different categories, and Sunni Islamic texts keep them separate (Islam Question & Answer; Signs of the Hour, 1998). [3]

2) Claim N states that the Mahdi will allegedly come on a white horse, which the speaker then links to Antichrist imagery.

a) The first problem is simple and decisive: the authenticated Sunni Islamic Mahdi descriptions do not make a white horse part of the Mahdi's defining portrait. The standard sound descriptions focus on descent from the family of the Prophet, moral rectification, justice, and limited rule. That is what the core sources actually preserve. When popular end-times details circulate beyond that core, careful Sunni Islamic hadith criticism repeatedly warns that many famous motifs rest on weak reports.

A representative example is the "black banners" complex, regarding which Sunni Islamic hadith critics state plainly that there is no sahih marfu' report establishing the motif in the form often preached. If even banner traditions demand caution, then a

high-confidence claim about a white horse requires proof the preacher has not supplied (Sunan Abi Dawud, Hadith 4285; Sunan Ibn Majah, Hadith 4085; Islam Question & Answer, 2015). [4]

**b)** The second problem is biblical. Even inside the Book of Revelation [5], white-horse symbolism is not an exclusive code for Antichrist. Encyclopaedia Britannica notes that the first horseman of Revelation 6 has been interpreted by scholars as symbolising either Christ or Antichrist, not just the latter. More importantly still, Revelation 19 explicitly depicts the rider on a white horse as the victorious messianic figure identified with the Word of God, that is, Christ.

The Christian speaker’s formula “white horse, therefore Antichrist” is therefore doubly defective: it lacks sound Sunni Islamic proof on the Islamic side, and it oversimplifies Christian apocalyptic imagery on the biblical side. White-horse imagery in itself proves nothing about the Mahdi’s identity (Encyclopaedia Britannica, 2026; Revelation 19:11–16, ESV; Revelation 19, NIV). [6]

### **Claims on Ezekiel and Russia**

**1)** Claim O states that the nations in Ezekiel 38 are allegedly mostly modern Islamic nations or regions connected to Islam.

**a)** The wording of the Book of Ezekiel [7] does not license that shortcut. Ezekiel 38:2–6 names Gog, Magog, Meshech, Tubal, Persia, Cush, Put, Gomer, and Beth-Togarmah. Those are ancient ethnogeographic labels, not modern religion-states. Some correspondences are later approximations at best: Persia is indeed linked with ancient Iran; Cush can refer broadly to lands south of Egypt, including areas now associated with Ethiopia or Sudan; Put belongs in North Africa; Gomer is associated with the Cimmerians; Meshech and Tubal are tied to Anatolian regions; and Togarmah is connected with Anatolia or adjacent northern areas. That means the Christian speaker’s move from ancient ethnonyms to a neat list of “Islamic nations” is methodologically unsound from the start (Ezekiel 38:2–6, NIV; Bible Odyssey, 2022a, 2022b, 2022c, 2022d, 2024a, 2024b). [8]

**b)** More specifically, serious historical work places the Gog oracle in the world of the sixth century BCE, not in a codebook for modern Muslim-majority states. Selim Adalı’s detailed study argues that Meshech and Tubal correspond to central Anatolian regions and that the oracle’s horizon is bound up with Median and Anatolian power in the early sixth century BCE. Edwin Yamauchi, in a classic review known even

within evangelical scholarship, rejected the popular identification of Meshech and Tubal with Moscow and Tobolsk as “groundless identifications.” So even on conservative Christian terrain, the famous modern-prophecy map is far less secure than preachers often imply. The text is ancient, the names are ancient, and the religious map of the modern nation-state system is a later overlay, not the intrinsic meaning of the oracle (Adalı, 2024; Yamauchi, 1976). [9]

2) Claim P states that Russia[10] is allegedly increasingly tied to Islam because Islam is claimed to be its fastest-growing religion.

a) The best available survey evidence does not support that slogan. Official polling from VCIOM[11] in 2025 reported 67% Orthodox Christian identification and 7% Muslim identification, and its own year-by-year series from 2017 to 2025 shows Orthodoxy broadly stable in the mid-to-high sixties while Islam remains broadly stable in the 5% to 7% range. A 2023 independent survey by the Levada Center found 72% Orthodox and 5% Muslim. Earlier analysis by the Pew Research Center[12] found that Orthodoxy surged after the Soviet collapse, while “other religions, including Islam,” rose in the 1990s and then levelled off. The result is straightforward: Islam is an important and historic religion in Russia, but the claim that it is transparently the “fastest-growing religion” there is not established by the stronger survey evidence the preacher would need (VCIOM, 2025; Levada Center, 2023; Pew Research Center, 2014). [13]

b) Even if one granted some regional Muslim growth inside Russia, the preacher’s prophetic inference would still fail. A modern demographic trend does not retroactively convert Ezekiel’s ancient names into a map of contemporary Islamic eschatology. That is an inference layered on top of another inference. It is exactly the sort of speculative chain that responsible textual analysis should resist (Adalı, 2024; Pew Research Center, 2014). [14]

### **Claims on enslavement and moral destruction**

1) Claim Q states that Islam allegedly destroys and enslaves its followers.

a) As stated, this is not an analytical claim but a polemical slogan. Historically, slavery long pre-dated Islam and was present across ancient, late antique, Christian, pagan, and later secular societies. Britannica’s broad historical survey is explicit that slavery was practised everywhere before the rise of Islam. The proper historical question,

therefore, is not whether slavery existed in Muslim societies, because it did, but what the foundational Islamic texts did with an inherited institution.

On that question, the Qur'an repeatedly places manumission at the centre of moral and legal reform: freeing a slave is identified as part of the "steep path" of righteousness; it appears as expiation for accidental killing, broken oaths, and zihar; and the Qur'an orders contractual emancipation for those seeking it while forbidding the coercion of slave-girls into prostitution. That is a strikingly different textual pattern from the preacher's claim that Islam's essence is enslavement (Encyclopaedia Britannica, 2026; Qur'an 90:13; Qur'an 4:92; Qur'an 5:89; Qur'an 58:3; Qur'an 24:33). [15]

**b)** The Sunnah reinforces the same moral trajectory. The Prophet Muhammad [16] described slaves and servants as "your brothers," ordered masters to feed them from what they themselves eat, clothe them from what they themselves wear, forbid overburdening them, and require help when labour is too heavy. These reports do not erase the reality that premodern Muslim societies, like many others, operated within slave systems; but they do directly refute the claim that Islam's foundational ethic is the destruction and degradation of its adherents. The core ethic is moral elevation, restraint, and eventual liberation, not sacralised domination (Sahih al-Bukhari, Hadith 30; Sahih Muslim, Hadith 1661a; Sunan Ibn Majah, Hadith 3690). [17]

**c)** The word "destroys" is equally inaccurate as a description of Islamic normativity. The Qur'an's normative language is justice, ihsan, fairness, and human dignity: Allah commands justice and excellence, forbids aggression, insists that enmity must not lead believers into injustice, and teaches that peoples and tribes were made to know one another, not to annihilate one another. A religion may be criticised historically or theologically, but a claim that its revealed norm is to "destroy" its own followers is contradicted by its central ethical vocabulary (Qur'an 16:90; Qur'an 5:8; Qur'an 49:13). [18]

### **Claim on loving Muslims and hating Islam**

**1)** Claim R states that Christians should allegedly love Muslims as people but hate Islam as a religion.

**a)** As a matter of intellectual history, this formulation stands inside a much older polemical tradition of demonising Islam while professing concern for Muslims. Suzanne Conklin Akbari's study of medieval and early modern Christian literature

shows that Western texts frequently represented Islam as satanic power and portrayed the Prophet as an instrument of the devil or as Antichrist. Crucially, Akbari argues that this rhetoric often says at least as much about internal Christian anxieties as it does about Islam itself. In other words, the speaker's rhetoric is not a startling new discovery of "prophetic truth." It is a recognisable continuation of an old anti-Islamic polemical pattern (Akbari, 1997). [19]

**b)** As a matter of social science, the formula is also unstable in practice. Political research has found that Christian nationalist beliefs and strong biblical literalism are significantly related to negative and restrictive views of Muslims. More recent cross-national evidence describes Muslims as stereotyped as an "illiberal bogeyman" in contemporary politics. Pew survey data likewise show that Muslims are viewed more coolly in the United States than the other major religious groups tested. The reason this matter is plain: when a preacher tells his audience that a world religion is demonic while assuring them that they should still "love" its adherents, the social effect is often not neighbour-love but civilisational suspicion. The distinction may sound neat in a sermon, yet in public life it regularly feeds prejudice (Shortle & Gaddie, 2015; Turnbull-Dugarte et al., 2025; Pew Research Center, 2017). [20]

**c)** From a Sunni Islamic standpoint, this posture also fails the test of justice. The Qur'an commands believers not to let hatred of a people lead them into injustice, and it permits kindness and fairness toward those who do not fight them or expel them. That is a morally serious standard. It means that disagreement is permitted, but false attribution, demonisation, and collective hostility are not. Accordingly, one may argue against Islamic truth-claims if one wishes; but to declare Islam demonic, and then to present that declaration as compatible with principled love of Muslims, is both historically burdened and ethically unstable. It confuses critique with dehumanising rhetoric, precisely where the Qur'an requires justice instead (Qur'an 5:8; Qur'an 60:8; Qur'an 16:90). [21]

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## Part IV

## Authenticated Sunni Islamic doctrine

1) The most important methodological point, and the one that invalidates the Christian speaker's whole construction, is that authenticated Sunni Islamic doctrine about the Mahdi is comparatively narrow, whereas the preacher's description is a large composite built from different figures, different texts, and different grades of evidence. In the stronger Sunni Islamic material, the Mahdi is from the family of Prophet Muhammad[1], fills the earth with justice after oppression, rules for a short period usually described as seven years, and appears in proximity to the descent of Jesus[2].

That is the stable core. It is also the profile summarised by modern academic work on Sunni Islamic Mahdi traditions and by major reference works. It is not the profile of a cosmic deceiver, a blasphemous pseudo-messiah, or a self-advertising tyrant who defines himself through counterfeit wonders and rebellion against God (Abu Dawud, n.d., Hadith 4285; Islam Question & Answer, 1998; Bin Muhammad Yusoff & Ismail, 2023; Encyclopaedia Britannica, 2026). [3]

a) That narrow Sunni Islamic core matters because many popular end-times details are not part of it. Salafi/Athari hadith criticism is explicit that some of the most commonly repeated Mahdi motifs are weak, disputed, or at least not fit to carry the doctrinal weight that polemicists place on them. A clear example is the place of the Mahdi's first appearance: a detailed Athari answer states that there is no proven marfu' report from the Prophet that definitively specifies that location.

Likewise, the "black banners" material is treated with significant caution, and the same Athari discussion records substantial disagreement over whether the Mahdi-specific phrase in that report is sound, mawquf, or munkar. Once that source-critical caution is applied, a large amount of modern apocalyptic preaching about the Mahdi immediately shrinks (Islam Question & Answer, 2016, 2015). [4]

b) The stronger Sunni Islamic reports also assign the sensational "false messiah" functions to al-Dajjal, not to the Mahdi. In Sahih Muslim, the deceptive figure associated with extraordinary trials and public confusion is al-Dajjal, and the climactic destroyer of that deceiver is Jesus, who kills him at the gate of Lod. In another authentic report, Jesus descends and declines to lead the prayer, saying that some of the Muslim community are leaders over others as an honour for this ummah.

Taken together, these narrations distinguish three figures rather than one: the Mahdi as a just leader from the Prophet's family, al-Dajjal as the deceiver, and Jesus as the

returning prophet who destroys the deceiver. The preacher's argument only works if those roles are collapsed into one another, yet the authentic Sunni Islamic texts keep them separate (Muslim, n.d., Hadiths 156, 2937a; al-Bukhari, n.d., Hadith 3448). [5]

2) That role distinction is not an incidental technicality; it is the controlling rule for reading Islamic eschatology. If one takes the authenticated Sunni Islamic narrative seriously, then the Mahdi cannot be made into the Islamic equivalent of the final enemy of Christ, because in the Sunni Islamic story he stands on the same side as Jesus against the deceiver.

Even where later commentarial literature expands details, the authenticated centre remains the same: justice, restoration, and cooperation with Jesus against al-Dajjal. The Christian speaker's composite therefore fails before one even reaches comparative theology, because it first fails as a reading of Sunni Islamic source hierarchy itself (Bin Muhammad Yusoff & Ismail, 2023; Islam Question & Answer, 1998, 2024). [6]

### Christian interpretive diversity

1) The preacher's confidence also depends on treating one particular Christian prophetic model as though it were simply identical with the text of the Bible[7]. That is not how the evidence looks. The term "antichrist" appears first in the Johannine letters, where the language is already more complex than the popular single-villain narrative suggests: "many antichrists have come." Major reference works make the same point in historical form, stating that while the term originates in the letters of John, the fully developed story of Antichrist's life and reign belongs to later medieval tradition. This matters because the preacher speaks as though the Bible itself supplies one settled and exhaustive profile that can then be overlaid onto Islam, but the Christian textual and historical record is more varied than that (1 John 2:18; Encyclopaedia Britannica, 2026). [8]

a) The same diversity appears in the interpretation of Daniel[9] 9:27. The verse itself says that "he will confirm a covenant with many for one 'seven'." It does not say "peace treaty," does not say "with the Jews" in those words, does not mention the Mahdi, and does not state that the final seven must be pushed into a distant future gap. Conservative Christian sources themselves openly acknowledge significant disagreement here. A Crossway exposition argues that the "prince" in Daniel 9 is

more naturally the Messiah rather than Antichrist and states plainly that the large chronological gap required by many Antichrist readings lacks textual warrant in Daniel 9.

Richard Belcher's conservative survey likewise identifies the future Antichrist interpretation as the distinctive dispensational view rather than as the only Christian reading. Therefore, when the preacher turns "Daniel 9:27" into "the Mahdi makes a seven-year peace treaty with the Jews," he is not expounding an uncontested biblical fact; he is importing one particular modern Christian eschatological scheme into a comparison that the text itself does not force (Bible Gateway, n.d.; Crossway, 2018; Belcher, 2009). [10]

**b)** The white-horse argument fails for the same reason. Even within Christian interpretation, white-horse symbolism is not an exclusive Antichrist marker. Britannica notes that the first rider in the horseman sequence has been interpreted by scholars as symbolising either Christ or Antichrist. Revelation 19 then explicitly presents the triumphant heavenly rider on a white horse as "Faithful and True," identified as "the Word of God." That means the Christian speaker's line of argument, "white horse, therefore Antichrist," is not secure even on his own scriptural turf. If a symbol is disputed inside Christian interpretation itself and is not part of the authenticated Sunni Islamic Mahdi profile to begin with, it cannot carry the burden of proving that the Mahdi is the biblical Antichrist (Encyclopaedia Britannica, 2026; Revelation 19:11–16). [11]

**2)** Once that Christian internal diversity is taken seriously, the preacher's rhetoric loses its apparent inevitability. His case only looks "precise" if one assumes, without argument, that dispensational futurism is the plain meaning of scripture, that the first horseman is Antichrist rather than a disputed or Christological symbol, and that the late medieval development of Antichrist tradition can be treated as though it were a monolithic biblical datum. Each of those assumptions is disputed by Christian sources themselves. The comparison with Islam is therefore unstable before Islamic evidence is even introduced (Encyclopaedia Britannica, 2026; Crossway, 2018; Belcher, 2009). [12]

### **Ancient geography and modern prophecy maps**

**1)** The preacher's appeal to Ezekiel [13] 38 is one of the clearest examples of an ancient text being retrofitted to a modern geopolitical map. Ezekiel 38:2–6 names Gog, Magog, Meshech, Tubal, Persia, Cush, Put, Gomer, and Beth-Togarmah. Whatever else one does with the passage, those are ancient ethnogeographical labels,

not modern nation-states and certainly not ready-made labels for present-day religious blocs. The text itself does not say “Islamic nations,” “Muslim coalition,” or “Mahdi.” Those are later interpretive overlays (Ezekiel 38:2–6). [14]

**a)** When modern preachers identify Persia with modern Iran[15], Cush with lands such as Sudan[16] or Ethiopia, Put with Libya[17], and Meshech, Tubal, Gomer, and Togarmah with Anatolian zones in or near modern Turkey[18], they are already making a translation from ancient peoples into modern territorial analogies. Bible Odyssey’s dictionary material reflects exactly that ancient horizon: Meshech is placed in mountainous central Asia Minor, Gomer is linked with the Cimmerians, Cush refers broadly to lands south of Egypt, and Put is probably in Libya. These identifications may help a reader situate the text historically, but they do not create a modern Muslim geopolitical bloc by themselves (Bible Odyssey, 2022a, 2022b, 2024a, 2022c). [19]

**b)** The popular move from Meshech and Tubal to Russia[20] is especially weak. Edwin Yamauchi’s classic evangelical review rejects the Moscow and Tobolsk identifications as groundless, and Selim Adalı’s historical work situates the Gog oracle in the sixth-century BCE world of Anatolian and Median political geography rather than in a coded forecast of a modern Russian-Islamic alliance. This means that one of the keynote moves in modern anti-Islam prophecy preaching is not even secure by conservative evangelical scholarly standards, let alone by historical-critical ones (Yamauchi, 1976; Adalı, 2024). [21]

**2)** The demographic extension of that argument is no stronger. Contemporary survey data from Russia do not show an Islamic takeover of Russian religious identification. In 2025, the Russian Public Opinion Research Center reported 67% Orthodox identification. In 2023, the Levada Center reported 72% Orthodox and 5% Muslim. That evidence does not support the preacher’s dramatic implication that the “only one of those nations not yet Islamic” is steadily becoming Islamic in a way that validates his reading of Ezekiel. Islam is indubitably a significant and historic religion within Russia, but that is not the same as establishing that it is converting Russia into the prophetic key to Ezekiel 38 (VCIOM, 2025; Levada Center, 2023). [22]

**3)** The larger methodological problem is therefore obvious. The preacher first converts ancient ethnonyms into modern states, then converts those states into present-day religious identities, and then treats that double conversion as though it were directly stated by scripture. That is not close reading. It is a chain of extrapolations, and every link in the chain is contestable (Ezekiel 38:2–6; Bible Odyssey, 2022a, 2022b, 2024a, 2022c; Yamauchi, 1976; Adalı, 2024). [23]

## Normative Sunni Islamic ethics

1) The preacher's argument also depends on reading apocalyptic material as though it described Islam's standing moral norm. That is not how Sunni theology and law work. Normatively, the Qur'an states, "There is no compulsion in religion." It also commands justice even toward those dislikes and permits kindness and fairness toward those who do not fight Muslims or expel them from their homes. Those are central texts, not peripheral ones. They therefore control the interpretation of later materials rather than being displaced by polemical paraphrase (Qur'an 2:256; Qur'an 5:8; Qur'an 60:8). [24]

a) This is the decisive answer to claims about compulsory conversion and religion enforced by naked coercion. Even if one discusses late-time narrations about Jesus abolishing jizyah, the authenticated hadith places that act in the mission of Jesus, not in a doctrinal rule authorising Muslims in general to compel conversion. In the same body of authentic reports, Jesus is the one who descends, judges justly, breaks the cross, kills swine, and abolishes jizyah. It is therefore methodologically wrong to shift Jesus-material onto the Mahdi, and it is equally wrong to treat a late-time eschatological scene as though it cancelled the Qur'anic principle of no compulsion in religion (al-Bukhari, n.d., Hadith 3448; Qur'an 2:256). [25]

b) The same normative structure answers allegations of indiscriminate anti-Jewish or anti-non-Muslim violence. The Prophet explicitly warned that whoever kills a mu'ahid, a protected non-Muslim under covenant, will not smell the fragrance of Paradise. Whatever debates may exist around difficult apocalyptic narrations, this hadith makes one thing unmistakable: Sunni Islamic normativity does not permit the preacher's caricature that Islam simply authorises extermination of all who resist it. Protected life, treaty obligation, and legal restraint are built into the normative sources themselves (al-Bukhari, n.d., Hadith 6914). [26]

2) The same problem appears in the claim that Islam "destroys and enslaves" its followers. Historically, slavery long pre-dated Islam and existed across ancient civilisations. What matters for assessing Islam is the direction of its primary texts. In the Qur'an, freeing slaves is repeatedly made a meritorious and expiatory act; a slave seeking a contract of emancipation is to be granted it if good is found in him or her; and coercing slave-girls into prostitution is directly forbidden. In the Sunnah, servants and slaves are described as "your brothers," with orders to feed and clothe them as oneself and not overburden them.

None of this erases the uncomfortable fact that slavery existed in Muslim societies, but it does refute the polemical suggestion that Islam's revealed ethic is one of sacralised destruction and enslavement. The revealed trajectory is restraint, humanisation, expiation, and manumission (Qur'an 90:13; Qur'an 4:92; Qur'an 5:89; Qur'an 24:33; Muslim, n.d., Hadith 1661a; Ibn Majah, n.d., Hadith 3690; Encyclopaedia Britannica, 2026). [27]

**3)** The theological basis of that ethic is equally important. Britannica summarises Qur'anic doctrine as rigorously monotheistic: God is one, unique, without partner or equal, and not incarnated in creation. The Qur'an itself rejects trinitarian language and insists that God is only One God. Whether a Christian agrees with that theology is another matter; but it is analytically false to describe a religion whose foundational doctrinal demand is uncompromising monotheism, moral accountability, and justice as "demonic" merely because it repudiates doctrines that Christianity affirms. That is confessional condemnation, not academic description (Encyclopaedia Britannica, 2026; Qur'an 4:171). [28]

## **Polemics and prejudice**

**1)** The identification of Islam with Antichrist has a documented history inside Christian polemic. Suzanne Conklin Akbari's study of medieval Christian texts shows that Islam and Muslim leaders were frequently represented as precursors or types of Antichrists, and that Antichrist rhetoric functioned as a rhetorical weapon used to demonise enemies and to consolidate Christian communities under stress. Akbari also notes that medieval writers often did not identify Islam as the final Antichrist itself so much as a sign of the last days or a predecessor-type. That historical background matters because it shows that the preacher's language is not a uniquely penetrating insight into prophecy; it is recognisably part of a long polemical tradition (Akbari, 1997). [29]

**a)** Major modern reference works describe a parallel scholarly shift in the treatment of Prophet Muhammad[1]. Britannica notes that Western scholarship gradually moved away from older portrayals of him as a devious imposter and towards a more impartial assessment of his sincerity and historical significance. That does not mean agreement with Islamic truth-claims, but it does mean that serious scholarship has moved away from the medieval demonising template on which much contemporary anti-Islam prophecy rhetoric still depends (Encyclopaedia Britannica, 2026). [30]

2) The social effects of this rhetoric are not merely theoretical. Contemporary political research shows that religious nationalism and certain forms of biblical literalism are associated with more negative and restrictive attitudes toward Muslims and Islam. Further cross-national work finds a pervasive stereotype of Muslims as a threat across Western democracies. Polling by Brookings also finds a marked gap between attitudes toward Muslims and attitudes toward Islam, a gap that it says has been found consistently in previous polling.

These findings do not prove that every Christian distinction between persons and beliefs is insincere, but they do show why slogans such as “love Muslims, hate Islam” require great caution: in practice, that framework often operates less as a disciplined theological distinction than as an accelerant for prejudice (Shortle & Gaddie, 2015; Turnbull-Dugarte et al., 2025; Brookings, 2024). [31]

a) Even high-quality U.S. polling reflects the broader problem. Pew reported that Muslims were viewed less warmly than many other religious groups and also documented widespread recognition that Muslims face discrimination. That double finding is significant. It means that negative rhetoric about Islam does not float in an abstract theological vacuum; it operates in a social setting where Muslims are already subject to lower affective ratings and recognised discrimination. That is one reason the Qur’anic insistence on justice, even toward those ones opposes, is so morally serious and so relevant here (Pew Research Center, 2017). [32]

3) From a Sunni Islamic standpoint, critique of another religion is allowed, but injustice is not. The Qur’an commands believers not to let hatred of a people lead them into injustice and explicitly allows kindness and fairness toward non-aggressors. That standard means a Muslim may reject Christian doctrine without slander, and by the same token a Christian may reject Islamic doctrine without populating the world with demonic caricatures or falsely attributing to Islam what its strongest sources do not teach. The Christian preacher’s rhetoric fails precisely at that point: it claims moral seriousness while repeatedly violating source accuracy and proportional fairness (Qur’an 5:8; Qur’an 60:8). [33]

### **Cumulative assessment**

1) When all the evidence is placed back into its proper textual hierarchy, the refutation becomes cumulative and straightforward.

a) **First**, the Mahdi of authenticated Sunni Islamic doctrine is not the false wonder-worker of the last days. That role belongs above all to al-Dajjal, while Jesus returns to

destroy him. The preacher's headline comparison therefore rests on a categorical misidentification at the very centre of the Islamic material (Muslim, n.d., Hadiths 156, 2937a; al-Bukhari, n.d., Hadith 3448). [5]

**b) Second**, the preacher's biblical case is not a transparent reading of scripture but a particular Christian eschatological model layered with later prophetic tradition. The relevant Christian texts and Christian scholars themselves display substantially more diversity than his certainty allows, especially on Antichrist, Daniel 9:27, and white-horse imagery (1 John 2:18; Crossway, 2018; Belcher, 2009; Encyclopaedia Britannica, 2026). [34]

**c) Third**, the preacher's geopolitical map built from Ezekiel 38 depends on a chain of ancient-to-modern identifications that historical scholarship repeatedly treats with caution, and in the case of Meshech/Tubal-to-Russia, sometimes rejects outright. That map is therefore a speculative overlay rather than an exegetical certainty (Ezekiel 38:2–6; Bible Odyssey, 2022a, 2022b, 2024a, 2022c; Yamauchi, 1976; Adali, 2024). [23]

**d) Fourth**, the normative Islamic ethical framework remains Qur'anic justice, non-compulsion in religion, covenant protection, and legally bounded conduct. That framework prevents apocalyptic narrations from being turned into a standing charter for hatred, coercion, or indiscriminate violence (Qur'an 2:256; Qur'an 5:8; Qur'an 60:8; al-Bukhari, n.d., Hadith 6914). [35]

**2) The final verdict**, then, is not that Islam has no eschatology or no difficult texts. It is that the specific anti-Islamic portrait advanced by the Christian speaker is not a faithful summary of authenticated Sunni Islamic belief, is not demanded by the wording of the biblical texts he invokes, and is historically recognisable as part of an older Antichrist polemic against Islam. In academic terms, the case fails because it swaps figures, upgrades weak reports into doctrine, treats contested Christian interpretations as settled fact, and converts ancient geography into a modern fear-map.

In theological terms, it does not survive disciplined comparison between the strongest Sunni Islamic evidence and the strongest Christian evidence. The result is polemic, not proof (Akbari, 1997; Bin Muhammad Yusoff & Ismail, 2023; Encyclopaedia Britannica, 2026; Islam Question & Answer, 2015, 2016). [36]

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## Part V

### Coverage notes

1) The original alphabetical list from A to R has already been addressed in Parts I to IV. No unaddressed lettered claims remain. This concluding part therefore does not repeat the already answered items. Instead, it provides a non-repetitive methodological appendix and cumulative assessment explaining why the overall anti-Islamic construction fails as a matter of Sunni Islamic source criticism, comparative biblical interpretation, and historical method.

a) This is important because the preacher's argument does not stand or fall on a single quotation. It depends on a chain of assumptions: that the Sunni Islamic Mahdi can be defined by weak or composite reports; that the Christian category "Antichrist" is

simple and uniformly understood; that a particular futurist reading of Book of Daniel[1] is the only biblically legitimate one; and that ancient place-names in Book of Ezekiel[2] can be transferred directly onto modern Muslim-majority states. Once those assumptions are tested against stronger Sunni Islamic and Christian evidence, the preacher's certainty disappears (Akbari, 1997; Belcher, 2009; Crossway, 2018; Bin Muhammad Yusoff & Ismail, 2023). [3]

### **Sunni Islamic source hierarchy**

**1)** In authentic Sunni Islamic method, doctrine is not assembled from the loudest apocalyptic slogan. It is built from the Qur'an, then from sound hadith, then from recognised tafsir and hadith commentary. On that basis, the Mahdi material is narrower than popular preaching often suggests. The Qur'an does not mention the Mahdi explicitly, and the strongest Sunni Islamic hadith describe him above all as a man from the Prophet's household who fills the earth with justice after oppression, with a limited reign often given as seven years. One accepted report adds that Allah "will rectify him in a single night." That is a profile of rectification and justice, not of blasphemous imposture or satanic deception (Abu Dawud, n.d., Hadith 4285; Ibn Majah, n.d., Hadith 4085; Alma'itah & Haq, 2022; Encyclopaedia Britannica[4], 2026). [5]

**a)** The decisive Sunni Islamic distinction is between the Mahdi and al-Dajjal. In sound reports, the figure associated with deceptive public trial, counterfeit extraordinary effects, and religious seduction is al-Dajjal, not the Mahdi. In the long narration of al-Nawwas ibn Sam'an, al-Dajjal invites people to false religion, appears with overwhelming fitnah, and causes rain, crop growth, and famine-like deprivation as part of that trial. The Mahdi is not assigned those traits in the core Sunni Islamic dossier. Quite the opposite: sound Mahdi reports foreground justice, family lineage, and brief rule. The Christian speaker's system works only by moving Dajjal-features onto the Mahdi, which is exactly what the authenticated Sunni Islamic texts do not do (Muslim, n.d., Hadith 2937a; Abu Dawud, n.d., Hadith 4285). [6]

**b)** The role of Jesus confirms the same point. In sound Sunni Islamic narrations, Jesus descends near the end of time, declines to displace the Muslim commander in prayer as an honour to this ummah, and then kills al-Dajjal at the gate of Lod. That places Jesus and the righteous Muslim side of the narrative on one side, and al-Dajjal on the other. It therefore becomes impossible, without reversing the story's own moral alignment, to identify the Sunni Islamic Mahdi as the Christian enemy of Christ. In Sunni Islamic eschatology, the Mahdi is not the final deceiver to be opposed by Jesus; he belongs to the believing camp into which Jesus descends (Muslim, n.d., Hadith 156; Abu Dawud, n.d., Hadith 4321; al-Bukhari, n.d., Hadith 3448). [7]

2) This same source hierarchy also explains why many popular anti-Islam comparisons overreach. Athari hadith criticism is explicit that commonly repeated end-times motifs cannot automatically be treated as doctrine merely because they are famous. A representative example is the “black banners” material. A Salafi/Athari hadith review states that there is no sahih marfu‘ hadith about the black banners in the form often repeated, and it also records the weakness of specific chains frequently used in modern prophecy preaching. Another Athari review states that there is no sound marfu‘ report definitively specifying the place where the Mahdi will first appear. If details of that kind are themselves unstable or weakly attested, then grand theories built from composite lists of banners, capitals, invasions, and pseudo-miracles are even less secure (Islam Question & Answer, 2015, 2016). [8]

a) That methodological point is crucial for any rigorous Sunni Islamic refutation. The preacher’s case sounds compelling only because it treats every sensational motif as equally probative. Authentic Sunni Islamic doctrine does not permit that. It gives primacy to the stronger reports and reads weaker or disputed material cautiously. Once that discipline is restored, the Mahdi returns to the narrower Sunni Islamic profile found in the accepted narrations: a righteous descendant of the Prophet, rectified by Allah, whose defining mark is justice rather than deception (Abu Dawud, n.d., Hadith 4285; Ibn Majah, n.d., Hadith 4085; Bin Muhammad Yusoff & Ismail, 2023). [9]

### **Christian interpretive overlay**

1) The anti-Islamic argument also depends on treating one particular Christian prophecy model as though it were simply “the Bible.” The New Testament itself is more complex than that popular rhetoric allows. First Epistle of John [10] says, “as you have heard that antichrist is coming, so now many antichrists have come.” That text does not present one fully systematised end-times politician whose biography is already exhaustively fixed in the biblical canon. Encyclopaedia Britannica [4] makes the same historical point in different terms: the term “Antichrist” appears first in the letters of John, whereas the fully developed story of Antichrist’s life and reign belongs to later medieval tradition (1 John 2:18; Encyclopaedia Britannica, 2026). [11]

a) The implication is major. If Christian scripture itself uses “antichrist” in a more distributed and contested way than prophecy preaching often suggests, then the leap from “this sounds familiar to my prophecy framework” to “Islam has described the biblical Antichrist” is already hermeneutically weak. It is not a direct scriptural deduction. It is a theological overlay built from one stream of Christian interpretation, then projected onto Islam (Bible Odyssey, 2022; Encyclopaedia Britannica, 2026). [12]

2) The same overreach appears in the preacher’s use of Daniel 9. Conservative Christian sources themselves do not speak with one voice here. The Gospel Coalition[13] preserves Richard Belcher’s overview of Daniel 9, which explicitly labels the future seven-year Antichrist reading as the dispensational view and contrasts it with other non-dispensational readings that culminate in the ministry of Christ and the destruction of Jerusalem. A conservative Crossway[14] exposition argues even more directly that the “prince” is more naturally the Messiah than the Antichrist and that the major chronological gap required by many Antichrist readings has no textual warrant in Daniel 9 itself (Belcher, 2009; Crossway, 2018). [15]

a) These matters because one of the preacher’s strongest emotional devices is numerical association: a seven-year rule in Sunni Islamic reports is made to sound like a direct match to a dispensational “seven-year tribulation treaty.” But a shared numeral proves very little when the Christian text in question is itself deeply disputed. If conservative Christians themselves disagree over whether Daniel 9 culminates in Christ, Antiochus, AD 70, or a future Antichrist scenario, then no honest comparative method can treat the dispensational reading as self-evidently binding on Islam (Belcher, 2009; Crossway, 2018). [15]

3) White-horse symbolism is another case in point. Popular prophecy rhetoric often treats it as though it were a straightforward code-word for Antichrist. Yet that is not even stable inside Christian interpretation. Encyclopaedia Britannica[4] notes that the first horseman has been interpreted by scholars as representing either Christ or Antichrist. Meanwhile Revelation 19 explicitly describes the triumphant heavenly rider on a white horse as “Faithful and True,” identified as the Word of God. Once again, the preacher’s comparison depends on suppressing Christian exegetical diversity and then presenting a disputed symbol as though it were settled fact (Encyclopaedia Britannica, 2026; Revelation 19:11–16). [16]

### **Ancient geography and polemical tradition**

1) A further weakness is the preacher’s handling of ancient geography. The names in Ezekiel 38 are ancient ethnogeographic designations, not a pre-labeled list of modern Islamic nation-states. Bible dictionary material hosted by Bible Odyssey[17] places Meshech in mountainous central Asia Minor and associates Tubal with that same Anatolian orbit. That already complicates simplistic modern prophecy charts that draw a straight line from Meshech and Tubal to Russia or to a present-day religious bloc (Bible Odyssey, 2022a, 2022b; Ezekiel 38:2–6). [18]

a) The Russia-identification has been criticised for decades, including by conservative evangelical scholarship. Edwin Yamauchi's classic review described the Meshech/Moscow and Tubal/Tobolsk identifications as groundless. More recent historical work by Selim Adalı situates the Gog oracle in the political geography of the sixth century BCE, especially Anatolian and Median horizons, rather than in a coded forecast of a modern Muslim coalition. The preacher's map therefore does not emerge directly from the text of Ezekiel; it emerges from later prophecy systems that historical scholarship has often challenged (Yamauchi, 1976; Adalı, 2024). [19]

2) This is where the larger history of Christian anti-Islam polemic becomes relevant. As Suzanne Conklin Akbari[20] shows, medieval Christian writers frequently treated Islam and Muslim leaders as signs of the last days, as precursors to Antichrist, or as types of Antichrists. Her analysis is particularly helpful because it shows the rhetorical function of this language. Antichrist was not merely a neutral exegetical label; it also served to reintegrate communities in crisis and to demonise enemies. That historical pattern makes the modern preacher's rhetoric look far less like a startling discovery and far more like the continuation of a long-standing polemical habit (Akbari, 1997). [21]

a) Encyclopaedia Britannica[4] describes the same historical shift in broader terms. Medieval Christian polemicists could depict the Prophet Muhammad as a deliberate imposter and even a diabolical figure, but later Western scholarship increasingly called for a more impartial assessment. That does not settle theological disagreement, but it does show that the "Islam is demonic" style of argument is historically recognisable as inherited polemic rather than as the settled verdict of serious scholarship (Encyclopaedia Britannica, 2026). [22]

3) Modern social-scientific evidence also warns against underestimating the effect of such rhetoric. Research published by Cambridge University Press[23] found that Christian nationalist beliefs and strong biblical literalism were significantly related to negative and restrictive views of Muslims. A 2025 cross-national study likewise found pervasive stereotypes of Muslims as an illiberal threat across several Western democracies.

Pew Research Center[24] and The Brookings Institution[25] both document persistent negative bias toward Muslims relative to other groups. The significance of these findings is not that every doctrinal disagreement becomes prejudice, but that demonising religious language does not remain socially neutral once it leaves the pulpit (Shortle & Gaddie, 2015; Turnbull-Dugarte et al., 2025; Pew Research Center, 2017; Brookings Institution, 2024). [26]

## Ethical control texts

1) A final and decisive problem with the preacher’s framing is that it ignores the ethical control texts of the Qur’an and Sunni Islamic tafsir. The Qur’an states plainly, “Let there be no compulsion in religion,” and the recognised Sunni Islamic tafsir of Ibn Kathir explains the verse explicitly: “Do not force anyone to become Muslim.” That is a decisive interpretive control. It means that any sensational claim about Islam’s end-times future must be tested against a foundational Qur’anic norm that rejects coerced conversion as a general principle (Qur’an 2:256; Ibn Kathir, n.d., commentary on Qur’an 2:256). [27]

a) The same normative structure governs Muslim relations with non-combatant non-Muslims. The Qur’an says that Allah does not forbid believers from dealing kindly and fairly with those who have not fought them or driven them from their homes, and Ibn Kathir explains that this includes being gentle with them and fair toward them. The Qur’an also commands believers not to let the hatred of any people move them into injustice. These are not obscure verses. They are governing texts that discipline Muslim conduct and prevent apocalyptic materials from being read as a general mandate for hostility toward Jews, Christians, or other non-Muslims as such (Qur’an 60:8; Ibn Kathir, n.d., commentary on Qur’an 60:8; Qur’an 5:8). [28]

b) Sound hadith reinforce the same point. The Prophet warned that whoever kills a mu’ahid, a protected non-Muslim under covenant, will not smell the fragrance of Paradise. This hadith is fatal to the preacher’s suggestion that Islam’s normative essence is indiscriminate hostility or exterminatory domination. Whatever one’s theological disagreements with Islam may be, the standing Sunni Islamic norm includes covenant protection, restraint, and legal accountability for unlawful killing (al-Bukhari, n.d., Hadith 6914). [29]

2) The preacher’s “demonic religion” claim also collapses under comparison with Islam’s own doctrine of God. The Qur’an directly rejects the deification of Jesus and the doctrine of “Three,” insisting that Allah is only One God. Encyclopaedia Britannica[4] summarises Qur’anic theology as rigorously monotheistic: God is one and unique, without partner or equal, and not incarnate in anything. Whether a Christian accepts that theology is a separate matter. But to describe a revelation whose central doctrinal demand is strict divine unity, rejection of shirk, and submission to the Creator as “demonic” is not an academic conclusion. It is a confessional denunciation (Qur’an 4:171; Encyclopaedia Britannica, 2026). [30]

## Final cumulative judgment

1) On a cumulative reading, the original anti-Islamic case fails for five reasons.

a) First, it misidentifies figures. The Mahdi of authenticated Sunni Islamic doctrine is not the wonder-working deceiver of the last days. That role belongs principally to al-Dajjal, and Jesus returns to destroy him. Once that distinction is restored, the central “Mahdi equals Antichrist” claim loses its foundation (Muslim, n.d., Hadiths 156, 2937a; Abu Dawud, n.d., Hadith 4321). [31]

b) Second, it upgrades weak or composite reports into doctrine. Athari hadith criticism does not allow that move. Major sensational details often used in modern prophecy preaching are either weak, disputed, or not sufficient to bear the weight placed on them. The stronger and more stable Sunni Islamic profile remains justice, lineage, rectification, and a short reign (Islam Question & Answer, 2015, 2016; Abu Dawud, n.d., Hadith 4285; Ibn Majah, n.d., Hadith 4085). [32]

c) Third, it imports a particular Christian futurist model into Islam and then treats that model as though it were simply the plain biblical text. But Christian sources themselves show substantial diversity on Antichrist, Daniel 9, and apocalyptic symbolism. That means the preacher’s dramatic parallels are not neutral observations; they are the result of one Christian hermeneutical system being projected onto another religion (1 John 2:18; Belcher, 2009; Crossway, 2018; Encyclopaedia Britannica, 2026). [33]

d) Fourth, it turns ancient geography into modern fear-mapping. Ezekiel’s ancient names are not self-interpreting references to a twenty-first-century Muslim alliance, and scholarly work has repeatedly warned against that anachronism. The preacher’s geopolitical confidence therefore rests on an interpretive chain that is much weaker than his tone suggests (Bible Odyssey, 2022a, 2022b; Yamauchi, 1976; Adalı, 2024). [34]

e) Fifth, it ignores controlling Islamic ethical texts. The Qur’an’s non-compulsion principle, its demand for justice even toward disliked groups, and its explicit permission to deal kindly and fairly with peaceful non-Muslims prevent Islam’s end-times narrations from being turned into a general charter for hatred. In strict Sunni Islamic terms, that ethical control is non-negotiable (Qur’an 2:256; Qur’an 5:8; Qur’an 60:8; Ibn Kathir, n.d., commentary on Qur’an 2:256; al-Bukhari, n.d., Hadith 6914). [35]

2) The final conclusion is therefore precise. The Christian preacher’s construction is not a faithful summary of authenticated Sunni Islamic eschatology, not a necessary

reading of the biblical texts he invokes, and not a historically neutral comparative judgment. It is a polemical synthesis produced by conflating the Mahdi with al-Dajjal, privileging one contested Christian end-times scheme, re-mapping ancient biblical geography onto present religious blocs, and overlooking the Qur'an's governing norms of justice and non-compulsion. In academic terms, it is an unstable argument. In Sunni Islamic theological terms, it is a misreading of the religion it claims to expose (Akbari, 1997; Alma'itah & Haq, 2022; Bin Muhammad Yusoff & Ismail, 2023; Encyclopaedia Britannica, 2026). [36]

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Allah Knows Best.

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